cal world about them exists.

ence of this world of matter. He must,

then, either decline the use of the voice

sweep of that voice, believe in the real-

ity of the material world, and cease to

accept that voice when it affirms

Mr. McCrackan misrepresents Chris

manufactured to satisfy a limited hu-man concept." Those who complain so delefully of being the victims of

misrepresentation should be very care-

ful when they attempt to state the be-liefs of others. We need not stop

here to give the Christian conception

of God. If Mr. McCrackan does not

know it-and, judging from what he

him to consult some Catholic theolog.

God is spirit or mind."

(4) "Christian Science teaches that

To be definite this statement should

be: God is a spirit or mind. With-out the article unity and individuality are not affirmed. If the absence of

the article is not intended to indicate a

to find with the definition. But what

does the Christian Scientist mean by "spirit or mind?" The truth of his

definition of God depends on his answer

to this question. Does he mean by mind what Hobbes and Huxley—whom

had not before Christian Science was

God made man to his own image and likeness, tell us further how He made him. "And the Lord formed man cut

of the slime of the earth, and breathed

into his face the breathe of life and man became a living soul." (Gen. ii.,)

is material and real. Man is like un-

to God because his soul will never cease

to be, and because it is endowed with intelligence and free will.

The Christian Scientists refer to the

Scriptures with much unction, but they pay no attention to the texts that

(6 and 7) In the first chapter of the

Bible we are told that "God created the heaven and the earth . . God called the dry land earth, and the gath

ering together of the waters He called seas, and God saw that it was good."

Your science teaches that these things,

which God created and saw was good,

are not real, that they are delusions

the result of mental error, and there

fore not good. To prove their unreal-

ment to prove the non existence of

matter, it is equally strong to prove

about flowers-about which he wrote a

book -his opinion is of no importance

became a laughing stock to the wise,

patient reader a rest, and leave the re

authors.

contradict them.

The Catholic Record. London Saturday, August 10, 1901 THE CHURCH AND SCIENCE.

In analyzing the imaginary antagonism between Church and Science, W. H. Mallock declared in 1900 that "if the Christian religion holds its own at all in the face of secular knowledge it is the Christian religion as embodied in the Church of Rome, and not in any form of Protestantism, that will survive in the intellectual contest." That forecast is becoming more apparent every day. We remember that when the

seers are more chary of utterance. CHRISTIAN SCIENCE.

evolutionary philosophy attracted at-

tention some individuals predicted that

it would cause the downfall of Rome.

Rome, however, still stands, and the

It is amusing to observe the seriousness with which Christian Science is treated by some writers. They handle it gently, and their non - committal statements lead one to imagine that, after all, there must be something in it. But Christian Science, as set forth by its venerable authoress, is merely a verbal nightmare-a medley of absurdities. Back in the eighteenth century when men were not given to the fathering of every speculative changeing they would have laughed it out of

THE PRESENT AGE.

If there is one thing more than another trying to one's nerves, in hot weather especially, it is the fulsome laudation of present day conditions. Our age has undoubtedly many claims to our admiration, but they should not be allowed to lead us into meaningless eulogy. We have our defects, and our civilization, though bedizened with twentieth century trappings, is not the great and glorious thing described by the journalist and platform orator. And we are sure that with a little of the sturdiness of past ages in matters of faith, of their reverence for authority, of their accuracy in statement and sane views of life's duties, our everlasting repetition of superlatives might have some justification.

CHILDREN AND THE STAGE.

Sometime ago we had something to say about youngsters on the stage. They generally make their appearance at entertainments for some charity or other, and are duly hailed by an audience of delighted " mammas." It gives them self possession and dekind of a parent that the object could be helped just as well by the money, for instance, that is expended on the stage-dress of their precocious offspring.

Of one thing, however, we are persuaded —that stage-appearances should is not demonstrable to reason when he have no place in the upbringing of children. When they come to matur. ity they can turn their attention to various spheres of idiocy, but in their early years they ought to be safe guarded from influences that may, and oftimes do, hurt mind and soul.

THE CHURCH AND EDUCA TION.

Now that meetings of educators are being held in different sections of the country, Catholics should look up their educational record. Too often we allow the public to be beguiled into believing that we have no part in the educational progress of the day and that modern methods of pedagogy are due to Protest. antism. We hear that Luther evinced the greatest respect for the school teacher and interest in the education of the young. We do not deny it : but Luther's ideas about education were gleaned from his Augustinian teachers. All that he advocated in this matter had been in vogue for centuries before him. We hear also much of Froebel, and little if anything at all of iSt de la Salle. We should remember that the Catholic system has been in evidence for years and has never at any stage of the world's hisjudgment, to prove the existence of a
tory been proved valueless. To it are
linked the educational glories of the

strengtin, and blessing to those whose lives are
caunot use it with recognizing the conio uched by ours.—Aton.

past ; and the future, if we are but | vincing force of this equally true pro | THE SECTS AND SECRET SOCIEbedient to the voice of the Church, shall give further proof of its truth and excellence. In fact it is the only system. President Hadley of Yale came very near admitting it a short time ago, and thoughtful men are beginning to see that there must be something wrong with the opposing system that turns out annually a crop of mental dyspeptics, and worse, and that pre sumes to teach ethics without God and psychology without the human soul.

# CHRISTIAN SCIENCEISM.

N. Y. Freeman's Journal. Elsewhere we give Mr. McCrackan's short statement of Christian Science principles, as he understands them. With all due respect, we must say that we find in it that same indefiniteness that we have found in the writings of the founder of Christian Scienceism and other exponents of its doctrines. Owing to this indefiniteness it is impossible to get a clear apprehension of the system as a whole. This makes it necessary, in criticising, to deal with isolated statements rather than with propositions or doctrines as coherent, constituent parts of a complete system. Every branch, twig, leaf, bud, flower and fruit of a true system of philosophy or religion should be so correlated that one starting from any given point can follow from leaf to twig, from twig to branch, from branch to trunk, and has just said, he does not—we advise from trunk to root, or ultimental him to consult some Catholic theologtruth, on which the system rests. The | ical work that treats of the subject. absence of such coherence and correl ation between the constituent parts of a system is demonstrative of its fallacy. Such correlationship and coherency of doctrines we find not in Christian Science as presented by its expound-

ers. On the contrary, we find a con geries of vague, non-consistent, inompatible doctrines, sometimes as incomprehensible and elusory as Delphic racles, and about it all a pious tone and Christian manner of speech well calculated to affect those who are inclined to follow the impulses of sentiment rather than the dictates of

eason.

Yielding to the necessity of dealing Huxley says: "What we call mind Yielding to the necessity of desiring with isolated propositions rather than is nothing but a heap or collection of with the system as a whole, we will different perceptions united together now make some comments on Mr. McCrackan's short exposition. We have of convenience or reference.

of convenience or reference.

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(1) "This ulterior principle (of Christian Science) is a proper under-standing of the nature of God."

But who is to determine what is the proper understanding of the nature of od? You will observe that your ulterior principle begs the whole ques-tion, for it assumes that the world, with all its inspired prophets, its theologi-ans and philosophers, had no proper understanding of the nature of God until an old lady up in New England discovered it. A principle resting on such a basis is only as strong as the authority it rests on, and that authority is not enough to determine the belief of reasoning men. This old lady does not, like Joe Smith, claim to be inspired of God with a new revelation; she claims to be the discoverer of a new velops a talent for public speaking.
And then then the worthy object, you know! It never seems to strike that the master minds of the past. This is courageous, and, if courage were the criterion of truth, it would be a strong point in favor of Christian Science.

(2) A truth discovered by reasonas Christian Science claims to beshould be demonstrable to reason. Mr. McCrackan seems to recognize that it says: "No amount of theorizing (by which we assume he means reasoning) can make any one a Christian Scien tist; only those who can bring out results from its teachings in their daily lives can say that they really under-

This politely bows reason out of the field of investigation. It also makes the conditions of knowledge too diffito know certain doctrines as yet unknown to him, must first put said unknown doctrines into practice before he can know them. That is certainly to acquire knowledge under difficulties. A system that involves such an absurdity has little to recommend it.

It is true, as Mr. McCrackan ob. cult. It requires that a man in order

It is true, as Mr. McCrackan ob erves, that there is a difficulty in explaining supernatural truths when one has nothing but words to do it with. But this difficulty has not prevented Christian theologians and philosophers from stating clearly, definitely and intelligibly their understanding of those truths. Whether you agree with them or not, you may know very distinctly the points of agreement or difference. In this they differ widely from the ex-ponents of Christian Science who seem unable or unwilling to formulate their doctrines so that the investigator can clearly determine what they mean. In this consists the greatest difficulty

in dealing with them.
(3) "All :men have deeply implanted in their nature a faith in some first cause or some controlling power."

This appeal to the common sense and

belief of mankind is valid, in our

position: All men have deeply and irradically implanted in their nature TIES. a conviction that the external, physi

Of the drift Romeward, as manifested by the general proneness of several Protestant denominations in their attithus the common sense and belief of mankind contradict the teaching of tude on important questions, on no Christian Science, that nothing exists but mind or spirit. If the voice of the human race is valid, as it most certainly is, to prove the existence of a first cause it is equally valid in proving, against the Christian Scientist, the real external exist. sects are coming to regard secret so-cleties.

These have been as the apple of the

have been cherished and fostered under the wing of reformers. Ministers have joined the fraternity and invited of human nature as an argument to prove a first cause or accept the full and urged others to do so. And if their motive for doing so is not sufficiently grounded in the declarations of benee a Christian Scientist. He may not volence and the professions of brother hood which these societies make, then it may be found in the antagonism which the Catholic Church has ever truth that chimes with a doctrine held by him in common with the rest of men, and reject it when its affirma-tions contradict peculiar doctrines held directed toward these societies and in the kindred feeling which they re turned. There was no danger to be feared from the secret societies which tian belief when he says the Christian concept of God is that He is subject to limitations of outline and form; "in other words, a man-made God has been

societies. This has been done, and to-day in this country the various secret societies have a large and constantly growing membership, and it is not too much to say that in power and influence they far surpass the Protestant

Those denominations which fostered and protected them in their birth now rivalry. And well they might, for to many men the lodge comes before and even supersedes entirely the house of worship to which he has affiliated himdenial of unity and individuality, we have on this head no particular fault

There is less of ceremony about the unstate, and yet even the savage is not without this propensity.

there is no rooting out this attribute. Ceremony is natural where there are heap or collection of perceptions. Does Mr. McCrackan mean to say that different states, different degrees. The inferior feels his inferiority to the su-God is that and nothing more?
When he says, "God is spirit," does perior and must needs express it in his demeanor and actions. The superior he mean one absolutely and infinitely perfect spirit who is the creator of all? If so, his definition is right, but it periority, demands outward expression of the reverence due him, and had not before Christian Science was he mean one absolutely and infinitely perfect spirit who is the creator of all?

excogitated.
(5) "God made man to his own image and likeness, then he must be spiritual, etc."
The same Scriptures that tell us that

Catholics of whatever rite, by command of God Himself or His Church, are faith. ful to the liturgy prescribed for them. The beautiful and imposing cere-

hear s throughout the centuries. By the reformers however, they cast away as Romish superstitions, and the plainest of systems substituted. Their simplicity has not been a brilliant success.

more or less elaborate and their cere- are saints or not and set a holy exmonies invented by men lacquer over ample or not, in comparison with the for the while the cant of the phrasing gaining some worldly end, some social about brotherhood of men, etc., which really constitutes a sort of religion, we know with real personal knowledge the only one to which many yield any what it is to thirst for the salvation of allegiance. Men who are addicted to a human soul, much less for all the the lodgeroom are lost to Protestant world? There is much room among ism. The glamour of it all entices and us, and much need, to-day, for Father the attractions by which they are Spencer's plan to be tried among Cathdrawn their churchos cannot equal. They have gone about as far as is possible consistent with decency to rival the secret societies, and still fail of doing so. The Church's attitude toward such societies has been consistent, and calls for no received. the non-existence of mind; and if mind exists not the foundation of Christian Science is gone; for it teaches grets. To the Catholic the Church will always have the prior claim, and or-ganizations of mere men are useful that mind, and mind only, exists.

And yet you boast that you are abreast
with this agnostic! As for Grant only so far as they serve the purposes for which they are organized, and around which the Church as a Mother Allen, he gives no reason for his dogmatic statement. If he knows no more about matter than he knows has thrown the mantle of her protection

Under the scientific hands of Father Gerard, S. J., who reviewed his "Flowers and Their Pedigrees," he gardens. Near every religious house you are sure to find some nook holding odorous herbs or bright blossoms. St. Francis of Assisi directed his followers and a warning to ignorant would be Here we must adjourn to give the maining paragraphs of Mr. McCrack-an's article for future consideration. ed, the odorous mignon- starvation!

and favor. - Baltimore Mirror.

FATHER SPENCER'S PLAN.

It it related of Father Ignatius Spen-cer, the convert and Passionist, that he formed a plan for converting England to the true faith once more by making the Irish people saints. He believed, other point possibly is there such a complete nullification of their previous position as in the view with which the position as in the view with which the this thought, however, lay one dearer the control of the control that is, in the force not of good ex to his heart and more intimate still,-These have been as the apple of the eye to Protestantism. Secret societies world of souls for which He died. "I shall never rest," he said, "as long as there is any soul on earth who does not

love God perfectly."

This is the true meaning of the
League motio, "Thy Kingdom Come,"

—that God shall reign absolute —that God shall reign absolute sovereign, visibly and without opposi-tion, over the world He made. This is the meaning of the broken and Sacred Heart of Christ, and of His cry on the cross, "I thirst." The brave and in-tensely chivalric soul of Father Spencer actually believed that this result could the Church so urgently opposed as to forbid under penalty of excommunication her children from joining any of them. The Church must fear them, and therefore to injure the Church, to make war most effectively upon her, the best way was to strengthen these contesting. This has been shown best way was to strengthen these the salvation of others. He wanted every Irish Catholic, man, woman and child, to become a saint, and so win England to the faith. With that purpose in view, he gave no less than two hundred and forty five "little mis or short retreats in rather more than six years all over Great Britain where there were Irishmen-

holy death his project died. As Gar cia Moreno said, "God never dies," tecedents to do so.

There is something in the composition of man, or many of him at any rate, which calls for fuss and feathers.

There is less of caregraphy about the composition of man, or many of him at any rate, which calls for fuss and feathers.

There is less of caregraphy about the composition of the plans and prayers of His saintly servants abide with Him.

Father Spencer's fundamental idea was St. Panil's idea. There is less of ceremony about the unto be saints. It was also the teaching tutored savage than man in a higher of the King of the saints, of their perfect and divine Exemplar, Jesus Christ: "Let your light so shine be-The farther one goes in the scale of civilization and the higher in the social scale, the more is the longing for ceremony apparent.

Solemn and imp sing ceremonies appeal to the heart of man and from the simplest and least ceremonious, there is no rooting out this attribute. multiply our acts of contrition, and proclaim before the world our actual, existing bond of union with the great head of the Church at Rome. By our visite to the Blessed Sacrament, by our frequent thought of the Sacred Heart pierced by men's sins, yet still loving the sinner, by our acts of adoring love and our prayers to become in our own hearts more like to the Heart of Jesus, by our yearning desires that everyinsists upon having it rendered.

Thus man employed ceremonies and rites to render his homage to his Creator. The heathen and barbarian who have had no revelation or have lost it center what little ceremony they are capable of around their material idols. Jews and county to the common of the com

ly, "I can not conquer this or that," but we must conquer, in the strength man became a living soul." (Gen. ii.,)

The text affirms what Christian Scilation and reason, having deep and on reveal to the strength lation and reason, have held the admitted by the strength of Jesus Christ. If we would convert mystical meanings, have held the admitted by the united States or the world, or one mission of men and touched their ample. Do we Catholics often enough the sample of systems substituted. Their simplicity has not been a brilliant success. Men have perceived the hollowness of it all—as indeed they would perceive the hollowness of the Church's ceremonies if the true faith and right worship were not enshrined therein.

The substituted. Their simplicity has ourselves, individually, the same short visit to the Blessed Sacrament will assure you that it is the sweetest and best part of their day. The young Catholic should make through my example? Alas! do I even so much as care whether they be come Catholics at all? Alas again! do lane with Gcd every day of his life. It is well to let this half hour if the same care whether they be come Catholics at all? Alas again! do life. It is well to let this half hour if the same short visit to the Blessed Sacrament will assure you that it is the sweetest and best part of their day.

The volume short visit to the Blessed Sacrament will assure you that it is the sweetest and best part of their day.

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The volume short visit to the Blessed Sacrament will assure you that the sweetest and best part of their day. The secret societies have rituals we care one whit whether we ourselves

But deeply under all, that coming must begin with ourselves. The natural must yield utterly by the supernatural. We may have said hopeless.

The Convert.

From "Fifty Years of Catholic Progress in England," by Percy Fitzgerald. "The convert!" How lightly is that little word spoken, as though signifying merely the passage from one church to another! But how much it stands for! For what agonizing wrestlings and torture of mind, unseen and unknown! What rendings and bendings of the conscience! What struggles and calls long resisted and finally obeyed! What tearing of The pious of all ages have loved the heartstrings! How awful and almost cruel disregard of family ties and interests—the light and truth having to be purchased often at the sacrifice of all that is dearest in the world! How many a noble soul-say some to reserve a sunny spot near each convent for gay and fragrant flowers.

Joan of Arc heard the "voices" in a garden; and in a garden our Blessed Lady walked, pressing under her feet

Lady walked, pressing under her feet

exercises med the edgrous mignon. a scentiess weed, the odorous mignon-starvation: what could be finer ette forever after.—Louisa May Dai than that martyrdom—that sealing of

THE BOY MONKS.

How They Were Trained in the Middle

How did the monks civilize the rough sons of the North? They knew that the boy is father to the man, that one generation of mortal men gives place to another. When the task of trying to wean the old worshipers of Thor and Wodan from their superstitions proved too difficult even for a son of St. Benedict, he cast his eye on the little heathen children, whose guileless souls were still easily impressible and could not but feel drawn by the teach-ing of Him who became a child for us and all through His life loved little children, and bade them come to Him and would have become us like unto them. We need not therefore be surprised when we read of the Boy Mouks of the Middle Ages, for the step from receiving into the monasteries, and in-structing the little Goths and Franks and Saxons and Lombards and making them full-fledged religious, with vows taken by proxy, was but a short one. Infant baptism was a precedent in point. If a sponsor could contract the solemn vows of baptism in the name of the speechless babe, why could not the same be done for the vows of religion? The practice, though not unlawful, was, of course, imprudent and therefore forbiddem by the Church in

later times. How did those little monks spend their time in the cloister? We have only to turn over the pages of the old chronicles, and read the histories of such men as Walaford Strabo, Abbot of Reichenau, who was brought to the monastery when he could just talk, or of St. Boniface, who joined the sedate ranks of the Saxon Benedictines at the age of five, or of St. Bede, who went to the school of Wearmouth at seven, or of St. Paul of Verdun, who passed from the cradle to the cloister, beautiful side of that infant cloister life and, at the same time, get glimpse at the educational system of the Benedictires.

Clothed in their tiny hooded gowns, the little Benedictines would imitate all day the actions of their elder confreres. They would sit in choir, go to the dining hall and to the recreation grounds with them, and when the hours for study came, some learned brother would teach them their letters. The first text book was not a picture book about cat and dog and bird, but the Psalter for book of the Psalms. The one hundred and fifty glorious songs of David and the other Hebrew lyrists had to be "conned by rote." This had been the common practice among the faithful from the days of Basil and Jerome. In the tenth cen-tury we read of Helvidia, the mother of St. Leo IX., exacting a daily lesson in the Pasims from her children. After the Pasiter had been mastered, the curriculum of the Seven Lbieral Arts was begun by a careful study of Grammar.

# AN HOUR WITH GOD.

There are many so-called Catholics who complain they are so occupied in the struggle for a livelihood that they have no time for morning or evening prayer and no time for the holy sacrifice of the Mass on Sunday. They have no time for God and their souls. They know nothing of the uplifting still hour alone with God. And yet those who daily find time to attend the Mass or make some short visit to the Holy Sacrifice of the Mass or make some short visit to the Bless

it a fixed rule of his life to find time for a still half hour in which to be alone with Gcd every day of his life. It is well to let this half hour if possible be at the Holy Sacrifice, of the Mass, which is early in the day that the certain strength and helpfurness to be derived from this communion with God may carry you through the trials and duties of the day. It will be easier to fix your thoughts upon the theme you choose when both body and mind are refreshed and alert. It is not easy at all times to concentrate on's thoughts on holy objects. The human mind is a wandering, vagrant thing at best and difficult to keep in subjection. The power of the world is migty over it and it is easisr to think of things divine. But if you will do it you will fix your thoughts upon Jesus in the Sacrament for a little time every day of our lives. You can have your half hour or at least a few minutes every day alone with Jesus.

No one rises to the loftiest heights of spiritual exaltation without a little time alone with God. No great blessings or victories come to those who never have time. Meditate on Jesus, that your actual work for Him may be under His guidance. It is only through meditation upon Him that God seems real and actual to us.—

their way silently and imperceptibly to the very centre.—Charles F. G:ss.

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If it be true that some people re-

so much that they have no time le for thinking, it may also be a fact th

for thinking, it may also be a fact the some who cannot read do a greamount of thinking. There are st left in England many old people f whom printed matter has no meaning the state of the

A retired sea-captain had built the ouse that Miss Burram lived in, a fact which perhaps accounted for its proximity to the ocean and its isolation. It was to the ocean and its isolation. It was built of rough-hewn stone, and with every indication that the style of architecture as well as the material was chosen for strength and endurance rather than for ornagent.

There were three stories in addition to a basement. An immense corridor ex-tending from the front to the rear entranowed from end to end a magnificen

ces showed from end to end a magnificent view of the bay and in the distance the open ocean. Immense rooms faced both sides of this corridor, except where space was left for the broad oaken staircase.

The Captain had built the house five years before it had come into Miss Burram's possession, when there was hardly a sign of a settlement within ten miles of him, and when none of the railroads from adjoining cities came nearer than twelve miles. He had furnished the house in somewhat costly but incongruous taste, built a stable, putting into it a half-dozan horses, hired an army of servants, and inviting his male friends—of whom he had scores—almost nightly, summer and

inviting his male friends—of whom he had scores—almost nightly, summer and winter, held high carnival.

Four years of this hilarious living, however, terminated the Captain's life, and consumed the whole of the means by which he had supported it. His property, including not alone the house, and several feet of the beach, but a half mile of good solid ground at the rear of the house, had to be sold for debt, and Miss Burram bought all except the horses

Who Miss Burram was, or where she came from, her neighbors were too few and too widely scattered to find out, and the lady herself showed no disposition to make acquaintances. She took possession

make acquaintances. She took possession of the house as soon as it was renovated of the house as soon as it was renovated by paint and varnish, bringing with hei two servants—a man and a woman—s buggy, a closed carriage, two handsome horses and a cow. She made no change in the furniture, and her few visitors were in the furniture, and her lew visitors were as delighted with the isolated situation of the property as Miss Barram, who was fifty years old, and of an independent and somewhat masculine turn of mind. She was enraptured with her water view and her distance from other dwellings, and in her drives ever the lonely country and her walks for miles along the beach she reveled in the wildness and the silence that surrounded her. She gave no thought to the crowded cities whose overflow might have found here breath-ing space and better health; she felt alone t of fierce delight in being able walk for an hour without coming even to a squatter's shanty, and in knowing that few rowboats save her own broke the waters of the bay that divided the Townaters of the bay that the price of New Utterton.
At the end of three years, however, her

satisfaction began to be marred; families from adjoining cities were rapidly buildfrom adjoining cities were rapinly duticing homes in her vicinity, a general country store kept by one Bilber Herrick was opened, and before four more years had gone their rounds she was startled to find something like a very thriving town at her doors—a town that had been named Paratrayilla, after the man whose agents Rentonville after the man whose agents had bought, not alone every foot of purchasable ground in Miss Barram's vicinity, but whose purchases had been extended for six miles. On one half of extended for six miles. On one half of the land so bought, neat, comfortable cot-tages had been erected, and sold or rented very reasonably to people of modest means; the other half, which was to be means; the other haif, which was to be beautified by parks and elegant streets, had been divided into building lots and sold at very high prices to wealthy persons. Two churches had been built as well as a school—a school that was the pride and boast of the town—a half-dezen slub horses and boals, and two railrands. club houses and hotels, and two railroads deposited their passengers within a quarter of a mile of Miss Barram's property. Every foot of the beach was in demand by boat clubs, the largest and most fahlonable, the "Onotmah," having its quarters directly adjoining her extensive domain. inh houses and hotels, and two railroads

domain.

The lady was very angry at all this progress, and she lost no opportunity of inveighing against Renton and his agents, through it long and steadily, her erect through it long and steadily, her erect through it long and steadily, her erect through it long and steadily. all kentonville in fact, though singu at all Kentonyme in fact, though singu-larly enough she was not averse to hear-ing news of Rentonville folk; she heard it frequently from Sarah Sannott, who was ef maid of all work; occasionally Hardman, who was her coac man, hostler, gardener, window cleaner and general chore-man; but she got her information chiefly from Bilber Herrick, at whose store she condescended to trade for such small articles of household need Mr. Herrick kept, and for such larger articles as he obligingly ordered from the

city.

Mr. Herrick, being a Scotchman by descent, and a Yankee by instinct, was able to gauge his customer, and having a gentlemantly exterior joined to a fluent and flatering tongue, ne kept Miss Burram's patronage, not so much because of her need of his wares, as because of a certain satisfaction she took in visiting his tain satisfaction she took in visiting his

to hear his news. There was also in Herrick's character a vein of inquisitiveness that would have done credit to the most prying of feminine souls; he scented mysteries as unerringly as a hound scents the object of the chase, and he pursued his scent with much the same persistency, but in a covert, canny manner that completely deceived the un-suspicious. From the moment that he took up his residence in New Utterton and learned that Miss Burram was a dweller in his vicinity, she was an object of intense interest to him; the interest inreased when she became his customer and early detecting her relish for news of Rentonville folk and Rentonville doings, despite her protested aversion to both, he, owing to his own special aptitude for finding out other people's business, was never without some gossip to impart whenever he saw her. Other stores similar to Herrick's had sprung up in the town, but Miss Barram visited none

of them. Of course Herrick agreed with all her or course herrick agreed with an in-rant against the town, though where his individual regrets came in it was hard to see, considering that increase of popula-tion must bring to him an increase of business. On one occasion, lest his in-stant assent to every thing she urged might ven to her appear somewhat inconsisthastened to add:

ent, he hastened to add:

"It is a thousand pities that they should have disfigured all this beautiful scenery with a hasty, ill-made, and probably vulgar town; and I regret it despite the increase of trade it has brought to me, for this freedom for myself and my family,

this magnificent breathing space, this distance from one's neighbors, I consider better than an increase of business."

"And you are right, Mr. Herrick," assented Miss Burram with emphasis.

"But we cannot stay this thing," continued the store-keeper, "for this man Renton, they say, is immensely wealthy—a sudden inheritance, I believe; and he has set his heart upon making a town he has set his heart upon making a town here, principally to benefit the poor who are now huddled together in tenements

"Principally to benefit fiddlesticks," "Principally to benefit fiddlesticks," said Miss Burram contemptuously; "he had better let the poor alone and mind

"That's what I say; that's what I've said a hundred times to Mrs. Herrick; Bessie,' I've said, 'the poor are an ungrateful lot, and they ought to be left to shift for themselves; it's their own fault that they are poor in a country like this where there is so much room,' waving his hand toward the open shop door, 'for every man to make a living; but to come back to this fellov Renton—why, he's been trying to buy up my place and I have heard that he is going to try to get yours."

yours."

"Let him try," was the answer, temper showing in every feature of her face; and sure enough, when one of Renton's agents did call the very next day, he was a gents did to a contempt by

and sure enough, when one of Renton's agents did call the very next day, he was met with such anger and contempt by Miss Burram, that he felt constrained to make an humble apology.

To signify her feelings about the matter she gave immediate orders for a very high and closely paled fence to take the place of the low paling with which the retired Captain had inclosed the property, and for huge signs to be nailed to the trees warning treepassers that they should be dealt with according to law.

The gossip that Sarah Sinnott bore to her mistress' ears, Sarah managed to get through occasional visits beyond the big gate of the high fence; for privately Sarah did not share the contempt of her mistress for the new life which had come to the place, and she managed to make more than one acquaintance among the domestics of the Rentonville families; an acquaintance that was all the more corrected. acquaintance that was all the more cor-dially tendered when it became known that Sarah could tell fortunes from the teacup. Of course, Sarah had to return the compliment of the confidences which were given to her by imparting whatever she knew about her own mistress, though she knew about her own instress, though, fortunately for Miss Barram, the only things which Sarah did know, were that, Miss Barram wore imitation jawels, keeping her real ones in a safe deposit vault in the city, and that Miss Barram disliked and contemned everything in the new town. In this way the lady's configuities, were better, known than peculiarities were better known than they might have been, and she came to be regarded by most of the residents as a very rich, hard, eccentric old maid whom nobody would think of of visiting socially, much less of applying to for charity.

#### CHAPTER II.

It was what Sarah Sinnott called a "rain-washed morning," and everything from the surf that beat furiously upon the beach to the rain that sounded on the windows like a rattle of small shot, and the wind that howled among the and the wind that howed among the trees and wailed around the corners of the house, was suggestive to Miss Burram, as she sat alone at her breakfast, of shipwrecks and drowning sailors. On this very last day of August ten years before, she had taken possession of her present home, and during that time she had seen many storms even more violent than ent home, and during that time saw had seen many storms even more violent than the one now raging, and through her glass she had watched the struggle of more than one vessel with the elements. Twice a drowned sailor had been thrown up on the beach at her very door, but, further than to despatch her hired man for the proper authorities to remove the body, she gave herself not so much con-

body, she gave herself not so much con-cern as to express even a little sympathy for his unfortunate fate.

With perhaps some expectation of meeting again a white distorted face looking up to her from the sand, she got up and went to one of the high wide win dows; there was nothing to be seen but the troubled waters, and nothing to be heard but the furious grinding of the figure showing well in its dark red velvet dress, edged at the throat with white lace, and fastened at the same place with an immense imitation opal pin. The glass showed no more than she saw without it: everywhere the angry waters, but nothing more. She put the glass down and turned back to the table, where an accidental pushing aside of a plate revealed what she had not noticed before, a letter. She took it up with a haste that upset her coffee, but without paying any attention to the acci-dent, she turned the letter to look at its superscription, an expression of disgust coming into her face as she read :

"MISS BEDILLA BURRAM, RENTONVILLE P. O."

She touched a hand-ball and Sarah innott responded. Sarah was as tall as her mistress, and five years younger, but gaunt, high-shouldered, with red hair, large, gray, solemn looking eyes, and an unusually long, thin pale face. Altogether she was a very solemn looking person, always walking on tiptoe, and giving the im-pression of "somebody dead in the house." But she had her moments of nonee. But she had her moments or compensation for all this seriousness—moments when without any apparent provocation she would throw her apron over her head and laugh convulsively behind it. She entered Miss Barram's presence now with the air of one about to receive a last message. and she stood

receive a last message, and she stood with her arms folded under her apron and her great serious eyes fixed upon her mistress, who asked sharply: When was this letter brought?"

"This very mornin, mem" (Sarah's manner of pronouncing ma'am), "Jeem" (she meant Jim) "fetched it from the post-office.

"How long was it in the post-office?"
"I couldn't say, mem, for Jeem was a tellin' me about the elected lights they're a-goin' to have down there;" there," was meant Rentony by " down was meant Rentonville, neither mistress nor maid ever speaking of the new town by its proper name; "and I new town by its proper name; "and I didn't ask him nothing else; they're a goin' to have the elected lights by Sat-

urday night, Jeem says."
"Umph!" Miss Burram ejaculated, indifferent alike to correction of, or amusement at, her domestic's pronuncia-tion of electric. "Ask Jim how long this letter was in the post-office."

"Couldn't do it, mem," Sarah answered with a gravity befitting some "It is for me to ask yo

most painful announcement. "There's no Jeem in the house to ask, seeing as he's gone to attend to the orders you gave him yesterday.

him yesterday."

"That will do then," said Miss Burram, turning to her letter.

"Yes, mem," responded Sarah, and then she went as she had come, on tiptoe, and taking so long to close the door in order to do it noiselessly that her mistress called impatiently:

"Go Sarah!"

At which Sarah yanished, letting the

"Go Sarah!"
At which Sarah vanished, letting the
door shut with a slam that made Miss
Burram start; but she was too much interested in the letter which she had just opened to pay any more attention to her handmaiden just then. "My DEAR BEDILLA:"

Miss Burram smiled with disdain. "This communication will surprise you : it is to ask you to receive Rachel—"

Miss Burram threw the letter from her in angry excitement and half rose from her chair; then she picked it up, resumed her seat, and with lips pressed tightly togother, read on :

seat, and with hips pressed tightly togother, read on:

"You know where Rachel has been for the last seven years of her life, and i shall not hist at what your conscience may think about it—doubtless, one so independent and determined ayds well informed of the affairs of her neighbors is Rentonville has very clear ideas on the subject of Rachel and also of Rachel mother. Rachel herself has not; a pleasant fiction has been repeated to her which served the purpose of stopping her own very natural questions and other people's unnecessary ones. She will tell you all about it if you will give her the opportunity to do so, and she will also telly about her life during the last seven years with Tom and his bind mother, and how she daily threaded needles for the blind mother, and grew to lave and to look up to Tom, till to her he re presented everything that was best and bright est in the world. But the blind mother did and Tom had to go to see, and I stepped in for Rachel's sake. She knows little about ma and less still about you. It is my wish that he ignorance be continued—let her charish he present beliefs and tell her nothing. All the if of course providing you accept her charge, and feels that which case Rentonville shall know no more of Rachel thas

ignorance be continued—let her cherish her present beliefs and tell her nothing. All this orders providing you accept her charge, in which case Rentonville shall know no more of you am it does at present, nor of Rachel than you yourself may choose to tell.

"Should you reject Rachel, I shall find a home for her in Rentonville, in which case it will become absolutely necessary to give her history. Send the bill of her expenses to me, but further you need not tell me. I shall learn it all some time. She will be ticksted to you to morrow; send Jim to meet her; but no, her attendant will consign her to one of the Rentonvil is hacks with directions where to leave her; only open the gate of your high fence so that the hack may pass, and Rachel be set down at your door.

"Yours as ever,"

"Yours as ever, "TERRY."

Miss Burram turned again to the date Miss Burram turned again to the date of the letter. It was three days ago and should of taken but a day to come from the place whence it was sent. Rachel was due yesterday. What if she were not coming after all? Miss Burram's heart gave a throb of delight, but her delight was premature, for at that very instant a Rentonville back was turning into her property, Jim Hardman, for his own convenience having left the gate open convenience having left the gate open when he drove from the stable a half-hour before, and in a few moments more the hack set down before Miss Burram's door a little plainly dressed girl about ten

Sarah, seeing the child from the kitcher window, supposed there must be some mistake, and she hurried forth to rectify it; but the little one, on seeing Sarah, said with a coolness and self-poseession that nearly took the woman's breath: "I have come to live with Miss Bur-

ram. Sarah immediately turned about with out waiting to ask the little stranger with in, or to put any question to the hack-driver, who was preparing to return, and

lmost ran to her mistress:
"There's a child out here who says she has come to live with you."
"O-h!" ejsculated Miss Barram, and

"Bring the child to me."

Expecting to find the little girl where she had left her at the foot of the halfdozen steps which led to the upper en-trance, Sarah, on leaving the dining-room, went out by the upper door. There was no one there, but through the kitchen door, which she had left open when she went to tell her mistress, she saw the little girl, who, knowing of no reason to remain in the wind and rain when a place of shelter was open, had gone into the kitchen and seated herself in Sarah's own comfortable chair before the glowing fire; the shawl which had wrapped her was quite off, and she was reclining against tne cushioned back of the chair with per-

lect ease. On hearing Sarah's footsteps, "Looking for me? I was waiting

you."
"Well, may I never be burned nor
"Well, may I never be burned nor drowned alive," said Sarah, as she en-tered the kitchen, but the little stranger only turned back, reclining again on the only turned back, reclining again on the enshion, and seemed to be enjoying very much the comfortable fire.

"I'm to fetch you to Miss Burram," said Sarah at length, when she had waited some time for the little one to

speak.
The child arose, gathered her shawl

The child arose, gathered her shawn about her, then fixed upon Sarah eyes as large and gray as Sarah's own were, and the woman not knowing well what other remark to make, led the way to the dining-room, where her mistress said:

"Come in," to the child, and "You need not wait," to Sarah.

Sarah went reluctantly, but in the kitchen she had her usual satisfaction; she threw her apron over her head and laughed for nearly five minutes,

laughed for nearly five minutes,
"Come in," again and Miss Burram, for
the little girl hesitated just as she crossed
the threshold, as if repeiled by the strong
masculine face of the lady, the masculine
resemblance being very much brought
out by a thick growth of black hair on
her nuper lin. Saning the childly healts. her upper lip. Seeing the child's hesita-tion, Miss Burram repeated her invita-tion, and added, not unkindly, but with a

suggestion of repressed severity:

"And tell me your name."

The small stranger advanced, the shawl dropping from her hold, ane showing a plump, straight, well-molded little figure, though its symmetry was mostly con-cealed by a very ill-fitting dress. Under her round straw hat showed an unusual quantity of very dark brown hair cut snort to her ears, a low, broad forehead, cheeks without color but well rounded, a nose that began by beautifully Grecian, but ended with a most disappointing turnup, and a mouth and chin both of which

Miss Barram calmly noted all these features while the child was approaching, but her severe self-possession received a shock when the little one asked, looking

very fixedly at her:
"Pon't you know my name? If you don't, some one has told a lie, and it isn't

Tom The blood rushed to the lady's face, and her hand that rested on the edge of the table trembled, but she answered in

"It is for me to ask you as many ques- be happy.

tions as I choose, and it is your duty to

"Very well," said the child simply, and taking her shawl wholly off, she seated herself in one of the easy-chairs to Miss Burram's dumb amazement. When she recovered her voice said with greater sternness than before:

"You have very bad manners—you should not have taken a seat in a stranger's house till you were asked to do so."

The child sprang to her feet, her whole face crimson.

The child sprang to her test, her whole face crimson.

"Tom said it was manners to sit, if you were tired, even if nobody didn't ask you to, and you didn't ask me, and you knew I was tired, 'cause you knew I was coming, and coming would make me tired—and Tom knows, and he wouldn't ever tell me if it wasn't right—and Tom said you was a lady, but I guess he didn't know you."

know you."
She seemed to pour out her words, sh spoke them so fast and so passionately and Miss Burram for another moment was dumbfounded. Then she said with

was dumbrounded. Then she said with more sarcasm than sternness: ;
"I don't think Tom did know me, but resume your seat and perhaps we shall come to an understanding after awhile."
The child did not sit down again; instead, she moved away from the chair, picked up her shawl which had fallen to the floor three it over her arm and

the floor, threw it over her arm and waited for the lady to continue. Miss Barram thought it best not to re Miss Barram thought it best not to repeat her invitation to a seat, and not knowing how to continue the attack upon, or to effect a truce with, the odd little creature, she thought it better to effect a retreat in the shape of turning the child over to Sarah. So, touching the bell, she said when Sarah appeared:

"This is RachelMinturn; she is going to live hore-she is to be my charge: to live here-she is to be my charge

she says she is tired—give her some breakfast with you, Sarah." breakfast with you, Sarah."
And Sarah saying as usual, "Yes, mem," went out of the room on tiptoe, beckening the little one to follow.

Miss Burram got her writing materials.

Miss barrain got her whitely allow itals.

"My Dear Terry:

"Rachel has been here just one half-hour; according to your letter, which I did not get till this morning, she was to have arrived yesterday. I have not asked the cause of the lay, nor do I care. I only know that of a low, illiterate woman. She flust with the sit so little virage with the self-possessit of a low, illiterate woman. She flust Terri at me three times in the coursest of ur brief interview, and broadly suggested that as 'Tom' never lied I must be self-possessit or brief interview, and bread the self-possessit of the moral training, whether by sourceder or not, but I decline to accept the as a spy upon my conscience, with mich view you have doubtless sent her to me. My conscience is in need neither of espionage nor reminder. As to my treatment of Rachel—it shall accord with my own feelings and convenience—you have sent her to me with a threat, if I should reject her-I sceept her—that is all; she is my charge, mine—and I decline to be answerable to any one save myself.

"Bedlix Burram."

In the meantime Rachel was sipping

In the meantime Rachel was sipping tea and eating hot biscuit with Sarah in the kitchen, within sound of the surf that was still beating furiously upon the beach. She ate slowly but with every appearance of relish and with frequen looks about the clean cozy kitchen. particularly attractive on such a morning when all was discomfort without. To the odd child all the kitchen surround-ings seemed to be a personal part of the solemn-looking woman who was pouring out the tea and buttering the biscuit. Perhaps what helped that fact was the raphing covering of the long settle near cushion covering of the long settle near the fire, being of the same material as Sarah's dress, and the surface of the pew-ter teapot looking just like Sarah's breast-pin. And Sarah's carroty hair was ex-actly the color of the binding of a book that rested on a shelf over the kitchen range; and Sarah's solemn silence helpe the feeling in the child's mind, for that funereal woman had not spoken a word she was waiting for the little stranger to begin so that she might know, as it were, just the ground on which she stood, but as her visitor did not seem to intend to speak, she could endure it no longer. "Didn't you never see Miss Burram efore?" she asked. Rachel shook her head.

"Ain't you anything to Miss Burram?"
ked Sarah again. And Rachel again

shook her head.
"Well, I knew you was a-comin," pursued Sarah,—"I knew you was a comin' by the tea leaves in my cup; I told Jeem so: I can always tell things that's a goin' to happen by tea leaves

Rachel stared, and Sarab, either be-cause the child's wonderseemed so ludic-rous, or her satisfaction in having at rous, or her satisfaction in having at length roused the little one's curiosity had to vent itself, was seized with her odd fit of merriment—up went her apron over her face, and she chuckled behind it till the little girl began to think the wo-man must be mad; but when the fit was over and Sarah uncovered her face there was not a sign to show she had been laughing—it was the same long, solemn face that had looked at the child a few

moments before.

"Ain't you a funny woman!" burst from Rachel. from Rachel.
"I ain't so funny as Jeem is; he's cut

on the bias."
" Who's Jeen?" asked Rachel.
" He's Miss Burram's hired man; he came here when I did; but he never sees things straight. There, that's now," as a light wagon drawn by a some horse and driven by a low country-looking man drew up before the

nen door. Yes, that is Jeem," repeated Sarah, as she opened the door for the man to

Jim waited to throw a rubber blanket Jim waited to throw a rubber blanker over the horse, and then he came in with a slow shuffling step and a look that seemed to take in only the things that were in a straight line before him. In that way he did not appear to see Rachel, and Sarah had to call his attention to her,

which she did by saying:
"Here's Miss Rachel Minturn, Jeem; "Here's Miss Rachel Minturn, Jeem; she's come to live with Miss Burram—she ain't nothing to Miss Burram—she ain't never seen Miss Burram before, but she's goin' to live with Miss Burram; she's goin' to be Miss Burram's charge."
And then, as if struck anew by the Indicrousness of the situation, Sarah's apron went over her her head and she chuckled as she had done before.

as she had done before.

Jim did not seem to mind Sarah's strange merriment, but he did appear to be very much astonished at and impressed by Rachel's presence. He looked her all over with his big and somewhat bulging avant than he sabbed his hand. her all over with his big and somewhat bulging eyes; then he rabbed his hands together and said, "Oh my!" in a quick gasping kind of way, and at length, as if he felt it was his duty to play in some part a sort of host, he went up to her, held out his hand, and said: "You're welcome, Miss, I hope you'll

Rachel unhesitatingly gave him her hand, looking at the same time, very fixedly into his face. It had the heavy features of a common, illiterate man but a kindly look with all, that somewhat won the child.

"I am glad to make your acquaintance, Jim." she said, with an old-fashioned air

"I am glad to make your acquaintance, Jim," she said, with an old-fashioned air that sent Sarah into another paroxysm under her apron and made Jim stare with ludicrous wonder; but the horse was growing so restive he appeared to be trying to back the wagon into the kitchen window, and Jim had to go to the rescue, saying to Sarah as he did so:
"I'll have to put him in the stable while I'm having my breakfast; I thought he'd stand for a while, for there's no knowing but Miss Burram may want to take a drive."

"That's just what I told you," said "That's just what I told you," said Sarah as she shut the door on Jim, "he always does things in a roundabout way—he can't see things straight, and he can't think straight—he knew right well that the beast wasn't goin' to stand quiet out there in the rain, and he might just as well have put him in the stable first as last; but he always does things on the basis. Finished your breakfast, Miss?"

Rachel nodded in reply, and leaned back in her chair to wait for Sarah to say what wasnext to be done. Sarah did not know what might be next in order, but she did know that she did not want the child in her kitchen staring at her in that

child in her kitchen staring at her in that child in her kitchen staring at her in that manner, and she thought the very best thing to do was to inform Miss Burram that her Charge had breakfasted, and to ask for further orders about her; so she went to the dining roam where her mistress sat still, and told what had brought

Miss Burram thought for a moment. floor—that is the room she will occupy —and did any trunk come with her?" "No mem, nothing but herself." "Very well, and tell Jim when he re-

turns that I shall want him to drive me

to Herrick's."
Sarah vanished, and directly Rachel Sarah vanished, and directly Rachel was following her lead to the upper story. The "end room" was small, but its two little round windows looked out upon the water, and that seemed to be the only fact which appealed either to the child's interest or notice, for, going instantly to one of the windows the clouded panes of which Sarah wip d with her apron, Rachel remained looking out, clearing the glass for herself as often as it became obscured, and showing no disposition to turn her attention to anything else.

turn her attention to anything else.
"Miss Barram said this was to be your room," said Sarah. Rachel seemed not to hear.

"Guess you'll find it comfortable," re-marked Sarah again; "it's got just as nice things in it as any other room."

nice things in it as any other room."

Rachel still seemed not to hear.

"What do you think you'll do first?"
ventured Sarah again, determined to
make the child speak, and curious to find
out something about her: "go to bed first
till you're rested, or write a letter to the
folks as sent you here? Because if you
want to write a letter I'll get Jeem's pen
and ink for you and some of his letter
paper."

paper,"
Rachel turned so suddenly from the window that Sarah retreated a step.
"I won't do anything first; I'll just stay

here till you go."
"May I never be burned nor drowned alive!" exclaimed Sarah as she retreated to the door, but Rachel had turned again to the window; seeing which, Sarah de-termined that the child should hear, since she evidently would not see her departure, gave the door a slam that resounded through the house and brought Miss Bur-

ram from the dining-room. "Sarah." she said severely, as soon a barau, she said severely, as soon as the caught sight of the woman descend-ing the stair, "was it you who slammed that door?"

"It was, mem," replied Sarah solemn-"That is the second time this morning

"That is the second time this morning you have done so; I insist that it shall not be repeated."
"Yes, mem," redlied Sarah again, and as soon as she was out of sight of her mistress she sat lown on one of the steps of the stair, threw her apron over her head and laughed till she heard Jim's voice in the kitcher calling her.

the kitchen calling her.

"She's going to Herrick's?" repeated
Jim when he heard Miss Burram's order.

"Yes, to Herrick's" said Sarah, "and
she was at Herrick's yesterday, and she's never done such a thing before as go to Herrick's two days in succession."

Jim stared, then he said mildly "It's her own business, Sarah, if she goes to Herrick's every day."

"No, it's not her own business; she's goin' to Herrick's now on business of the

Jim being a very peaceful-minded man

only said:
"Maybe so, Sarah."
"The little girl that came" had darted

to the door the instant she heard it slam and finding that it had a key she locked it; then going back to the window she threw herself on the floor, flinging off her hat as she did so, and burying her face in her hands, let her grief that she had bravely repressed for the last twenty-four hours have full vent. TO BE CONTINUED.

IMITATION OF CHRIST. Familiar Friendship With Jesus.

When Jesus is present, all goes well and nothing seems difficult; but when esus is absent, every thing is hard.
When Jesus speaketh not within, our comfort is worth nothing ; but if

Jesus speak but one word, we feel Did not Mary Magdalene arise presently from the place where she wept, when Martha said to her. The Master

is come, and calleth for thee? (John, xi. 28 Happy hour, when Jesus calleth from tears to joy of spirit!

How hard and dry art thou without

esus! How foolish and vain if thou desire any thing out of Jesus! Is not this a greater damage than if thou wert to lose the whole world? What can the world profit thee with-

To be without Jesus is a grievous hell, and to be with Jesus a sweet paradise. If Jesus be with thee, no enemy can

out Jesus ?

hurt thee.

We are what we are in the judgement of God, and we are nothing more. -Father Faber.

#### THE LEGEND OF THE DEATH AND ASSUMPTION OF MARY.

We are told that after the dispersion of the Apostles, the Blessed Virgin dwelt in her house beside Mount Sion; and that she sedulously visited all the spots of her Son's life and passion so long as she lived, and she is said to have lived twenty four years after the Ascension of Christ. And when, on a certain day, her heart burned within her with longing for her Son, so that she broke out into very abundant tears, the Angel Gabriel stood beside her, and reverently saluting her, told her, on behalf of her Son, that after three days she should depart from the flesh and reign with Him forever. And the Angel gave her a branch of palm from paradise, which he commanded should be borne before her bier. And the Virgin, rejoicing, gave thanks to God, and besought two boons of the Angel — first, that her sons, the Apostles, might be assembled at her death, that she might die in their presence, and that they might accompany her to the tomb; secondly, that in ex-piring she might not behold the Evil One. And the Angel promised her that these things should be. And the palm-branch was green in the stem, but its leaves were like the morning

star. And while John was preaching in Ephesus, behold it thundered, and a cloud caught him and set him down at Mary's deor. He entered in, and Mary marveled and wept for joy. She told him that she had been sent for, and that Christ had brought him to her. She besought him to take charge of her burial, and to bear the palm branch before her bier. And while John was wishing for the presence of his brother Apostles, behold they were all transported in clouds from the places where they preached, and set down together before the door of Mary. To whom, while they gazed on one another, greatly astonished, John went forth, warning them of Mary's summons, admonishing them not to weep, nor let it be imputed to them that they who preached the R surrection feared death.

And when the Holy Virgln beheld the Apostles assembled around her, she blessed the Lord; and they say around her, with lights burning, and watched till the third day. And toward nightfall on the third day Jesus same down with hosts of saints and angels, and they ranged themselves before Mary's couch. Sweet hymns were heard at intervals till the middle of the night. And then Jesus called ner softly twice that she should come to Him; and she answered that she was ready joyfully to yield the spirit. And thus her spirit quitted the body and flew into the arms of her Son. she neither suffered pain nor her body corruption.

Now the Lord commanded the Apostles that they should carry her body into the valley of Jehoshaphat and place it in a new tomb that had been dug there, and watch three days beside it till He should return. And straightway there surrounded her flowers of roses, which are the blessed company of martyrs; and lilies of the valley, which are the bands of angels, confessors and virgins. angels that had remained in heaven came down to meet the angels that ascended up from earth, and the latter answered and said: "This is she who is beautiful among the daughters of Jerusalem, even as ye have seen her full of grace and love." Thus her soul was received up into heaven, rerejoicing, and was seated on the throne at the right hand of her Divine Son. And the Apostles saw that her soul was such that no mortal tongue could express its whiteness.

And when the body was laid on the hier. Peter and Paul had t the other Apostles ranged themselves around it. John bore the palm branch in front of it. And Peter began to sing, "In exitu Israel de Egypto," and the rest joined softly in the psalm. And the Lord covered the bier and the Apostles with a cloud, so that they might be heard but not seen. And the angels were present, singing with the Aposties. And all the city was attracted by that wondrous melody.

But the Jews ran to arms that they night seize and burn the body. And the high-priest put forth his hand to overthrow the bler; but his hand straightway withered, and the rest of the people were stricken with blind-ness. Then the high priest besought ness. Then the high priest besought Peter, who promised that if he con-fessed that Mary was the Mother of God he should receive his sight. And he confessed it and saw. And taking the palm branch, by command of Peter man among the he touched each people ; and such as believed in the Most Blessed Virgin received their sight, but such as believed not re-And the Apostles laid the body of the mained blind.

Virgin in the tomb, and they watched eside it three days. And on the third day the Lord appeared with a multitude of angels and raised up His Immaculate Mother, and she was received, body and soul, into Heaven.

## SECULAR PAPER DENOUNCES "SOUPERISM."

A Virginia minister offers a new suit of clothes for those who need them, provided that they attend church as long as the clothes last. This is another new way of securing converts. The faculty among the ministers of discovering original methods of making the Gospel work is growing. Picnics, enches parties, ice cream, operation making the Gospel work is growing. Pic-nics, euchre parties, ice cream, operationusic, lunatic preachers and the Lord knows how many other schemes are in operation to gather in the lost. "Repent and attend the reversible socials," was not what Peter said, neither was "Come unto Me all ye that labor and are heavy laden and I will give you a new suit of clothes," what Jesus said. The Gospel needs no "barker" to attract atten-tion to it. Where the real thing is preached people will throng to hear\_it. whom printed matter has in meaning until it is read by others—a thing be noted by persons of leisure went to be useful. Speaking general ally, there are no more appreciati and intelligent hearers than those w cannot read for themselves. The are unwilling to lose a single wor and at the end are ready to pass an eamination in the matter read to the Education, valuable as it is, is not ways intelligence; which is only other way of saying that a man w cannot read or write may be a ve intelligent man. William Lethers was a case in poi He had retired from the clog tr with a very snug little income, mothan sufficient for the needs of him and his wife. Knowing his lack education, some Ridingdale peo prophesied that now he had sold prophesion that now he had sold business he would just mope and mo get into what they called "a poor I way," and die before his time. So

way," and die before his time. S people did not know their Willie Father Horbury says that to this Billy is the busiest man in Ridingd There is an acre or so of garden hind the pretty cottage that Billy owned these many years, and bey the garden, removed far enough f the house to be inoffensive, there several pig sties and a poultry The fowls are known to belong to M Lethers; she feeds them and col their eggs-though since her ill grandson Tommy. There are m hens and there ought to be many in the pantry of Jane Lethers; it is set there are. They disappear some Tommy is above suspicion in matter, and the grandmother ki that the eggs are not stolen, though she pretends that their di-pearance is one of the mysteries of I fancy she would give a fairly

guess as to their destiny.

The kindly tricks and chari dodges of old Billy were sure to b fell down last winter on a slide i close to the Widow Kerry's cot and being set on his feet agai kindly hands, was observed to fee, fully in his pockets and take there half a dozen smashed eggs-his s was complete. His first care w get away from his friends and tak fuge in the widows's cottage.

Billy's pockets were a prove Ridingdale, for they were made o ample plan of a gamekeeper's, ran right round his capacious Children regarded them as a s lucky bag, and the luck depend the time o'day. Morning was a opportunity, for after Billy had lo to the pigs and spent an hour or the garden, he was wont to beg rounds, and in those pockets was a miscellaneous collection o ables to be bestowed upon the

the sick and the very poor.

On the occasion of the fall re to above, he was compelled to cle pockets in the widow's presence that the yolks and whites of size were hopelessly mixed up w packet of tobacco, a winter cal two pounds of steak, a packet of half a dozen oranges and a p

"Whatever you do, woman said to Mrs. Kerry, "don't tel I should niver hear t' last on't. go round by Farmer Joyce's a some more eggs; they are for body who can eat nowt else. wunna gie 'em shop uns.'

RILLA B MS

his own. He never by any mentioned the fact that he had b anything. Strolling into a after knocking at the doorwere an old friend like Billy considered rude to make the within come and open the door -he would fall to talking weather and the latest news. managed to get the required that huge pocket and them in a convenient place W known only to himself. 'membered the li knew and dislikes of his clients-how one cheese that would bite and one that didn't; how one like her bacon fat and another streaky ; how one couldn't ab and another preferred mutton say, he managed to remember was wonderful. It was not helped two or three people only rich folks often take some of family under their patronage everything they need, to extend their liberality to a person. All that Billy wanted was where there was real ne moment he was convinced t man, woman or child lacked t

saries of life he immediately them. His particular devotion w "I shanna go t' worl people. William Lethers is alive-tha was a thing you heard again from some poor old woman in receipt of parish re whose poverty was made m bearable by Billy's benefact gave ungrudingly and alwa You munna leave m to-day, William, you really You gied me best part of a taters last Thursday." Bill on an occasion of this sort we to hear and remember.

In regard to the sick he ha pend a good deal upon his wi was a capital cook. "Fifte one place when I married he HTA

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# A WASTRAL.

BY DAVID BEAME, S. J.

If it be true that some people read so much that they have no time left for thinking, it may also be a fact that some who cannot read do a great times reminded him, and he knew some who cannot read do a great times reminded him, and he knew amount of thinking. There are still what she meant. As a matter of fact there were one or two hoary old sinners who by the greatest stretch of courtesy could not be called respectable, and to whom Billy was very kind.

One of them died the other day, and to be useful. Speaking gener one of them died the other day, and the last wards he said to Father. ally, there are no more appreciative and intelligent hearers than those who and intelligent hearers than those who if it is themselves. They

"If I dunna see Billy before I dee, for themselves." are unwilling to lose a single word, and at the end are ready to pass an ex-amination in the matter read to them. Education, valuable as it is, is not al-ways intelligence; which is only anintelligent man.

William Lethers was a case in point. He had retired from the clog trade with a very snug little income, more than sufficient for the needs of himself and sumcient for the needs of himself and his wife. Knowing his lack of education, some Ridingdale people prophesied that now he had sold his business he would just managed. It war Billy what got me empty it drink. He made a bargin wi'me, like. He said, 'Joe, if thou it stop goin' to t' public, I'll send thee sumbusiness he would just managed. propnessed that now he had sold his business he would just mope and mope, get into what they called "a poor low way," and die before his time. Such did not know their William. people did not know their William. Father Horbury says that to this day Billy is the busiest man in Ridingdale.

There is an acre or so of garden behind the pretty cottage that Billy has owned these many years, and beyond the garden, removed far enough from the house to be inoffensive, there are several pig sties and a poultry run. The fowls are known to belong to Mrs. Lethers; she feeds them and collects their eggs-though since her illness this duty has often been deputed to her grandson Tommy. There are many hens and there ought to be many eggs in the pantry of Jane Lethers; it is seldom there are. They disappear somehow. Tommy is above suspicion in the matter, and the grandmother knows that the eggs are not stolen, and though she pretends that their disap-pearance is one of the mysteries of life, I fancy she would give a fairly good

guess as to their destiny.

The kindly tricks and charitable dodges of old Billy were sure to be revesled sooner or later, so that when he fell down last winter on a slide made close to the Widow Kerry's cottage, and being set on his feet again by kindly hands, was observed to feel rue-fully in his pockets and take therefrom half a dozen smashed eggs—his shame was complete. His first care was to get away from his friends and take refuge in the widows's cottage.

Ridingdale, for they were made on the ample plan of a gamekeeper's, and ran right round his capacious coat. Children regarded them as a sort of lucky bag, and the luck depended on the time o' day. Morning was a good opportunity, for after Billy had looked to the pigs and spent an hour or so in the garden, he was wont to begin his rounds, and in those pockets of his was a miscellaneous collection of eatables to be bestowed upon the aged,

the sick and the very poor.

On the occasion of the fall referred to above, he was compelled to clear his pockets in the widow's presence, for that the yolks and whites of six eggs were hopelessly mixed up with a packet of tobacco, a winter cabbage, two pounds of steak, a packet of snuff, half a dozen oranges and a piece of

"Whatever you do, woman," he said to Mrs. Kerry, "don't tell Jane. I should niver hear t'last on't. I mun

out of that huge pocket and deposit often joined by his grandson Tommy. The in a convenient place was a feat known only to himself. How he knew and 'membered the likes and dislikes of his clients—how one liked a dislikes of his clients—how one liked a dislikes of his clients—how one liked a dislikes of his clients—how one liked his or one that didn't; how one liked his or one that didn't; how one liked his or one that didn't; how one liked his or her bacon fat and another liked it streaky; how one couldn't abide beef and another preferred mutton; how, I was wonderful. It was not as if he helped two or three people only. Very rich folks often take some one poor family under their patronage and give them everything they need, refusing to extend their liberality to any other person. All that Billy wanted to know was where there was real need. The

to-day, William, you really munna.
You gled me best part of a peck o' taters last Thursday." Billy's laugh on an occasion of this sort was a thing to hear and rangember.

To always whatever later beyond it was the bed chamber. To Billy's intense surprise Jim's wife was on her knees scrubbing the floor of the house place.

William had just completed and waited to hear and rangember.

To always whatever later beyond it was the bed chamber. To Billy's intense surprise Jim's wife was on her knees scrubbing the floor of the house place.

"How's Jim this morning?" Billy in this morning?

In regard to the sick he had to depend a good deal upon his wife. Jand was a capital cook. "Fifteen year i' one place when I married her." B.lly "En, Tonmy, lad, I'd forgot thee of the sick he had to depend a good deal upon his wife. Jand was a capital cook. "Fifteen year i' one place when I married her." B.lly "En, Tonmy, lad, I'd forgot thee offul like. I reckon it's summather's the last, must be his care.—George MacDonald.

used to boast. But to get her to make for a minute. I've bin thinkin'- | put in t' bef tea her browt wi' her."

yo mun thank him for me, feyther. But for you and Billy I should be lost, body and soul. It behaved mortal bad to ye, feyther. I was alis promisin' I'd cum to Mass and I niver cum. An' other way of saying that a man who when I war took sudden like, I dina cannot read or write may be a very think I war goin' to dee, and I should niver sent for ye if it hadna bin for Billy. He cum 'most ivery mornin' to say me, an' he niver cum empty 'anded. It war Billy what got me off

mat to eat ivery day and kape thee i' bacco.' An he did." Mrs. Lethers' name for these disreputable friends of Billy was "wast-rels." "Catch her throwing away good things on was rels," she often said, and Dr. Nuttlebig commended her for her discernment. The doctor was not a Catholic, but though sharp in manner and old fashioned in method he was a very kindly and clever old formidable enough, but when they were joined by Colonel Ruggerson, Billy retired into himself and dis-

The particular story that I set out to tell is connected with one of these wastrels, and (as in all these Ridingdale stories) the only fiction in it is in the matter of proper names.

A worse case than that of "One Eyed Jim," as he was always called, could scarcely be imagined. Even into the garden when Mrs. Lethers Sergeant Murphy had forgotten the said to Tommy: number of times this ex-soldier, exprize fighter, ex rat catcher and ex a great many things, had been in pri-son. Unhappily, his wife was in most respects like unto him. Father Hor-bury said they had never been seen in church since they were married. Both of them were now getting into years. Their children, grown up of course and married, would do nothing. perhaps, for they were as idle and thriftess as their parents.

Acute bronchitis had laid low One-Eyed Jim, and his wife was trying to Billy's pockets were a proverb in go out choring and nurse her husband at the same time, and only William Lethers knew or cared. If there was one house in Ridingale Billy hated the sight of it was that of this worthless couple. It was offensive to every sense, and William, as well as his wife, was the pink of cleanliness. You may think that a man who was always carrying about in his pockets such a heterogeneous collection of articles of of food and other things could not be very particular. That shows that you do not know Billy personally, and that therefore you have never seen his pockets. Their system is much too complicated to explain here, but it is a very perfect one, and his parcels are so well wrapped up and so carefully bestowed that there is no fear of their coming in contact one with another. And Billy does not sit down violently on half a dozen eggs every day of his

Some of you will remember that through Billy has retired from the go round by Farmer Joyce's and get business of making and selling clogs some more eggs; they are for a badly —he had all the trade in Ridingale at often joined by his grandson Tommy. Many a little charitable plot has been hammers, the boy is not idle. A shop say, he managed to remember all this handy youngster, and when Tommy is other lad -a thing he can do as neatly boats for sailing on the river and simi-

was lit in the workshop and a cosy fire was burning in the grate, while Mrs. moment he was convinced that any man, woman or child lacked the necessaries of life he immediately supplied them.

His convinced that any man, woman or child lacked the necessaries of life he immediately supplied them. His particular devotion was to old people. "I shanna go t' workus while William Lethers is alive—that's sure," was a thing you heard again and again from some poor old man or woman in receipt of parish relief, and whose powerty was made work than the district as some that he'd have to sing a song: but the calculations who had been chirping away, talking of the passed into the pantry.

Billy knew that it was of no use to knock at Jim's door. It was not likely that anybody would be in the house that he'd have to sing a song: but the

to hear and remember.

In regard to the sick he had to de-

used to boast. But to get her to make beef tea and jelly he had to be diplomatic. He never dreamt of asking her directly for such things. She had clients of her own and she thought less him t' workus now, if they clients of her own and she thought less him t' workus now, if they clients of her own and she thought less him t' workus now, if they clients of her own and she thought less him t' workus now, if they clients of her own and she thought less him t' workus now, if they clients of her own and she thought less him t' workus now, if they clients of her own and she thought less him t' workus now, if they clients of her own and she thought less him t' workus now, if they clients of her own and she thought less him t' workus now, if they clients of her own and she thought less him t' workus now, if they clients of her own and she thought less him t' workus now, if they clients of her own and she thought less her own and she her own and "Is he a Catholic, grannfather?"

Tommy asked.

"Owt to be, lad. I reckon he's niver darkened t' church doors for forty or fifty year. But Feyther Horbury's sane him this afternoon.

Billy was silent again for a time. He was wondering how the poor fellow would set about making his confession fter such a lapse of time-whether, in fact, the priest had been at all success ful in getting him to make it.

"He's fair lost i' dirt, and well nigh clammed," William went on after a time. "He wants iverything and he's

got nowt." "Tommy," began the old man, after another pause, "when we goes down to supper I want thee to talk about One-Eyed Jim. Yer grand-mother canna thole him at all, but niver mind ; yo go on axing me ques tions about him; yo' understand, lad?"
The boy quite understood and said so. It was not the first time William

had resorted to this artifice. "Be sure, now, Tommy, to ax me ivery question yo' can think on about Jim-not about his past, thee know'st but about his state to neet."

Asking questions was always very much in Tommy's line, but tonight he surprised himself. William's answers were detailed and long and the dia logue lasted during the greater part of supper—Mrs. Lethers being completely man. Such an alliance as that of ignored. More than once, however, Jane Lethers and the doctor was she muttered "Wastrel!" Otherwise she remained impassive. At great length had Billy insisted in his answers to Tommy's questions that the strongest beef tea that could be made and plenty of it was the immediate physical need of One Eyed Jim.

When supper was over William went out, as his custom was, to lock up various outhouses and to give an eye to the hens and pigs. He had scarcely passed through the back door that led

1899. It was a pleasant afternoon, and Fifth Avenue was crowded with

people gathered to watch the parade.

The Ancient Order of Hibernians, com-

suddenly there sounded horse shouts

and the clang of fire gongs, and down Forty second Street came Hook and Ladder four on a dead run, and swung

into Fifth Avenue straight at the

pompous paraders, who immediately

became badly scared Irishmen, and took to their heels. But the big lad-laders went no farther. Here they

were needed, for the Windsor Hotel

was on fire —the famous Windsor Hotel at Fifth Avenue and Forty-

21, and the hook and ladder companies

But there was no making up that lost

fifteen minutes. The fire had things

in its teeth now, and three, four,

five alarms went out in quick success-sion. Twenty-three engines had

their streams on that fire in almost

as many minutes ; and the big fire

Let us see how Hook and Ladder

window on the Forty-sixth Street side

where the fire was raging fiercely. The woman was holding a little dog in her arms, and it looked as if she

were going to jump.

The chief waved her to stey where

she was, and, running toward the truck, motioned it into Forty-sixth

Whereupon ihe tillerman at his

back wheel did a pretty bit of steering, and even as they plunged along the crew began hoisting the big ladder. Such a thing is never done, for the tuck

might upset with the swaying; but every second counted here, and they took the chance.

As they drew along the curb, Fireman McDermott sprang up the slowly rising ladder, and two men came behind scaling ladders for they as

hind scaling ladders, for they saw

that the main ladder would never reach the woman. Five stories is what it did reach, and then McDermott

standing on the top round, smashed one of the scaling ladders through a

sixth story window, and climbed on, smashed the second ladder through a

seventh story window, and five seconds later had the woman in his arms.

To a carry a woman down the front

ladders is a matter of regular routine for a fireman, like jumping from a

fourth story down to a net, or making a bridge of his body. It is part of his business. But to have one foot in the

air reaching for a lower step on a

swaying, flimsy thing, and to feel the

other step break under you, and to fall two feet and catch safely, that is a thing not every fireman could do; but McDermott did it, and he brought the

woman safely to the ground -and the

dog, too.

a burning building on scaling

adder companies arrived.

or sadder one at 4.

" Hast tek ken thee clogs off, lad?" "Yes, granny," he answered "Then put 'em on agin—quick !"
The boy obeyed.

"Run up to Butcher Dick's," she said hastily, "and fetch me four pounds o' th judiest beef he's got. Tell him it's for berf tea. If he's shut up, knock and bang till he comes. And mind, Tommy-not a word to thy grandfather. You hear me?"

The boy was sorry she exacted this promise, but he was obliged to make it. Then the winter night saw a lad fly ing through the frostbound lane where his grandmother's cottage stood-on and on towards the one street that was lit with gas, because the shops were there—waking the echoes of that street with the noise of his clogs upon the cobbles, and never stopping until he reached the shop of Butcher Dick, who was in the very act of putting up his shutters. When Tommy returned home with the beef his grandmother met him at the back door. Passing into the house place he found grandfather sitting by the fire smoking his

pipe.
"Bin of a arrand, Tommy?" asked William.

"Yes, grandfather," said the boy. William only wondered why the lad's eyes shone so brightly. This was the time when Tommy always read aloud to the old people, and though he was a little out of breath to night, he read very well. Then came night prayers and bed.

tower came from Thirty-sixth Street and Ninth Avenue, and six hook and some more eggs; they are for a badly body who can eat nowt else. An' I wunna gie 'em shop uns."

Billy's way of dispensing gifts was his own. He never by any chance mentioned the fast that he had brought anything. Strolling into a cottage after knocking at the door—if you were an old friend like Billy it was considered rude to make the people within come and open the door for you—he would fall to talking of the managed to get the required articles out of that huge pocket and deposit On the following morning Billy fet. 21 came. She was the mate of the fire tower, and the rush of her galloping horses was echoing up the Avenue just as Battalion Chief John Blinns made out a woman in a seventh story house would have been the gravest of house would have been the gravest of all mistakes. Mrs. Jim was sober when she could get nothing to drink. Billy was longing to look in on the sick, probably the dying man, but so helpiess did the retired clogger feel on this particular morning that he actually remained in his garden until 10:30 hammers, the boy is not idle. A shop this particular morning that he active full of tools and leather and wood is a kind of Tim Tiddler's ground for a lally remained in his garden until 10:30 clock. He knew that Jane was handy youngster, and when Tommy is not ironing his clogs or those of some other lad—a thing he can do as neatly would go now, he thought to himself the larder. other lad—a thing he can do as neatry as his grandfather—he makes toy boats for sailing on the river and similar playthings.

One winter evening when the gas was lit in the workshop and a cosy fire was burning in the grate, while Mrs.

Was burning in the grate, while Mrs.

back kitchen. He repeated the ques-tion, but there was no response.

"She's gone t' t' draper's," he chuckled. "There'll be a egg or two

was a thing you heard again and again and again from some poor old man or woman in receipt of parish relief, and whose poverty was made more than bearable by Billy's benefactions. He gave ungrudingly and always cheerfully. "You munna leave me nought bedday. William, you really munna."

William Letners is always football match, mind—last Saturday's football match, who ke the Jilly knock at Jim's door. It was not likely that anybody would be in the house saving the sick man, who lay in a room on the ground floor. The door opened straight into a living room, and just be wont, for always whatever interface in the football match, mind—last Saturday's football match, who ke that it was of house the knock at Jim's door. It was not likely that anybody would be in the house saving the sick man, who lay in a room on the ground floor. The door opened straight into a living room, and just beyond it was the bed chamber. To be wont, for always whatever interface and how whose poverty was made more than bad only answered by 'aye'' and the always contract the football match, and how the coming of the sound how whose poverty was made more than bad only answered by 'aye'' aye'' aye''

inquired.
"He's a bit easier now," said the

AN ERROR ABOUT IMAGE WOR SHIP CORRECTED.

Though of late years the number is fast diminishing, there are still some non-Catholics to be found who in their ignorance of Catholic dectrines, honfirst thought was to retire hastily, but he felt that he must ask one or two estly imagine that the reverence paid questions. He had only spoken a few words when the door of the sick room by Catholics to images and other 18ligious symbols is superstitious. The truly learned Protestant Leibniz, in his "Systema Theologicum," p. 142, opened and Jane Lethers appeared.
"Yo' get thee hom', Billy," she said, tartly, "and look after t' house. We dunna want folks comin' chatterin' has some useful and at the same time interesting remarks for such mistaken here! Yo' mun get Tommy and persons, says Leibnitz: thersen a bit a dinner. I shanna be "Though we speak of the

dunna want folks comin' chatterin' here! Yo' mun get Tommy and thersen a bit a dinner. I shanna be home till neet."

Not long ago Father Horbury said to Mrs. Lethers:

"Jim has kept his promises very faithfully. Since his recovery he has never once missed Sunday Mass or monthly Communton."

"He'd better kape 'em, I'm thinkin', "she said, with vigor. "I tould him first time he missed I'd drag him theer by hair o't' head!"

And she meant it.—English Messenger.

THE HEROES OF THE FIRE DEPARTMENT.

Fireman McDermott's Feat.

In the series of papers on "Careers of Danger and Daring," running in St. Nitcholas, Cleveland Moffett, in the last issue of that magazine, has one on "The Fireman.".

In all its history, he says, I suppose the world has seen no heroes like these, who join the skill of gladlators with the valor of crusadors. Does that sound like exaggeration? I should call it rather statement." As illustrating the things firemen do every day, and do gladly, he gives some incidents of one particular fire that happened in Now York on St. Patrick's Day, 1899. It was a pleasant afternoon, with the valor of particular fire that happened in Now York on St. Patrick's Day, 1899. It was a pleasant afternoon, with the valor of particular fire that happened in Now York on St. Patrick's Day, 1899. It was a pleasant afternoon, with the valor of exceptions and the present munically and the present munically and the present munically and the exaggeration? I should all it rather statement." As illustrating the things firemen do every day, and do gladly, he gives some incidents of one particular fire that happened in Now York on St. Patrick's Day, 1899. It was a pleasant afternoon, particular fire that happened in Now York on St. Patrick's Day, 1899. It was a pleasant afternoon, particular fire that happened in Now York on St. Patrick's Day, 1899. It was a pleasant afternoon, particular fire that happened in Now York on St. Patrick's Day, 1899. It was a pleasant afternoon, particular fire that happened in Now York on St. Patric of one particular fire that happened in New York on St. Patrick's Day,

Permanent Muscular Strength. There is this to be borne in mind in the There is this to be borne in mind in these days when so many young men are giving so much attention to muscular development, in gymnastic and athletic exercises, that there cannot be permanent muscular strength where there is not blood strength. Hood's Sarsaparilla gives blood strength, promotes digestion and assimilation, and builds up the whole system. A gayer, pleasanter scene it would have been hard to find at 3 o'clock, ing along with bands and banners, were nearing Forty-sixth Street, when

MONEY SAVED and pain relieved by the leading household remedy, Dr. Thomas' ECLECTRIC OIL—a small quantity of which usually suffices to cure a cough, heal a sore. cut, bruise or sprain, relieve lumbago, rheumatism, neuralgia, excoriated nipples, er inflamed breast.

Why will you allow a cough to lacerate your throat or lungs and run the risk of filing a consumptive's grave, when by the timely use of Bickle's Anti Consumptive Syrup the pain can be allayed and the danger avoided. This syrup is pleasant to the taste, and unsurpassed for relieving, healing and curing all affections of the throat and lungs, coughs, colds, bronchitis, atc. and lungs, coughs, colds, bronchitis, etc.

seventh Street. It was on fire, and far gone with fire (the thing seemed the Proprietors of Parmelee's Pills are constantly receiving letters similar to the following, which explains itself. Mr. John A. Beam, Waterloo, Ont., writes: "I never used any medicine that can equal Parmelee's Pills for Dyspepsia or Liver and Kidney Complaints. The relief experienced after using them was wonderful. As a safe tamily medicine Parmelee's Vegetable Pills can be given in all cases requiring a cathartic. incredible) before even the engines were called; and the reason was that everybody supposed that of course somebody had sent the alarm. And so they all watched the fire, and waited for the engines, ten minutes, fifteen minutes, and by that time a great column of flame was roaring up the elevator shaft, and people on the

If your children are troubled with worms, give them Mother Graves' Worm Exterminator: safe, sure, and effectual. Try it, and mark the improvement in your child. roof, in their madness, were jumping down to the street. Then some sane citizen went to fire box and rang the

call, and within ninety seconds en-gine sixty five was on the ground. Your step has lost elasticity because your blood has lost vitality, which Hood's Sarsap arilla will restore. And after her came Engines 54 and

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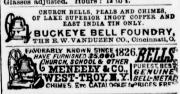
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"everywhere reaping a great has of penitent souls." Father Elliott of him: "His voice was ma

ous. His sermons cut to the div of the soul and the spirit.

He could drive the fear of God

sinners' souls with more resistless

than, perhaps, any missionary we ever had in America. His ser

broke the adamantine crust of

assurance which vice had formed

the sinners' hearts, like an egg started to the sinners' hearts, like an egg started to the sinners' the most abandoned were were melted into tears of per under Father Walworth's preach

He had a heart of grace to inspir

tones with priestly tenderness. It should be known that if he

quished the sinner, he did not it win him." In later life he was

thirty-four years a devoted priest, but his missionary tendestill found scope. "He made duty to know all the hard sinn

his parish; he loved them better any other class; he sought means to save them." As past

Albany he worked valiantly a

public vice, waging incessant against the liquor-dealers' lobby

Legislature. That we must God's enemies up and resist

everywhere, was his argument a

those Catholics who asked why a

should "meddle" in politics. cross of much physical suffering laid upon him. At last, sight,

and hearing were affected. refuge was the Redeemer Wh

had so ardently loved and so cou ously served his whole life long.

His physical deprivations but

him, a willing victim, deeper

own secret sanctuary, and a more interior union the Holy Spirit. More once during his illness he spi

John Henry Newman's death

his characteristic last words,

light!" He has left to us, as

Elliott writes, "an example

manner of man that God chooses

priesthood for His own honor

saving of His people. May

Walworth's heroic figure serv

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LETTER OF RECOMMENDATION.

LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA,
Ottawa, Canada, March 7th, 1900.
The Editor of THE CATHOLIC RECORD
London, Ont.:
Dear Sir: For some time past I have read
your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.
Its matter and form are both good; and a
truly Catholic spirit pervades the whole.
Therefore, with pleasure, I can recommend
it to the faithful.
Blessing you, and wishing you success,

e faithful.
sing you, and wishing you success,
Believe me, to remain,
Yours faith.ully in Jesus Christ,
+ D. FALCONIC, Arch. of Larissa
Apost. Deleg.

London, Saturday, August 10, 1901.

THE ANTI-CATHOLIC LEGISLA-TION OF FRANCE.

As the first result of the passage of the Law of Associations by the French Parliament, an important industry which has brought a large revenue to treasury has also largely profited, is about to be removed from France to the Italian Island of Elba.

In 1801 the Island of Elba became part of the territory of Tuscany, but Emmanuel III. and all the royal family was united to France in 1803. In 1815 it was restored to Tuscany and on the unification of Italy it became part of the Italian kingdom.

The French Benedictines have decided to remove all their religious houses from France to Elba, in consequence of the threatened confiscation of their property in France under the Associations law. They might, indeed, receive an authorization from the Government to remain in France, if they would submit themselves to the conditions imposed by the new law, but they prefer to transfer their monasteries elsewhere rather than submit to the restrictions to which the new law would subject them.

They have already purchased the former residence of the Emperor Napolean I., who, after his first abdication of the Imperial throne in April, 1814, was sent to Elba, where he resided from May 4 of that year to Feb. 26th, 1815.

With the removal of the Benedic tines, the manufacture of the famous Benedictine cordial or liqueur carried on in Fecamp, Normandy, will be also transferred to Elba.

Government will apply the new law against religious orders in all its rigor, as Mons. Waldeck - Rousseau has even signified that its application will be less rigorous than its wording implies; but though the Pope has notified the Religious Orders that they may ask the anthorization of Government to remain in the country under the operation of the Law of Associations, several of these Orders, among which are the Benedictines, prefer to leave the country rather than to subject themselves to the annoyances which an ill-disposed Government will now be at liberty to inflict upon them.

In other ways the Law of Associations will seriously affect French commercial interests. It is expected that this law will operate so that the manufactures of Church vestments and other Church furniture in France will be very seriously affected by the new law, this trade being carried on on a larger scale in France than in any other country in the world. Already there is a movement on foot among the clergy of other countries to deal with Belgium and Germany rather than with France, when purchasing Church supplies which can be produced in these countries as well as in France. Thus the Law of Associations will have a much more extensive result that was dreamed of by the French deputies when they voted for Mons. Waldeck-Rousseau's persecuting measure. The full result of the passage of this arbitrary law will not be known for some time; but there will be a rising out of their apathy on the part of the Catholic population of France which will force the Government to govern the country on other than anti-Catholic lines.

dollars go to France annually for the ber to assassinate the King, and he obscene, and malicious spirit, as we affairs to two causes, the first of which ligous realities.—William Adams.

will probably be greatly curtailed.

The following are the principal absurd or tyrannical provisions of the law as finally passed :

Frenchmen cannot be associated with foreigners without the previous authoriza-tion of the Government.

As religious orders do not make a distinction of nationality for membership, this aims at the destruction of all such religious associations.

A special law determining the conditions of the working of an association must be passed if any association of Frenchmen is subject to a foreign centre or board of direct.

3. Associations now existing which have not already received the authorization of Government shall be held to be dissolved unless such authorization be obtained within aix months.

4. The property of the associations dissolved under this law shall revert to the denors or their heirs, if it be claimed within a year: otherwise it shall be forfeited to the State to be used for indigent children, sick and aged persons, or for needy members of the dissolved congregations.

5. For the purpose of this bill, an association is defined to be "an agreement whereby two or more persons join their abilities or activity for some other purpose than financial benefit."

The religious orders are not actually named in this bill, but it is so framed that it is easily seen that its aim is their destruction. Tals has been acknowledged by the Government as bill.

ITALY AND THE ANARCHISTS.

July 29th was the anniversary of the assassination of King Humbert of Italy, at Monza, near Milan. The king was killed by Gaetano Beesci, an Anarchist, who was sentenced to life imprisonment, but committed suicide France whereby the French national by hanging himself in his cell on May

> The occasion was commemorated by a High Mass in the Pantheon of Rome, at which the reigning King Victor of Italy assisted, and prayers were offered at his tomb for the murdered king. The Pantheon is the best preserved of the buildings of ancient Rome. It was built in the year 27 before Christ, and, as the name indicates, it was used originally as a temple in which the gods of foreign nations conquered by the Romans were worshipped. The name is derived from the Greek, and signifies the temple of all the gods. It was used as a Church since the Christian period, down to the time when it was desecrated by the burial of Victor Emmanuel II. who died under sentence of excommunication, owing to his usurpation of the territory the interdict on it has been removed, as it has been used for the celebration of Solemn Requiem Mass.

A solemn Mass was also celebrated for the late King in Nazareth Church, Montreal, at which the leading members of the Italian colony assisted. The Rev. Father Leonardo was the celebrant.

The Anarchists of Paterson, N. J., have done gross violence to the Chris-It is not expected that the French tian and humanitarian sentiments of the whole world by a celebration in nonor of the assassin Bresci held on the same day. Anarchists were present from New York, Brooklyn and Hoboken.

> In announcing the Anarchist celebration, the Anarchist papers published in Patterson had a picture of Bresci surrounded by a laurel wreath, and at one side of the picture Justice was represented in the act of plunging a sword into the heart of the King.

This open approval of assasssination

by the Anarchists has excited the iudignation of the whole country, and indeed of the world; but unless the United States Government take effectual measures to repress the boldness of Anarchy, we shall have no assurance that such shameful exhibitions of sympathy with murder will not be repeated. Free speech becomes an incentive to crime when it is tolerated to this extent. The Anarchists themselves are lost to all feelings of human. ity, and it is not to expected that they will bring forth better fruit, unless they are repressed by firmness and decision on the part of the United States Government, as well as all the Govern-

ments of Europe. There are other evidences of the continued activity of the Anarchists. Despatches from Rome state that the Italian police have discovered new plots of Anarchists having for object the assassination of the present King of Italy. As a result of their vigilance, in the meantime it is expected that has recently been arrested owing to that manifested by mock-Evangelist the discovery of a letter which he had L. J. King, who thus wantonly entheir engagement of marriage. The liable girls?

purchase of Church supplies. Under did not wish to involve his intended the changed circumstances this trade wife in the trouble which would arise out of the attempt which it was his in- furnished by the Moncton Daily Trantention to make to accomplish the work laid down for him. On the other hand, reports of a contrary character to this have emanated from Anarchist sources to the effect that the anarchical associations propose to abandon all designs of assassination in future owing to the insufficient success of their plans for several years past. There is reason to believe, however, that reports of this character are issued for the purpose of deceiving the authorities by lulling them into a feeling of false security.

A MOCK · EVANGELIST.

One L. J. King, who calls himself an "Evangelist," opened recently a mission in Moneton, N. B., for the conversion of Catholics.

It is the mission of an Evangelist to preach the same gospel of truth, purity, peace and good will which Our Lord commanded His Apostles to promulgate throughout the world, but the gospel of Rev. L. J. King is one of lying, malace, hypocrisy and obscenity, where well as by the leading promoters of the by he lays himself open to the anathema pronounced by the great Apostle of the Gentiles:

> "But though we, or an angel from heaven, preach a gospel to you beside that which we have preached to you, let him be anathema." (Gal. i., 8-9.)

This mock Evangelist practically asserts that the priests of the Catholic Church teach that their word and the word of the Pope are above the word of God. He must be aware that when making this statement he is lying deliberately. It is equally a lie that "Roman Catholic are being basely deceived by the peiests in this connection;" that is, in reference to the power given by Christ to His priesthood to forgive sins. There is no deception in this; for Christ said to His Apostles, who were men, "Whose sins you shall forgive, they are forgiven."

The Apostles were the first to whom such a power was given, but the forgiveness of sin is a matter of the same importance to day as it was in the days of the Apostles, and the power thereof is as necessary in the Church of Christ to-day as it was in the Apostolic age. Hence the Apostles who were sent by Christ as Christ was sent by His Father, transmitted to their successors this

power of forgiving sins. But why does this false teacher of the Church. We may presume that single out Catholics as if they were alone believers in the priestly power of absolution? The Church of England Prayer Book claims that this power is conferred on its "priests" in their ordination, as may be seen in the chapter on "the ordering of priests." In the Augsburg Confession and Luth. eran Manual it is likewise stated "that the Church ought to grant absolution to such as manifest repentance." We have thus nearly two thirds of all the Protestant sects teaching officially that the priests of God's Church have the power of forgiving sins. It is very true our mock-Evangelist has not that power, and we do not assert that he even claims it. We presume that he does not claim it because he is aware that he has no divine mission. He has taken upon himself the authority to preach and teach, against the command of St. Paul: " Neither doth any man take the honor to himself, but he that is called by God as Aaron was.' He is one of the false prophets against

Whom our Saviour warns us: " Beware of false prophets who come to you in the clothing of sheep, but inwardly they are ravenous wolves.'

St. Matt. vi., 15 ) Other falsehoods of Mr. King are that Catholics worship the Virgin Mary and St. Anne whom he calls in contempt 'the grandmother of God." Catholies honor or venerate, but do not worship the Blessed Virgin Mary and the other Saints of God; but this is peace to every one that worketh good." (Rom. ii., 10)

With lies in his mouth this mock Evangelist proclaims his affection and "love" for the poor "Roman Catholics." This is arrant knavery and hypocrisy, for he elsewhere advises know, that Protestants employ them, because they generally find them honest and trustworthy. Can we written to his sweetheart breaking off deavors to injure these honest and re-

reason he assigned for this change was | To complete our proof that this pro-From America alone millions of archical society of which he is a mem- is puffed up with a lying, hypocritical, buque attributes this changed state of

description of one of his lectures as script of July 29, as follows:

"Mr. King also made references to the celibacy of the Roman Catholic clergy, and the existence of convents to day, which references were posi-tively revolting and cannot be report-No respectable Protestant could for a moment permit himself, even by implication, to endorse his remarks If Mr. King is so zealous for evangeli-zation he will find a vast field in Asia and Africa among people who are not Christians. After the Pagans are all converted it will be time enough for the Christian denominations to pay attention to their Christian neighbors. In Moneton, Catholics and Protestants live in harmony, and no evangeliza-tion which is based upon insults should

This outspoken rebuke to the obscenno Popery lecturers who pander to the prurient taste of many among our Protestant neighbors, is highly creditable to the Moncton Transcript and its able and genial editor.

be tolerated.'

We need not here vindicate the Cath. olic use of the Sign of the Cross, which Mr. King condemns as unauthorized by Christ. It is amply authorized. Christ Himself authorizes the use of appropriate symbolism, and it is for His Church to make use of such specific symbolism as she deems likely to promote piety and the love of God.

Christ Himself asserts that the brazen serpent erected in the desert by Moses was a symbol of Himself. (See St. Jno. iii, 14) If this was an appropriate symbol of Christ's future death for our sins, under the Old Law, the picture or image or sign of the cross is for a greater reason, an appropriate symbol of the same event under the New Law. after Christ has actually suffered for us and for our redemption on the cross. The cross is referred to by St. Paul as the symbol of our redemption :

"God forbid that I should glory save in the cross of our Lord Jesus Christ. (Gal. vi., 14)

Mr. King is ashamed of what St Paul glories in.

DEATH OF PATRICK BOYLE.

There will be found in another col umn of this issue of the CATHOLIC RECORD an account of the death of Mr. Patrick Boyle, editor and publisher of the Irish Canadian of Toronto. For this brief sketch of his life we are indebted to the Toronto Globe. Probably in the whole Dominion there is not in the newspaper profession a better known figure than that of the late publisher of the Irish Canadian. We need hardly say that he was highly esteemed: to know Patrick Boyle was to admire and respect him. He was a perfect type of the genuine, wholesouled Irishman. And during all the years that he had spent in his adopted country, we doubt if there could be found any one who will say that Patrick Boyle was ever guilty of an unmanly act. We enjoyed his acquaintance, and when going to Toronto found it always a pleasure to meet the cheerful, buoyant, honest greatan intense love for his countrymen goes without saying. On many an occasion he proved it, knowing that he would suffer personal loss by such a course. But to Patrick Boyle personal loss counted for naught when he had an opportunity of benefitting those who, like himself, left a land of persecution to seek a home in a foreign clime. His good deeds have gone before him. May the light of eternal glory be his portion in eternity.

RETURNING TO CANADA.

The Hon, H. A. Dabuque, of Fall River, Mass., has been visiting his parents and relatives who reside in the Province of Quebec. Mr. Dabuque has resided at Fall River during the last twenty-five years, during which time he has become one of the most quite in accordance with the words of prominent Canadians in the New Eng-Scripture: "Glory, and honor, and land States. He sat for two years in the Massachusetts Legislature, and his name is even now mentioned as a probable candidate for the Attorney Generalship of the State. He reports that the influx of French Canadians into the New England States is stopped and that the tendency is now quite in Protestants "not to employ Catholic the opposite direction, and that pracservant girls." The truth is, as we tically there is no longer a flow of Canadian immigrants into New England, but on the contrary many families are returning into Canada. He had forman Anarchist named Narcesso Miotti conceive a malice more diabolical than erly, as an attorney, frequently to transact sales of property for Quebec farmers who had gone to the States and desired to remain there, but recently many of these people have sought to repurchase their Queb c that he had been selected by the An- faner of the sacred title of Evangelist farms so as to return there. Mr. Du-

have said above, we need only add the is the general prosperity of Canada, and the second the depression of the cotton industry in the New England States.

MASS AT THE EXPOSITION.

An interesting feature of the Pan-American Exposition is the Catholic chapel in the Filipino village. It demonstrates in a striking manner the universality of the Catholic Church. Mass in now celebrated there every Sunday morning at 9 o'clock. The chapel is attended by two Jesuit Fathers from Canisius College, who will attend to the spiritual wants of the Catholics attached to the Exposition, but the doors are open to any who desires to assist at the Holy Sacrifice of the Mass, or to receive the sacraments there. The attendance at Mass on the first Sunday of its celebration was eighty, consisting of Indians, Mexicans, South Americans, Filipinos and Arabians. The Indians are from the Jesuit mission in Dakota, and are deyout Catholics. So also are those of the other nationalities who attend. The attendance is increasing every Sunday. A Filipino child born on the Exposition grounds was baptized in the chapel a couple of weeks ago.

THE POPE'S MAIL.

A despatch from Berlin via London, England, gives some interesting statistics regarding the letter bags which arrive daily addressed to the Sovereigns of Europe. The letters and papers received every day by the Pope is by far the largest mail received by any Sovereign, and it probably exceeds that of all other Sovereigns together. King Edward VII. comes next with 4,000, of which 1,000 are letters. The Czar and the German Emperor receive each between 600 and 700 letters daily, the King of Italy 500, Queen Wilhelmina from 100 to 150. From these figures it will easily be understood that the Pope requires a very large staff of Secretaries, Counciliors and other officials to assist him in his administration of the affairs of the Church. He employs 35 secretaries. The Emperor William, it is said, does a considerable part of his own correspondence.

THE SOCIALISTS IN BELGIUM.

Oa July 30th the Socialistic members of the Belgian Chamber of Deputies made a disagraceful exhibition of themselves in consequence of a refusal of the President of the Chamber, M. De Sadleer, to put a motion for adjournment which he pronounced to be ir regular or out of order. The Socialists then began a noisy demonstration which made it impossible for the President to maintain order. Then the unruly members raised the din to a terrific pitch, and sang revolutionary songs, such as the Carmagnole, the Marseil laise, and the Internationale, besides whistling and shouting. The President adjourned the Chamber, and the Socialists cried out, "It will be the earted Patrick Boyle. That he had same next time." The term Socialists all. is applied to the anti-Catholic party of Belgium, which had a brief lease of power about twenty years ago, but was then swept away because of its attacks upon the religious sentiment of the people. The violence of this party arises out of the fact that the great bulk of the people persist in giving the Catholic party of the kingdom so long a lease of power, but it is not likely that their present gross conduct will give the Socialists the reins of Government at any early date.

> THE LABORER IS WORTHY OF HIS HIRE.

High above the din of strikes and strifes is heard the voice of the Catholic Church proclaiming that "the laborer is worthy of his hire" and warning the children of toil that labor has its duties as well as its rights. Socalled scientists ask: Is there no barrier to that power? We answer there is the Catholic Church; that great spiritual force, pervading through the whole world, independent of every nation, yet using its influ ence in and upon every nation - be hold the great force to which alone we can look in the future for the counterbalancing power, to that of united labor and trusts. Yesterday it was the Monarchical and Conservative power, counterbalanced by the Cathlic Church ; tomorrow it will be the power of the masses counterbalanced by the everlasting spiritual influence poes this great fact appear to be implicitly recognized and already does the Church show signs of accommodating herself to new position in which she is being placed.—American Herald.

Activity in the kingdom of God augments the power of spiritual life, and deepens the consciousness of re-

A FAITHFUL PRIEST.

The Very Rav. Walter Elliott, C. S. P., has given us, in the pages of the Catholic World, a graphic sketch of his friend, the Ray. Clarence Walworth, late pastor of St. Mary's Church, Albany, N. Y., of whom he says: "As man, citizen, priest, missionary, he was faithful and true to God and Church and fellow citizens." After Father Walworth's death, a public meeting took place in Albany to commemorate his virtues and public services, and there Father Elliott made an address, of which the article on which we are about to comment is an enlargement. The details of Father Wal. worth's life may be briefly stated so far as mere biographical data go. He was born in Plattsburg, N. Y., May 30, 1820; he died Sept. 19, 1900, at the ripe age of eighty years. As a young man, following the wishes of his father, who was the last chancellor of New York state, he studled law and was admitted to the bar, but soon gave up his practice and entered the Proestant Episcopal seminary in New York City, studying there for three years. At the age of twenty-five he became a Catholic; and, soon after, with the yet more recent convert, Isaac T. Hecker, he joined the Redemptorist Order, going to the novitiate in Holland, where he was ordained in 1848. Re turning to America, the two Redemptorist converts were joined by another, the Ray. Augustine Hewit, and then by the Rev. George Deshon and the Rev. Francis Baker. In 1858 these five devoted missionaries became the foundation - stones of a new community, the missionary so-ciety of St. Paul the Apostle, or, as they are more popularly known, the Paulist Fathers. "The excessive fatigues of his fifteen years of continuous Catholic missions were, Father Father Walworth believed, the means of break average from 22,000 to 23,000. This ing down his originally robust constioccasional attacks of very serious ill ness, finally led to his leaving the Paul. ists. Returning to his native diocese, he was for a time placed in charge of St. Peter's Church, Troy, and in 1866 was made rector of St. Mary's Church. Albany. After a career in that parish of remarkable usefulness both to his parishioners and to his fellow citizens generally, Father Walworth departed to his eternal reward Sept. 19, 1900. Thus ends Father Elliott's brief summary of the principal events in the career of a man whom he claims to have been of "distinguished natural ability, priestly piety of the most edfying kind, and zeal for the virtue and good order of the civil community, the like of which is seldom witnessed. FATHER WALWORTH'S PERSONAL CHAR-

ACTER. Let us now study the general character of this man. The first trait welt upon is his friendliness. "Father Walworth, though he spent his best energies in fighting vice—and he al-ways fought with the onset of a born oldier-was yet naturally of a gentle disposition. His manners were kindly, his conversation was toned with deference for others. He was a positive man, but not self-opinioned, and no one could be a more pleasant companion among priests or laymen. His

love of kindred was deep.

His early friendships were very tender They endured to the end. however, to this tenderness of heart were the characteristics of courage, openness, sincerity. Noble is the testi-mony rendered to him by his old comrade in arms. 'God gave him a fearless heart which served a clear, calm mind. He valued peace indeed, but justice and right above all. God loves a man who, appointed to a public trust like that of the Catholic priesthood, never blenches in face of evil and never quits a good cause. Such a one was Father Walworth all his days. . . . Conscience in a man like Walworth makes . With right minded heroes. . . With right minded men, such Catholics as Father Walworth and Bishop Wadhams stand for all that is best in our American character allied to the truest Catholic tra dition. Courage to dare any foe for God and for the people, and yet with a conservative temper consulting the due forms of law and wary of the o down methods of fanatics : candor right, truthfulness so candid as to shame timid associates in public life ; these are traits that give public men peace of soul and win them the applause of honest citizens of all religions." Father Walworth's fine natural endowments were dedicated without reserve to religious and moral use. Remarkable was his spiritual character for what his eulogist calls in strong phraseology "downright personal loyalty to Jesus Christ as revealed in His Church." Wholly submissive to

ence of character. PATAER WALWORTH'S PRIESTLY CAR-

After his conversion, the joyous oung Catholic wrote: "My inward young Catholic wrote: "My inward joy and satisfaction at being in the very Church of God and communion of the saints, I can not express, I am out of all conceit with Puseyism whether ornamental, sentimental, antiquarian. Christ is one and unof the Catholic Church. Already in the Encyclicals of the Holy Father His undivided Church, which He in-His undivided Church, which He inhabits and inspires. . . . How miser able do all the unrealities of Puseyite speculation appear to one who is a Catholic in fact and not in dreams As a novice, his life was a time of "unmixed joy," and of loyal obedience to rule. And when, after his ordination to the priesthood, he went forth on his career as a missionary, he displayed a wonderful power, incitement to all Catholics to li work in a spirit worthy of thei Christian is it the main thing smooth, nor the chief aim to be able, nor the highest praise out of notice. True men sho INDESTRUCTIBLE ABSURD Stock inventions about Catl bear a sort of charmed life. be squelched for a time, bu killed. They may even t burial, but when a resurre wants them for some ghoulish p

they can be readily taken for worms and mould and be call to do duty again, if required. of the most serviceable of thes tos-bodied stories are now tr the globe with all the cool eff of brand new discoveries. On bogus form of Major Excommu as given by Hogan, the apostat in his lying book on Catholic do another, the so called Jesuit or the third, the grand extravage a story of a Pope who solemnia Bull against a comet. Hoge book, as we have seen in the ences of the missionary priest in circulation, and its poison its deadly work in minds ina to the antidotes of truth. Ha been for the fact that Field Sterne and Smollet were pr unknown to the people of Phil in Hogan's day, "Tristram St fooling could hardly have pas ter as the genuine doctrine a tice of the Catholic Church. witless schoolboy of to day hardly be green enough to swe "Jackdaw of Rheims" as anything more than a s Tristram" and the fee school of anti Catholic bigots. knew the mental and intellect bre of the time: ignorance a try, he knew, could be reli raw material for his vellai

> who secretly antagonize the In Liverpool the Jesuit os has been taken out of the room of bigotry for use as weight to the indignation ar the Oath of Accession. The has been printed in the co-pamphlet violently attacking olic system, and the p has been scattered by the over Great Britain. Even so conservative a paper as the was decoyed into accepting tended oath as a genuine and printed it, together with commentary. Its guilibility posed by Father Bernard Va He showed that the Jesui the product of an anti-Jesuit that its label bore the signif

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"everywhere reaping a great harvest of penitent souls." Father Elliott say, of him: "His voice was marvelous. His sermons cut to the division of the soul and the spirit.
He could drive the fear of God into sinners' souls with more resistless force than, perhaps, any missionary we have ever had in America. His sermons

broke the adamantine crust of selfassurance which vice had formed over the sinners' hearts, like an egg-shell.

The most abandoned wretches were melted into tears of penance under Father Walworth's preaching. He had a heart of grace to inspire his tones with priestly tenderness.

It should be known that if he vantished the sinner had did not fail to

quished the sinner, he did not fail to win him." In later life he was for thirty-four years a devoted parish priest, but his missionary tendencies still found scope. "He made it his duty to know all the hard sinners in his parish; he loved them better than any other class; he sought every means to save them." As pastor in Albany he worked valiantly against public vice, waging incessant war against the liquor-dealers' lobby in the Legislature. That we must follow God's enemies up and resist them everywhere, was his argument against those Catholics who asked why a price should "meddle" in politics. The cross of much physical suffering was laid upon him. At last, sight, speech were affected. "His those Catholics who asked why a priest and hearing were affected. "His refuge was the Redeemer Whom he had so ardently loved and so courage ously served his whole life long.

own secret sanctuary, and gave a more interior union with the Holy Spirit. More than once during his illness he spoke of once during his illness he spoke of John Henry Newman's death and of his characteristic last words, 'All is light!'" He has left to us, as Father priesthood for His own honor and the saving of His people. May Father Walworth's heroic figure serve as an incitement to all Catholics to live and work in a spirit worthy of their faith. Christian is it the main thing to be smooth, nor the chief aim to be respect able, nor the highest praise to keep out of notice. True men should be

## INDESTRUCTIBLE ABSURDITIES.

Stock inventions about Catholicism

strong men.'

bear a sort of charmed life. They may be squelched for a time, but never killed. They may even undergo burial, but when a resurrectionist wants them for some ghoulish purpose, they can be readily taken from the worms and mould and be called upon to do duty again, if required. Three of the most serviceable of these asbestos-bodied stories are now traveling the globe with all the cool effrontery of brand new discoveries. One is the bogus form of Major Excommunication as given by Hogan, the apostate priest, in his lying book on Catholic doctrine : another, the so called Jesuit oath, and the third, the grand extravaganza of a story of a Pope who solemnly wrote a Bull against a comet. Hogan's vile book, as we have seen in the experiences of the missionary priests, is still in circulation, and its poison is doing its deadly work in minds inaccessible to the antidotes of truth. Had it not been for the fact that Fielding and Sterne and Smollet were practically unknown to the people of Philadelphia in Hogan's day, "Tristram Shandy's" fooling could hardly have passed muster as the genuine doctrine and practice of the Catholic Church. The most "Jackdaw of Rheims" as meaning anything more than a satire on "Tristram" and the fee faw fum school of anti Catholic bigots. Hogan knew the mental and intellectual calibre of the time : ignorance and bigo try, he knew, could be relied on as raw material for his vellainous de But who could ever imagine that in this day of supreme enlightenment, in the blaze of public school triumph, the same raw material should still be found ready to hand by those who secretly antagonize the Church's

has been taken out of the property room of bigotry for use as a make weight to the indignation aroused by the Oath of Accession. The forgery pamphlet violently attacking the Catholic system, and the publication has been scattered by the million over Great Britain. Even so staid and conservative a paper as the Standard was decoyed into accepting the pretended oath as a genuine statement, and printed it, together with a virulent commentary. Its gullibility was exposed by Father Bernard Vaughan, S. He showed that the Jesuit oath was the product of an anti Jesuit firm, and that its label bore the significant text, "Made in Germany in 1891." In that country it had been largely "patron-ized by the public," till the fraud was detected. Then the oath disappeared from the literary world till a short time ago, when it shone forth again in the pages of the Standard. However, that did not exhaust the history of the Jesuit oath." Father Gerard, S J., Robert Belson, gentleman, and printed by order of the House of Commons.
But in those days it was not labeled as now "Jesuit oath," but "Popish Plotters" Oseb." labeled as now "Jesuit oath," happiness, love, duty, sorrow and rath, but "Popish Plotters' Oath." let us so live in all true manliness as Father Vaughan said it was disappointing to him as an Englishman to find hose whose lives are no expression of regret from the touched by ours.

In Liverpool the Jesuit oath bogey

men. The regret seemed rather one that the charge could not be substantiated. It is not the habit of "great papers" like the Standard to apologize except under the compulsion of an action for libel; and as there was nothing of the kind in this particular, its lie about the "Jesuit oath "stands its utterer is not put to the blush be cause, as in the country of Mr. O'Brien from Clare :

"Tis little for blushing they care Down there."

It is not a little disheartening to the supporters of truth to know that so dead to the requirements of decency are libellers of this kind that it is use less to show them their error; they take no notice of any correction and proceed to repeat their offense at the very next opportunity that offers. Such was the way in Hogan's day. When he proceeded to utilize the vileness of "Tristram Shandy" to befoul his own Church, he was confronted by the genuine form of excommunication just islued against one of his supporters, the Rev. Thaddeus O'Meally. Both were assued in the one pamphlet by the Catholic publisher, Eugene Cummiskey. But, as we have seen the bogus one still lives and flourishes in obscure places, while the correction is altogether lost to the world.

The comet story is evidently too pre cious a morsel to be surrendered at any bidding for we find editors even in this city of enlighteament clinging to His physical deprivations but forced it as tenaciously as one bulldog does to him, a willing victim, deeper into his story grows as it travels along the ages, like that of the three black crows It was recently started in a new form Elliott writes, "an example of the manner of man that God chooses in His the heavenly terror—Calixtus III. It is added that the Holy Father spent several hours a day for some months "excommunicating and cursing" the obstinate comet. Of course the intelligent minds to which such fudge is dedicated never stop to inquire why excommunication, which can only apply to human beings, should be resorted to against inorganic matter. The rev. and brilliant editor of the New Zealand Tablet pokes much fun at the ignorant sheet that allowed such twaddle to impose upon the pubiic. Again and again have the retailers of the silly story been challenged to show a particle of foundation for it, but as this does not suit their purpose so well, by any means, as the repeti-tion of it, they go on reiterating it like a clown who grins through a horse collar at his own stale jokes, day after

day.

The facts out of which the legend of the excommunicated comet arose are told in the third volume of Dr. Reuben Parsons' "Studies in Church History. On coming to the throne in 1455 Pope inaugurated a crusade to stem the tide of Turkish invasion which threatened Christian Europe at the time and if possible, to recapture Constantinople, which had fallen into the hands of the Moslems in 1453. "It was," says Dr. Parsons, "in order to secure the protection of the God of Armies that Calixtus III. commanded that everywhere, thrice daily, the bells of every religious institution should be rung to summons the faithful to the recitation of the Angelus, and not in order to scare away the comet, which had not yet appeared." Dr. Parsons gives as his authorities for this statement three distinguished men of letters who were contemporaries of Calixtus— Platina, librarian of the Vatican witless schoolboy of to day would and Antoninus, Archbishop of Florhe message of God to man, the doc hardly be green enough to swallow the ence, who is the author of what Alzog trine of the Man God. Christianity Aeneas Silvius, the friend of Calixtus, and Antoninus, Archbishop of Florence, who is the author of what Alzog describes as "the greatest historical monument of the Middle Ages." The subsequent appearance of the comet was accompanied by earthquakes and other public calamities of such magnitude in various parts of Italy that people not unnaturally regarded them as manifestations of God's anger against them. Dr. Parsons tells us that Pope Calixtus sons tells us that Pope Calixtus "availed himself of the opportunity afforded by the not unreasonable ap prehensions of men to detach them

> earth and to induce to use their ener-gies for the greater glory of God." This is the whole story of the Bull against the comet—a genuine cock and bull contrivance, but quite good enough for the persons of feeble mind for whose amusement it is maintained along with the carcussel and the swing-boat and the ancient game of Aunt Sally.—Philadelphia Catholic Standard and Times.

more from the perishable things of the

Let us lay hold of faith. Of what profit is it to us to gain a firm hold en Greek word "monos" (alone single), which expresses the idea of Eastern any light on the meaning of our present condition or the character future destiny? Faith, Christian faith holds the key to the blessedness of the eternal life. Strong, serene, un-quenchable faith in the loving kindness of God, the wisdom of Providence, the evidence of the Holy Spirit and the redeeming love of Christ will enable us to look fearlessly toward the end of the temporal existence and on the beginning, of the esernal and will make it pos sible for us to live our lives effectively,

Lecture by the Very Rev. Dr. P. J. Garrigan at Brooklyn,

The Very Rev. P. J. Garrigan, D. D., the vice rector of the Catholic Uni versity, was the lecturer at the Mon tank Theater, Brooklyn, on a recent Sunday evening before the members of the Knights of Columbus. The subject selected for the occasion was "The Monks of the Middle Ages."

Among other things of note Dr. Garrigan said that the study of the middle ages, like the rest, has become more and more general, serious, scientific and popular. Illustrious adversaries of Catholicity, like Guizot, Villemain, in our day, Sabatier, Clarke, of Edin-burgh, and Eckenstein have popularized periods, races and personages which the last century had condemned to scorn and oblivion.

The term middle ages is used to define the intermediate period between ancient and modern civilization, the period beginning with the close of the fifth century of the Christian era and ending with the fifteenth, or, as some the thirteenth century, during which a profound darkness followed the brilliant light that had previously radiated over the world from Rome and

IMPERIALISM DESTROYED ROME. Toward the end of the fifth century Rome met her doom-her light and her life were simultaneously extin-guished. Rome, the mistrels of the world! Roma Immortalis! Eternal
Rome! having conquered Assyria,
Persia, Greece, Macedonia, became
drunk with her victories, weakened by
jealousies and enfeebled through
luxury and excessive wealth, was hereif, like iniquitous Babylon and Jerusalem, brought before the remem-brance of God, conquered and beaten fiat to the ground by those who were her vassals and her servants. The barbarians who conquered Rome had brought to it the germs of a newer and nobler world. They had a moral force and energy, a rude hardihood and power of endurance, which the Romans had wholly lost through self indulgence and wealth. But they had not knowledge, nor true civilization. They came for plunder and to despoil and they so plundered and desp that the cities became a waste and the

land a desert. The interval between the fall of the Roman Empire and its reestablish ment in Charlemagne, the beginning of the ninth century, was emphatically one of revolution and rapine, of law less passion and of brute force. Europe was given over to rapacious and bloodthirsty hordes who recognized no law, no authority, and reveled in lust and violence amid the ruins and putrefaction of pagan civilization. It was one great battlefield. No schools, no laws, no government but what came from the solitary imperishable Christian Church and the monastery.

CHRISTIANITY CIVILIZED EUROPE. There were three elements struggling for the mastery in the general confusion and darkness which reigned throughout Europe from the fifth to the ninth century, the reign of Charle-magne, the seed time of new Europe, barbarism, paganism and Christianity. Pagan and barbarian influences could not of themselves save nor reconstruct society on a secure and permanent basis. The remains of Roman civiliz ation, its laws, its literature, its art were a help, as they are to day, in education and in reorganization; but the barbarian did not know their use or appreciate their value, and the Roman had already failed to preserve the great social organization which he created. It was the Gospel of Christ, ity, which strnggled so vigoronsly to prevent the interior dissolution of the Empire, which struggled against the barbarian, it was this Church, I say, that became the great connecting link the principle of civilization, between the Roman and the barbarian world.

THE MONASTIC ORDERS The teaching Church in those early days consisted of the Papacy and in good part the monastic orders. The Papacy and the monks were sowers of divine truth in the field of the world, the bearers of the divine message to man, who fearlessly preached the Gospel to every creature. There was no other form of religion in the Western world than that of the Apostolic The word "monk" is from the

monasticism, and which has been ap plied less appropriately in more modern times to the four great orders of the Church. Indeed, the monastic life, from the days of Benedict, had never a contemplative nor solitary character; on the contrary, it was social and active, it formed a nucleus of intellectual development, and served as an instrument for the fermentation and propagation of ideas. The distinctive characteristic which shines from the society of monastic creations in existence is moral force, that strength which is a cardinal virtue, which overcomes the world like courage and sacrifice. "I do not hesitate to affirm," says Montalembert, "that the true monks of the great ages of the Church wildings and editioes are among the finest here. The attendance at church on sunday is very great nearly as many men as women are at religious services. The Catholic schools taught last year 853,000 frances. The other expenses of the Catholic of manhood under its most pure, energetic and intellectual forms of manern times to the four great orders of

Standard for having so seriously THE MONKS OF THE MIDDLE hood, in a manner condensed by celicaluminated a body of English gentleand baseness and condemning them-selves to greater and more sustained efforts than are demanded by any worldly career.

TAUGHT FIRST LESSONS OF MONKS

CHRISTIAN CIVILIZATION. Modern society is indebted to the monks for the first lessons in Christian civilization-industry, arts and agricul-ture, and also for the preservation of the classic texts, which are picked up here and there and saved from burn ing schools, libraries and devastated cities. The classics which have exercised the greatest influence on modern education, as models and masterpieces of literature, have been preserved, transcribed and transmitted to posterity by the monks of the Middle Ages. This, I think, will not be disputed by the most austere savant or classical critic because the manuscripts themselves are found in the libraries of the monasteries even to this day, and dated from the eighth to the tenth cen-turies. They are, moreover, in the handwriting of the monks. The preservation of the Latin language in a ew form as the language of the Church for centuries the language of courts of the fourth and fifth centuries (St. Jerome.) This is one of the greatest achievements of the human mind rank ing in merit and importance with St. Augustine's "City of God." and greater products of the Middle Ages.

THE CHURCH THE CENTRE OF EN-LIGHTENMENT.

The principles of Roman law and procedure were compiled in the sixth century, after the triumph of Christianity, and in the reign of Justinian. The Justinian Code, the Paudect, the Institutes of the Nevellae, are the classics of the law schools of Europe and America to this day. What the monks did for Roman law and language, they did for pagan art and archit When the Church came out of the Cat acombs and was granted legal toler ance, the genius of Christianity showed itself in the basilicas of Constantine and Theodosia. Through the monks of the Middle Ages the seed of right education were sown, the old moids were recast and the ideas and principles began to germinate which after ward found their full expression in th splendid architectural piles thhat cov ered the face of Christian Europe.

Such were the monks in the Middle Ages. They were ages of revolution and of evolution—ages during which a deluge of barbarism swept over Europe and engulfed paganism, although de veloped and polished for centuries by the genius and refinement of ancien Rome and Greece. In that deluge all was lost, except it was saved in the ark of the Church. The Church had survived and was like the beacon light shining over the lurid troubled waters and beckoning all to a haven of safety She thus fulfilled her divine mission in the world of enlightening and sanctify ing men, and teaching them and gov erning them to the attainment of their eternal destiny. This she did by vir vine power intrusted to her by the Inthe Middle Ages were her ministers in the preservation of European civilization, as her hierarchy is in the preser vation and perfection of human society throughout the world to day.

NON - CATHOLIC TO THE POPE. A Remarkable Letter Written by a New York Citizen.

This letter, which we quote from the New York Sun of July 26, was written recently to the Pope by a citizen of prominence who is not a member of the Catholic Church. For personal reasons he declines to allow his name to be published, although he says he firmly believes in every sentiment expresse in the letter.

To the Holy Father, Pope Leo XIII., Rome Italy:

Most Reverend and Holy Father:—I take the liberty of addressing you because I am much interested in the success and growth of the Catholic Church in the United States, for the following reasons:
First—That the Catholic Church trains its

for the following reasons:

First—That the Catholic Church trains its young in a way to secure good morals, good citizenship, a respect for property rights and the rights of others.

Second—Because of the firm faith of the Catholic Church in God, Christ, the Holy Bible, and a firm acceptance of the religion of the Saviour, without which civilization must contain the saviour of the Saviour, without the Catholic Church should grow and be a strong power here. The Protestant Church in the United States is fast drifting into infidelity. In many of the great theological seminaries of that Church open disbelief in some parts of the Bible is taught. Thousands of ministers of the Protestant denominations are men who believe that certain parts and books of the Bible need not be accepted. Their position and work have hastened the growth of disbelief in all religion.

Because of mp position before the public I feel that I may be forgiven by you for writing you this letter. Many thousands of the strongest men in the United States, made apprehensive by the spread of socialism, are turning their eyes toward the Church of which you are the reverend head. The greatest banker in the world, and one of the greatest men of our country, told me very recently that he believed the Roman Catholic Church was a necessity for the preservation of our society.

I have talked with a very large number of our solety.

ion of our society.

I have talked with a very large number of

to faith, and see Catholic men in such large number attending church services on Sunday, and then look about to see what Catholics of the United States receive from the great Head of the Church in return, they think that Catholics in the United States are not encouraged in such a way as they should be by the authorities at Rome and this leads to the conclusion that there is an antagoism between the authorities at Rome, and the American spirit and nation. American people think that their country is a very great one, and is destined to become one of the great factorin shaping the policies of the world.

Yours has been one of the most wonderful

the great factorkin shaping the policies of the world.

Yours has been one of the most wonderful lives the world ever saw. During it, greater changes have taken place than in the same number of years in any other age. You have seen Napoleon de hroned, and exited, Bismarck and Victoria live and die. Down into the new century you have brought great purity, learning and love of God and humanity. If you could do some things before you shall be removed from this searth to the Feet of the Saviour that would aid in adding millions to your Church in this great, energetic and growing nation, you will do that which strengthens civilization and will help to bring into the true faith millions who are now in danger of being disbelievers in all religion.

With prayers for your continued health, I am most respectfully and sincerely,

Your Most Respectful Servant.

## FEAST OF THE ASSUMPTION The Night Prayer.

BY FATHER RYAN.

Dark! Dark! Dark!
The sun is set; the day is dead,
Thy Feast has flad;
My eyes are wet with tears unshed;
I bow my head;
Where the star-fringed shadows softly sway
I bend my knee,
And, like a homesick child, I pray,
Mary, to thee.

Dark! Dark! Dark! Dark! Dark! Dark!
And, all the day—since white-robed priest
In farthest East,
In dawn's first ray—began the Feast,
I—I the least—
Thy least, and last, and lowest child,
I called on thee!

I called on thee!

Virgin! didst hear? my words were wild

Didst think of me?

Dark! Dark! Dark!
Alss! and no! The angels bright,
With wings as white
As a dream of snow in love and light,
Flashed on thy sight;
They shous like stars around thee! Queen. A shadow only dims the scene Where shines a star!

Dark! Dark! Dark!
And all day long, beyond the sky.
Sweet, pure, and high,
The angels' song swept sounding by
Triumphanily;
And when such music filled thy ear,
Rose round thy throne,
How could I hope that thou wouldst hear
My far, faint moan?

Dark! Dark! Dark! And all day long, where altars stand,
Or poor or grand,
A countless throng from every land,
incode hymnelo thee from sevrow's Vinged hymns to thee from sorrow's val In glad acclaim, How couldst thou hear my lone lips wail Thy sweet, pure name?

Dark! Dark! Dark!
Alas! and no! Thou didst not hear
Nor bend thy ear,
To prayer of woe as mine so drear;
For hearts more dear For hearts more dear Hid me from hearing and from sight This bright Feastday; Wilt hear me, Mother, if in its night I kneel and pray?

Dark! Dark! Dark!
The sun is set, the day is dead;
Thy Feast hath fled;
My eyes are wet with the tears I shed
I bow my head;
Angels and altars hailed thee Queen All day; ah! be
To-night what thou hast ever beenA mother to me!

Dark! Dark! Dark!

Thy queenly crown in angels' sight
Is fair and bright;
Ah! lay it down; for, oh! to night
Its jeweled light
Shines not as the tender love light shines,
O Mary! mild,
In the mother's eyes, whose pure heart pines
For poor, lost child!

Sceptre in hand, thou dost hold sway
Fore'er and aye
In angel land; but, fair Queen! pray
Lay it away.
Let thy sceptre wave in the realms above
where angels are;
But, Mother! fold in thine arms of love
Thy child afar!

Dark! Dark! Dark! Mary! I call! Wilt hear the prayer Mary!! call! Wilt hear the prayer
My poor lips dare?
Yea! be to all a Queen most fair,
Crown, sceptre, bear!
But look on me with a mother's eyes
From heaven's bliss: And waft to me from the starry skies
A mother's kiss!

Dark! Dark!
The sun is set, the day is dead;
Her Feast has fled!
Can she forget the sweet blood shed,
The last words said
That evening—"Woman! behold thy Son!!
Oh! priceless right,
Of all His children! The last, least one
Is heard to night.

BLIPPING AWAY.

They are slipping away-these sweet, swift years,
Like a leaf on the current cast;
With never a break in their rapid flow,
We watch them, as one by one they go
Into the beautiful past.

As silent and swift as a weaver's thread, Or an arrow's flying gleam; As soft as the langurous breezes hid, That lift the willon's long golden lid And ripple the glassy stream.

As light as the breath of the thistle down;
As fond as the loveliest dream;
As pure as the flush, in the sea shells' throat,
As sweet as the wood bird's wooing note,
So tender and sweet they seem.

One after another we see them pass
Down the dim-lighted stair;
We hear the sound of their steady tread
In the steps of the centuries long since dead,
As beautiful and as fair.

There are only a few years left to love; Shall we waste them in idle strife? Shall we trample under our ruthless feet Those beautiful blossoms, rare and sweet, By the dusty way of life?

There are only a few swift years—ah, let No envious taunts be heard; Make life's fair pattern of rare design, And fill up the measure with love's sweet But never an angry word!

Virtue and truth, the desire of heaven, and loving labor for other's souls for Christ's sake, are the only clear out and vivid things in this clear out and vivid things in this world: all else is gold and grey, vague shadowy and insecure.—Sarah M Brownson.

The wish falls often warm upon my heart that I may learn nothing here that I cannot continue in the other world; that I may do nothing here but deeds that will bear fruit in heaven.—Jean Paul Ritcher.

#### VERY TRUE.

A couple of weeks ago a sixteenyear-old girl in Kentucky kiled her-self because her cruel father brought her back when she was eloping. She had eloped with another man only a week or two before, and the second interference with her liberty drove her to death. Last week a seventeen year-old bride in Chicago, "the idol of her husband and married less than a month," took carbolic acid and died be cause her husband was too poor to buy her a new dress to go to a picnic Both of the girls were probably only half-witted and had become so by read-ing trashy novels and newspapers Yet parents, even Catholic parents, continue to let their children read in discriminately any rubbish or printed vileness that comes along, while they "can't afford" to buy a respectable paper once a week. There are things that are more costly than Catholic papers—death and shame, for instance. -Boston Pilot.

I will not doubt, though all my ships at sea Come drifting home, with broken masts and sails; I will believe the Hand which never fails, From seeming evil, worketh good for me. And, though I weep because those sails are Still will I cry, while my best hopes lie shattered.
"I trust in Thee.

will not doubt, though all my prayers re-Unanswered from the still white realm

Unanswerea above:
above:
I will believe it is an all-wise love
Which has refused these things, for which
I yearn;
And though, at times, I cannot keep from
grieving,
Yet the pure ardor of my fixed believing
Undimmed shall burn.

I will not doubt though sorrows fall like rain, And troubles swarm like bees, about to

hive will believe the heights for which I strive, Are only reached by anguish and by pain; And though I moan and writhe beneath my crosses,
I shall see ever through my bitterest losses
The greater gain.

will not doubt. Well anchored in this faith, Like some staunch ship my soul braves

Strong its courage is, it will not quail
To breast the mighty unknown sea of Oh! may I cry, though body parts with

spirit,
"I do not doubt," so listening worlds may
hear it,
With my last breath!

#### HARVEST OF CONVERTS

A missionary conference of great impor-tance to the Roman Catholic Church in the United States will begin on August 27, at Hundred Oaks, the missionary centre of the Paulists in the South, Winchester, Tenn. For the first time since the work began all For the first time since the work began all the missionaries in this country who preach exclusively to non-Catholics will meet to formulate plans for the further development of the enterprise. The conference will last three days and among the questions to be discussed are those relating to missions among colored people, the instructions of converts and the South as a field for making converts.

among colored people, the instructions of converts and the Suth as a field for making converts.

One of the chief promoters of the conference is the Catholic Missionary Union, an incorporated body of which Archbishop Corrigan is president and Father Doyle, of the Paulist, secretary and treasurer. The union gathers funds for the support of missionaries to non-Catholics in the parts of the country where Catholics are few. It is now supporting missionaries in Virginia, North Carolina, Mississippi, Alabama and Texas.

The work of giving missions to non-Catholics has had a marvellous growth since it was initiated less than six years ago. At first the missions were given mainly by the Paulists, but lafterward many individual priest joined in, until now there are more than thirty missionaries who devote their entire time to making converts. The Passionist, Redemptorist and Jesuit Fathers have also entered the field. It is rather difficult to get exact statistics of the vast work done by these priests, but it is said that over 100,000 converts were received into the Church last year. It is also said that 250,000 was a conservative estimate of the number taken in since the non-Catholic missions were started.—Catholic Telegraph.

# BIGOTS SHAMED TO SILENCE.

BIGOTS SHAMED TO SILENCE.

A few months ago a band of devoted Sisters of St. Francis undertook the difficult work of establishing a house for the poor children of the extensive missions attached to the Church of St. Anthony of Padua at Florence, S. C. Their efforts were successful and much good was being accomplished, when, without the slightest provocation, they were made the object of a combined attack by a despicable clique of bigots made up of representatives of the various sects in and around Florence. So fierce and persistent was the onslaught and so vile the insimations and innuendoes directed against the Sisters that hercic measures were deemed necessary to stem the flood of slander. Accordingly the Sisters threw oppen their convent for public inspection and published in the local paper a letter explaining their rule and manner of life. All the best citizens of Florence and vicinity accepted the sisters invitation, with the result that their defamers were covered with confusion. The good being effected by the devoted religious and the purity and self-sacrifice that marked their daily life were made plain to all, and there is every reason to hope that their slanders have been effectually silenced for a time at least.

Pope Leo's Tenacious Memory. In an interview with a press correspond-ent in London several days ago, Cardinal

In an interview with a press correspondent in London several days ago, Cardinal Gibbons said:

"His Holiness vies with every one I met in Europe in admiration of America and American institutions. Prepared as I was to ind His Holiness mentally keen, I must confess my astonishment at the virility of the man. He is indeed head of the Church, and his graap of the diversified interests of the Vatican is positively marvelous, and he belies his years in every move he makes. I think his tenacious memory is perhaps the most remarkable thing about him.

"While in attendance at a levee one morning last June a young married couple from Quebec was presented. The Pope, touching my arm, said: "Your Eminence, this is an interesting coincidence. These young people belong to the archdiocese to whose Cardinal I gave the red cap at the same time as yours." He Holiness is ninety two years old and as frail as a child, but my impressions convince me that he is destined to give the Church the blessing of his great wisdom for some years to come."

Be soft the August lilies wave,
So blue the skies of August ben
All winds are silent in their cave—
And only gentle bree zes blend
With the spiced odor of the ferns
And the rustle of the oak,
And the scarlet sage that burns
Broidery on our Lady's cloak!

Why is earth so fair to day—?
Covered all with blue and gold—
Flowers hide each inch of clay,
Cloth of emerald is unrolled,
Dotted with the yellow gem
Of the brilliant buttercup—
Broidery of the mantle's hem
An angel dropped as he flew up!

As he flew up, in her bright train,
And held her cloak of azure blue,
The flowers fell to earth like rain,
And so our world is fair to view—
The flowers fall as she ascends,
She, Mother of our mighty God,
She, Queen of Love that never ends.
With Jewels enamels our poor sod!

So runs the tale a trouvere told
In Norman castle long ago,
It is a legend passing old,
Yet sweetest lessons from it flow;
When she ascended flowers fell;
(Why not believe so aweet a thing—
A thing that loving children tell—
A little song that cherubs sing?)

These flowers typify the grace
Of little virtues born of love,
Our Lady left when to her place
The Angels bore her up above;
She left man patience under stress
Of fear and wrath and suffered wrong,
And for all women gentleness
And peace that makes them true and
strong.

For me the gentian tells of hope,
So blue it is—so deeply blue!
For you the wall-flowers' knotted rope.
Says: "Mount and Heaven greets you

All things in August some grace hold—
E From daisy frail to stalwart oak;
One finds in every heart of gold
A gem dropped from Our Lady's cloak.
—MAURICE F. EGAN.

Sacred Heart Review. THE TRUTH ABOUT THE CATHO LIC CHURCH.

BY A PROTESTANT THEOLOGIAN.

CL. Reserving the complicated history

of Protestantism in the Low Countries for the possibilities of farther examination, and setting aside Italy and Spain, in which the Reformation was so slightly rooted as to be easily extirpated, we have seen that, alike in Germany, Switzerland, Scandinavia and France, Protestantism, in its two chief forms of Lutheranism and Calvinism, was as distinctly and steadily a persecuting movement as Catholic-ism was in its reaction against it. In the Teutonic world there was much outrage, but little murder; in the Ladn world outrage and murder alike, and, as we have seen, in the largest Latin country relatively as much on the one side as on the other.

We should next pass over to the two great islands. However, we will reserve this for the future. I wish for a while to remark on Professor Foster's little treatise concerning the Roman Catholic Church. A few papers, though, will first be given to some desultory notices of certain popular - or learned-blunders, of much the same sort with those which I have lately mustered up in the Methodist Review.

Not very long ago I said that, learned as the editors of the Spectator are, their assumptions respecting Roman Catholic matters often make one stare and gasp. Only the other day saw a curious instance of this. ing of the marriage, in 1678, between Charles 1I. of Spain and Louise of Or-leans (niece of Charles II. of England) the editors say that preparations were made at Madrid for entertaining the young Queen, after her husband's truly Spanish taste, by having a burning of Jews and Jewesses. More properly, the victims were strangled and erly, the victims were strangled and then burnt. Very few persons, relat-ivly, were ever burnt alive by the Spanish Inquisition. That plous lux-ury was mainly reserved to the Catho-lies and Protestants of Germany, and the Presbyterians of Scotland, to be exercised by the hundreds of thou sands, not against heretics, but against

imagined witches.

Now I should like to ask the Spectator how there could have been a burn-ing of Jews and Jewesses at Madrid in 1678, when there was not a Jew or Jewess in all the Dominions of Castile of Aragon, and had not been for 186 years. In 1492, or soon after, every Jew and Jewess in the jurisdiction of the two crowns had been banished by Ferdinand and Isabelia, and none had ever been re admitted. Did the King of Portugal (for I believe there were still Jews there) send his brother of Castile a set of Jews to be burnt as a wedding present? I trow not.

Then as there were no Jews within reach of the Spanish Crown at this time, it is plain that none can have Nor has a Jew or Jewess ever been burnt anywhere within the control of the Catholic Church. There were repeated outbreaks of popular rage against the Jews in the Middle Ages, and numbers of them, from time to time, were burnt alive in their houses or synagogues. But against these outrages the Catholic Church protested and contended to the utmost. The Canon Law, at length, since In-nocent III. (see his Regesta) excommanicates, not merely any one who shall murder a Jew on account of his religion, but every one who shall in any way interfere with the practice of his religion. Denunciations of Jews and vague threats of future possibilities, like those of the present Catholic Anti-Semites of France, do not, I take it, come within the sentence, but any one who shall try in any way to interrupt the fasts or feasts or worship of the Jews, would incur excommunication. Whether he would deed itself, that is, lata sententia, creements of the deed itself, the deed itself, that is, lata sententia, creements of the deed itself, the deed itse

only by a formal denouncement, tha

if, ferenda sententia, I am not sure.

How, then, can the Spectator talk the burning of Jews and Jewesses at Madrid in 1678? The explanation is simple, and heedless people would say that it quite excuses the expression, although it does not express it at all although it does not excuse it at all.
All accusations must be strictly de-

All accusations must be strictly defined in order to be admissible.

There were perhaps a million of Jews in Spain in 1492. Of these, not 800,000, as Llorente, in his reckless untrustworthiness, declares, but about 150,000, as above by Prescott and Jews in Spain in 1492. Of these, not 800,000, as Liorente, in his reckless untrustworthiness, declares, but about 150 000 as shown by Prescott and Hefele, left the Peninsula, rather than to accept baptism. The rest, perhaps 800,000, chose baptism rather than 800,000, chose baptism rather than 801. They thereby ceased to be Jews, and became Catholic Christians, having substantially the same rights, and ing substantially the same rights, and ing substantially the same rights, and the same liabilities, as other Catholics and Spaniards. Their conversion was largely under virtual duress, but it was formally and juridically complete. If the United States gained possession of Canada, and gave the people their choice between swearing allegiance to us or leaving the country, it might be leaving the country, it might be hard measure, but no one could say, if those who swore should be punished for plotting against our government, that this was a persecution of Englishmen. It would be a punishment of seditious Americans.

Now in 1678 there were in Spain

many thousands of Catholic Christains who were mainly of Jewish blood, besides the much greater number (including, I understand, the sovereigns themselves) who had a certain measure of Jewish blood. The families of most recent baptism had been professed Christians for some six generations Yet as their conversion had been so largely matter of overwhelming expediency, it is no wonder that there were great suspicions that many of them were guilty, many of them were guilty, many of these again being con-victed (often on very slight evidence) of secret relapse. Yet no one was summoned to trial for his Jewish blood, and had the Crown recalled the professed Jews, no one could have been tried for his Jewish religion. No one, Jew by blood or Old Christian, was liable to trial except for the same offence of heresy or apostasy, although, of course, Jewish blood involved a much greater suspicion of inclining to

this.

The true statement, then, is this. In 1678, according to the grimly per-verted Spanish taste, the young French Queen was asked, as a special enter-tainment to witness the strangling and burning of certain convicted heretics, found guilty of what was almost the only form of heresy known in Spain, namely, (secretly Judaism.

Now turn this description into "certain Jews and Jewessess," and you pervert the whole representation. You make it appear at once that the Catholic Church sanctions the execu tion of professed and unbaptized Jews
—something which she forbids, which
she abhors, against which she levels the thunders of her highest penalty. Is such a falsification excusable?

It is no excuse to say that the Spectator means the same thing as my longer description. The only excuse — a very insufficient one—is, that the good part of the others into the Church! And this blunder, at once learned and disgracefully vulgar,

As to this last class, what can we ex-pect when even the Times can not afford to keep a correspondent at Rome who knows better than to inform the world that Cardinal Rampolia, if he wants to be chosen Pope, has only to secure one more vote than half the Cardinals in conclave, and that this one vote might validly be his own!

CHARLES C. STARBUCK.

Andover, Mass.

The Jesuits in America.

There is no chapter in the history o America which presents a more sublime or interesting theme than that which represents the grand discoveries made by the Jesuits, and the privation and suffering which that Grand Army of suffering which that Grand Army of the Cross endured while spreading Christianity throughout this Western Continent. Unfortunately, however, for the truth of history, their labors are but little known—and less appreclated-by the masses of the American people, who are familiar with the deeds of the Pilgrim Fathers, but who are in entire ignorance of the heroism of those Catholic Fathers whose Christianizing influences were exercised upon whole Indian nations ere Plymouth Rock felt the impress of a European footstep.—American Herald.

Cramps are Like Burglars,

FIVE - MINUTES' SERMON.

Eleventh Sunday After Pentecost.

THE CARELESS CHRISTIAN.

"He hath done all things well; he hath made both the deaf to hear and the dumb to speak." (St. Matt. viii. 3l.) To be deaf and dumb is generally esteemed a great misfor-tune. The poor person thus af-flicted is for the most part cut cff

hearing and of speech by the dispensa-tion of the Almighty, Wro doeth all things well, without any fault of our own, is a mere nothing and unworthy of consideration in comparison with that spiritual deafness and dumbness that spiritual deafness and dumbness which is our own fault; for this is a deliberate and obstinate wickedness on our part, which draws down upon us the anger of God, and which involves us in the deprivation of the society of God, of the Blessed Virgin Mary, and of the saints, and renders us poor and miserable for all etarnity.

God is speaking to us always. He speaks to us by His Holy Church and by all her instructions, which were carefully taught us in our youth. He speaks to us by the voice of His priests,

speaks to us by the voice of His priests, who preach His word and the Gospel of salvation. He speaks to us in all events of life: in the loss of cur friends and relatives, in the deaths of our brothers, sisters, parents and children. When such things happen we cannot help but realize the utter uncertainty and Lothingness of all human things that we must die also - when we canno tell-and that it is the highest folly to live for the moment and forget eternity. He speaks to us in sending us sickness and disappointment and

Oftentimes God speaks in our inmost hearts, stirring us up strangely and unaccountably to attend to our salvation. Oh, brethren, if we to attend to our brethren, if we look honestly into our hearts, must we not confess that this is so that God has never ceased to admonish us, or to be solicitous for our salvation? If we have sinned, even grievously has He not excited sorrow and made us feel miserable so as to bring us back to His love and obedience? Has He not disgusted us with the filthy pleasures of the senses, made us feel that all such things are truly the husks unfit for any but swine to eat, and made us long for the peace and joy which accompany innocence and a virtuous life? It is with this love and earnestness and patience that God speaks to us and has spoken to us all

our lives long.

And how have we responded to all our lives long.
And how have we responded to all
this? Have we made curselves deaf
and dumb to His voice? When he has spoken loudly to us, so that we could not help hearing, have we not stopped cur ears and just refused to list our ears and just refused to history.
When we were indulging in sin and violating the laws of God, and we felt condemned and that we were doing wrong, and were urged to stop and the stop and were urged to stop and were the stop our hearts. editors suppose, what probably ninetynine Protestants out of every hundred suppose, that Rome esteems it lawful, although not always expedient, to put Jews to death. We know that the Spectator supposes this, for it has lately expounded the doctrine of Rome as being, that it is criminal to mass And has this spiritual deafness in. as being, that it is criminal to mass and acre Jews, unless so many can be massacred at once as to frighten a good part of the others into the mass. or daring to darken the doors of the Catholic doctrine, lying under its solemn anathema, is assumed, as of course, by representative waters of faithful from all the modern to faithful from all th solemn anathema, is assumed, as of course, by representative writers so various as those of the Spectator, as Macaulay, Martineau, George Macdonald, and I need not say by the whole race of Protestant newspaper

eternal perdition.
Our Lord healed the deaf and dumb man apparently with difficulty. He did not merely speak the word and heal him at once, but he took him aside, he groaned over him, he put his fingers in his ears, and touched his fingers in his ears, and touched his tongue with spittle, before he said, Ephpheta—that is, be opened—when he was healed.

This he did to show us howidangerous

and obstinate is the malady of spirit-ual deafness and dumbness. It re-quires a peculiar exertion of divine power to cure it. It admonishes us all of the peril of persisting in this hor. rible condition, and of the necessity of getting out of it without a moment's delay

But difficult as the cure may be in itself, it is not difficult with our Lord Jesus Christ. He is ready and willing to cure us. Let us go to Him in all sincerity and ask the grace of a cure, ask that we may be all alive and in learnest to hear the word of God, and earnest to hear the word of God and earnest to hear the word of Grd and to keep it; that our tongues may be unloosed to make a good and sincere confession. Our Lord will hear us and grant our request, for He is the One Who doeth all things well, Who makes both the deaf to hear and the deafth to consider the consideration. dumb to speak.

The best part of a man's treasures of merits are the things he has left unsaid .- Father Faber .

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OUR BOYS AND GIRLS.

THE CHARIOT RACE. The Catholic Standard and Times.

The Catholic Standard and Times.

In to-day's chapter of "Favorite Characters" one of our Vacation Contest essayists explains why he likes Ben Hur, the hero of General Lew Wallace's famous book. The most dramatic portion of the story is the description of the chariot race between scription of the chariot race between scription of the chariot race between the young Jew and his Roman enemy, Messala. The stirring scene is a favorite subject for recitation. We give it to day in abridged form.

The arena swam in a dazzie of light, yet each driver looked the first thing for the rope, then for the coveted inner line. So, all six aiming at the same point and speeding furiously a collision emed inevitable, nor that merely. What if the editor at the last moment, dissatisfied with the start, should with hold the signal to drop the rope? Or if he should not give it in time?

The fours neared the rope together. Then the trumpater by the editor's side blew a signal vigorously. Seeing the action, the judges dropped the rope, and not an instant too soon, for the hoof of one of Messala's horses struck it as it fell. Nothing daunted, the Roman shook out his long lash, loosed the reins, leaned forward and, with a triumphant shout, took the wall.

"Jove with us! Jove with us!" yelled all the Roman faction, in a

frenzy of delight.

As Messala turned in the bronze As Messaia turned in the bronze iion's head at the end of his axle caught the foreleg of the Athenian's right hand tracemate, flinging the brute over against its yoke fellow. There was a crash, a scream of rage and fear, and the unfortunate Athenian fell under the hoofs of his own steed 3. On swept the Corinthian, on the Byzantine, on the Sidonian.
Sanballat looked for Ben Hur and

turned again to Drusus and his co-"A hundred sestertii on the Jew!"

he cried. Taken!" answered Drusus. "Another hundred on the Jew !" shouted Sanbaliat.

Nobody appeared to hear him. He called again; the situation below was too absorbing, and they were too busy shouting, "Messala! Messala! Jove shouting, Saddenly he saw Ben Hur to the

front, coursing freely forward along with the Roman! Behind them in a group followed the Sidonian, the Cor-

inthisn and the Byzantine.

The race was on; the souls of the racers were in it; over them bent the

When the dash for position began Ben Hur was on the extreme left of the six. For a moment, like the others he was half blinded by the light in th areana, yet he managed to catch sigh of his antagonists and divine their pur pose. At Messala, who was more tha an antagonist to him, he gave on searching look. In a time not longer than was r

quired to turn to his four again Be Hur felt his own resolution harden At whatever cost, at all hazards, would humble his enemy. Priz friends, wagers, honor, everythir that can be thought of as a possible i terest in the race was lost in the o deliberate purpose. Regard for li even should not hold him back. there was no passion on his rart; blinding rush of heated blood fro brain and back again ; no i pulse to fling himself upon fortune; did not believe in fortune; far oth wise. He had his plan and, confidi in himself, he settled to the task ne more observant, never more capal The air about him seemed aglow w

a renewed and perfect transparen

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soldier.

year.

man in Italy was a hard working mer

chant, physician, statesman, judge or

in which Charles Lamb, Peacock, the

author of " Headlong Hall," and Ed-

win Norris, the philologist, were also clerks. Macaulay wrote his "Lays of

Ancient Rome " in the war office while

holding the post of secretary of war.

It is well known that the writings of

Arthur Helps are literally "Essays
Written in the intervals of Business."

" Nothing is worse for those who

have business than the visits of those

hour is not so much in the wasted time

as in the wasted power. If you are

idle, you are on the way to ruin, and

there are few stopping places upon it. It is rather a precipice than a road," says Beecher. Let no moment pass

until you have extracted from it every

possibility. Watch every grain in the hour glass. Let your record be:

No moment wasted, no power per-

no proportion between spaces of time in

portant moment-who can tell when it

importance or in value. A stray, un-

We cannot help it. There is

says Dean

verted, no opportunity neglected

young man's sucess will be.

"There are moments,"

will be upon us?

ing life.

years.

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sprang into the course under urgency of voice and lash. He drew head to the right and, with all the speed of his Arabs darted across the trails of his opponents, the angle of movement being such as to lose the least time and gain the greatest possible advance. So while the spectators were shivering at the Athenian's mishap, and the Si-donian, Byzantine and Corinthian were striving with such skill as they sessed to avoid involvement in the ruin, Ben Hur swept around and took the course neck and neck with Messala, though on the outside. The marvelous skill shown in making the change thus from the extreme left across to the right without appreciable loss did not

whirling his lash with practiced hand.
"Down Eros, up Mars!" he repeated,
and caught the well-doing Arabs of Ben Hur a cut the like of which they had never known.

The blow was seen in every quarter, and the amazement was universal. The cilence deepened; up on the penches behind the consul the boldest held his breath, waiting for the out-come. Only a moment thus; then, involuntarily down from the balcony, as thunder falls, burst the indignant cry of the people.

The four sprang forward affrighted. No hand had ever been laid upon them except in love, they had been nurtured ever so tenderly, and as they grew their confidence in man became a thing beautiful to see. What should such dainty natures do under such indignity but leap as from death

Forward they sprang as with one impulse, and forward leaped the car, but Ben Hur kept his place and gave the four free rein and called to them in soothing voice, trying merely to guide them around the dangerous turn, and before the anger of the people began to abate he had back the mastery. On approaching the first goal he was again side by side with Messala, bearing with him the sympathy and admiration of every one not a Roman.

On they dashed. As they neared the second goal Ben Hur turned in be-hind the Roman's car. The joy of the Messala faction reached its bound; they screamed and howled and tossed their colors, and Sanbailat filled his tablet with wagers of their tendering. And now to make the turn Messal began to draw in his left hand steeds, an act which necessarily slackened their speed. His spirit was high; more than one altar was richer of his vows : the Roman genius was still

President. On the three pillars, only six hundred feet away, were fame, in crease of fortune, promotions and a triumph ineffably sweetened by hate, all in store for him! At that moment Ben Hur leaned over his Arabs and gave them the reins. Out flew the many folded lash in his hand; over the backs of the startled steeds it writhed and hissed, and though it fell not, there were both sting and menace in its quick report. Instantly the four answered with a leap that landed them alongside the Roman's car. Messala, on the perilous edge of the goal, heard, but dared not look to see what the awakening portended. Above the noises of the race there was but one voice, and that was Ben Hur's. In the old Aramaic, as the sheikh himself, he

called to the Arabs: "Oa, Atair! Oa, Rigel! What, Antares! dost thou linger now? horse-oho, Aldedaran! I hear the women and the children bringing in the tents-singing of the stars, of Atair, Antares, Rigel, Aldebaran, vic-tory: Well done! Home to morrow under the black tent-home ! On, on! The tribe is waiting for us and the master is waiting. 'Tis done! 'Tis done! We have overthrown the done! proud. The hand that smote us is in Our's the glory! the dust. Our's the glory! Has steady! The work is done, Soho

There had never been anything of

the kind more simple; seldom any-thing so instantaneous. At the moment chosen for the dash Messala was moving in a circle around the goal To pass him Ben Hur had to cross the track, and good strategy there was no passion on his rart; no there was no passion on his rart; no blinding rush of heated blood from blinding rush of heated blood from ward direction; that is, on a like circle was no passion on his rart; no the circle was no passi limited to the least possible increase. The thousands on the benches saw Ben wise. He had his plan and, confiding Hur's four close outside Messala's outer wise. He had his plan and, confiding in himself, he settled to the task never more observant, never more capable.

Then they heard a crash loud enough to send a thrill through the circus. Down on its side toppled the bed of the Roman chariot. There was a rebound. Then the car went to pieces and Mes sala entangled in the reins, pitched

The people arose and, leaning upon the benches, shouted and screamed. They had not seen the cunning touch of the reins by which, turning a little, he caught Messala's wheel with the iron shod point of his axle and crushed it; but they had seen and felt the heat and glow of his spirit when by look, word and gesture he so suddenly in-spired his Arabs. And such running! It was rather the long leaping of lions in harness. When the Byzantine and the Corinthian were half way down the course Ben Hur turned the first goal. And the race was won !

The Word " Mass." The word "Mass" is taken from "Misss," and this in turn from "mittere," "to send away," or "to dismiss." In the early days of the Church there were two dismissals—the first that of the catechism, at what is known as the gospel, the second that of the

faithful after Holy Communion.

It might be stated here, too, that many old records mention the misap prehension under which the pagans abored regarding the Sacrific frequently accusing the Christians of committing murder at their meetings thus proving that there existed in those days no doubt whatever in the minds of the Christians as to the Eucharist being the true body of Christ -a sacrifice instituted by Oar Lord

Never be discouraged because good things go on so slowly here, and never fail daily to do that good which lies next to your hand. Do not be in a hurry, but be diligent. Enter into the sublime patience of the Lord. charitable in view of it. God can afford to wait; why cannot we, since we have Him to fall back upon? Let Patience have her perfect work, and bring forth her celestial fruits. Trust to God to weave your little thread into a web, though the patterns show it not

Good to Laugh.

This thing the ancients called Fate, and we moderns call luck-is a god of laughter. The Hoodoo bird never roosted on a laughing man's house ong enough to give him one moment's

serious worry.

What is there that should keep us from laughing? The best that life can give? Surely, surely not.

Well then it is the worst. We are at the end of things and we ought to who have none," was the motto of a laugh them to a finish, knowing that Scottish editor. The worst of a lost no other ill can come to affright us.

Troubles may come. Sorrow will surely come to us all. Thank Provi-dence for that! The life, unsweetened by sorrow isn't worth living, but anx. eties have none of them. Laugh them down the wind, and you'll find a light heart waiting for

ou at the next cross roads. The world is full of funny things to laugh at. So full of good things to smile on; so full of sweet things to remember with the happy tears that Alford, "which are worth more than are dearer to the heart than any

laughter.
It's a good world, a merry world, a bright world. Fortune will give us so much if we only give Fortune a chance -perhaps not in money-money does not mean laughter. You'll see more merry faces and hear more laughter in one half an hour at a day laborer's

Everyday Heroism.

A word should be said for the every day hero. So much has been said and sung about the comparatively few people whose names are written upon the world's roll of honor, that we are at times tempted to think they are the only heroes worth talking about, forgetting that in the common, everyday affairs of life the world needs continually the stuff out of which heroes are made.

When the majority of men come to understand and appreciate the value of putting a noble motive as leaven into the daily routine of life we shall have more of this kind of heroism. requires courage to meet the rifle balls and shells on the field of battle. It takes greater courage to quietly stand for the right when the forces of evil march their alluring and seducing armies upon the soul. The conscien life's common tious performance of duties as in the sight of God, and re isting of every evil thought and desire, the meeting of petty troubles and adversities in a spirit of fortitude, the rigid adherence to principles of honesty and integrity, even when this course may entail personal sacrifice of wealth or friendship or social position
—in short, faithfulness to truth and
duty at any cost—is the kind of heroism that is needed in the world to-day.
It is encouraging to know that there
is more of this common averyday hero-

is more of this common everyday heroism in the world to-day than ever before. This steady struggle against gist's globe. sin, this increasing disrepute of insin, this increasing after a
temperance, this yearning after a
spoken word, the sped arrow, the past
temperance in silf and the neglected opportunity.
higher and purer life, this growing
life and the neglected opportunity.
Success. sensitiveness of conscience in all mat-ters regarding public and private duty—their symptoms and evidences of the spread of everyday heroism that will ultimately lead the world to a Christian heroic age.

" If I Only Had Time." Ruskin kept on his study table a handsome block of chalcedony, on which was engraved, "To-day."

We all know people who, according to their own account, would be very philanthropic if they had but the time; who would visit the sick, relieve the poor and comfort the widow and the fatherless in their afflictions, did

leienre permit. O:hers would become great authors, singers, orators, inventors, statesmen, if they only had the time. But, alas! they have absolutely no time—not more than two or three hours a day at

most, and what does that amount to?
Some boys will pick up a good education in the odds and ends of time, which others carelessly throw away, as one man saves a fortune by small economics, which other disdain to practice. What young man is too busy to get an hour a day for self-

improvement? An education that would adorn a man of letters, or qualify a college pro-fessor, has been secured in the fragnents of leisure that are often wasted

because they are so brief.
You will never "find "time for anything. If you want time, you must

If a genius like Gladstone carried the circus seemed to rock and rock again with prolonged applause.

A hush fell over all the circus, so that for the first time in the race the rattle and clang of the cars plunging after the tugging steeds were distinctly heard. Then it would seem Messala observed Ben Hur and recognized him, and at once the audacity of the man flamed out in an astonishing manner.

"Down Eros, up Mars!" he shouted,

"Down Eros, up Mars!" he shouted,

"Stop Thief!

Stop Thie through life a little book in his pocket

CHATS WITH YOUNG MEN. of time which others, who wonder at BRADDOCK'S PASTOR TO VISIT their failure to get on, throw away. In Dante's time, nearly every literary

Pittsburg, Pa., July 23.—Father John Hickey, pastor of St. Thomas's Church, at Braddock, intends to visit Andrew Carnegie at Skibo Castle, Scotland, in the latter part of August. Father Hickey and Andrew Carnegie were boys together and have always been friends. Mr. Carengie has been remodelling Skibo Castle and recently he asked Father Hickey to come over and reconsecrate the redecorated chapel. Andrew Carnegie is not a Catholic, but his choice of a priest to reconsecrate the chapel is actuated by the fact that the castle formerly belonged to an old Catholic noble family and that Mr. Carnegie thinks a Catholic consecration would be the proper thing. He can essily retain the chapel for reasons of sentiment, while if he wishes he can establish a Protestant place of worship in the castle. It is through Father Hickey that the public will receive the first hospital donation ever given by Mr. Carnegie. In 1874 one Martin Comolly, left Father Hickey a fund to build a hospital. Father Hickey a fund to build a hospital. Father Hickey has decided to build it in Bradnock and Mr. Carnegie has promised a donation sufficient, it is thought, to erect a building costing \$100,000. The Connolly fund amounts to \$40,000. Rufus Choate used to lay out a course of study in the classics practically parallel with that of the young men in Harvard university and by improving the few spare moments which his immense practice left him, would keep pace with the students, year after The early works of John Stuart Mill were written in the intervals of official work while he held the office of principal examiner in the East India house,

PALE AND DEJECTED. The Trying Condition of Many Women,

SUBJECT TO HEADACHES, DIZZINESS

From the Review, Windsor, Ont. "Dr. Williams' Pink Pills is the only medicine that ever gave me any real benefit," said Mrs. R. K. Harris, well known resident of Windsor, to a representative of the Review recently. do not know exactly what my trouble was; doctors seemed unable to tell me, though I thought myself it was consumption. I had a constant racking cough, and a constant feeling of languidness. My blood seemed to have turned to water, and I was very pale. I had a feeling in my chest as though some thought-of five minutes may contain in the event of a life. And this all-imin my chest as though some The slightest noise made me nervous I was dejected all the time and could Drive the minutes or they will drive not scarcely do any household work. I tried medicines, but they did not Success in life is what Garfield called help me in the least. Dectors did not

edges of time while waiting for meals or tardy appointments, after his day's work is done, or evenings—what he is ly I decided to take a trip to Col-revolving in his mind at every oppor-orado to see if a change of climtunity-and I will tell you what that One can usually tell by his manner, the direction of the wrinkles in his forehead or the expression of his eye whether he has been in the habit of using his time to good advantage or not.
"The most valuable of all possessions is time; life itself is measured by it." The man who loses no time doubles his life. Wasting time is wast-An officer apologized to Gen. M. Mitchell, the astronomer, for a brief delay, saying he was only a few moments late. "Only a few moments

late!" exclaimed the general. "I have been in the habit of calculating the value of the thousandth part of a A crown fit for a king can be made out of the sweepings of a goldsmith's shop. So an hour or so saved by Napo-leon might have made Waterloo as proud a remembrance for France as it

is now for England. Some squander time, some invest it, some kill it. That precious half-hour a day which many of us throw away, rightly used, would save us from the ignorance which mortifies us, the narrowness and pettiness which always attend too exclusive application to our callings. It would tinge and color the day as the drop of ruby liquid imparts its hue to the gallon of water in a drug-

Four things come not back-the Success.

THOUGHTS ON THE SACRED HEART.

Those who go away to spend their vacation can utilize this season to good advantage by spreading the devotion of the League of the Sacred Heart.

If you are not in favor of the devotion to the Sacred Heart, you are against it; there is no middle ground. Why not be in favor of it, and reap all the blessings, graces and advantages this most beautiful devotion offers? You can not afford to do without it if you wish to be saved.

What an abundance of riches the de votion to the Sacred Heart offers! 1st. We consecrate our thoughts, words and actions each morning to the Sacred Heart. 2nd. We consecrate ourselves to the Blessed Virgin and offer her daily the decade of the rosary. 3rd. We receive the body and blood of our Lord each month in the Blessed Sacrament. Now if we practice these three degrees we have ample means of attaining all graces.

The love of the Sacred Heart for the sinner is daily shown by the grace He showers upon those who truly repent and turn to Him for aid. Their prayers are answered, they are cleansed from all their defilement, and their lives show how wonderful and merciful is His love for those who adore Him. Would that all could see and understand this great love and make use of it! Then the whole world would be changed, sin would be known no more, and peace and happi-

AND HEART PALPITATION, THEY GROW DISCOURAGED AND PREMA-TURELY OLD.

hear in a week's visit in the home of a a question of "margins." Tell me how millionaire.

a question of "margins." Tell me how allowed a seem able to help me or tell me what a young man uses the little ragged alled me, although their bills increased seem able to help me or tell me wha with alarming rapidity. I grew so weak, and so despondent that final orado to see if a change of climate would benefit me. While contemplating this trip I read in a paper one day the testimonial of a person whose symptoms were almost identical with my own, who was cured by Dr. Williams' Pink Pills. I decided to give them a trial and purchased a box. When that box done I got another, and found gradu-ally that the pills were helping me. The trip to Colorado was abandoned. and I continued using the pills until had taken eight or nine boxes when I felt like an altogether different person From a pale, thin, listless person, I became the picture of health, and felt it too. It is several years since I used the pills, and I have not had any return of the trouble. I am positive Dr.

> early grave, and I cannot recommend them too highly to those who are afflicted as I was. It is the mission of Dr. Williams' Pink Pills to make rich, red blood, nourish the nerves, tissues and various organs of the body, and thus by reaching the root of the trouble, drive disease from the system, Other medicines act only on the symptoms of the disease, and when such medicines are discontinued, the trouble returnsoften in an aggravated form. If you want health and strength, be sure the full name, "Dr. Williams' Pink Pills for Pale People," is on the wrapper around each box. If your dealer can

Williams' Pink Pills saved me from an

liams' Medicine Co., Brockville, Oat.

Only a Mask.

Many are not being benefited by the summer vacation as they should be. Now, notwithstanding much outdoor life, they are little if any atronger than they were. The tan on their faces is darker and makes them look healthier, but it is only a mask. They are still nervous, easily tired, upset by trifles, and they do not eat nor sleep well. What they need is what tones the nerves, perfects fdigestion, creates appetite, and makes sleep refreshing, and that is Hood's Sarsaparilla. Pupils and teachers generally will find the chief purpose of the vacation best subserved by this great medicine which as we know 'builds up the whole system.'

No one need fear cholera or any summer Only a Mask.

best subserved by this great medicine which as we know "builds up the whole system."

No one need fear cholera or any summer complaint if they have a bottle of Dr. J. D. Kellogg's Dysentery Cordial ready for use. It corrects all looseness of the bowels promptly and causes a healthy and natural action. This is a medicine adapted for the young and old, rich and poor, and is rapidly becoming the most popular medicine for cholera, dysentery, etc., in the market.

How to Cure Headache—Some people suffer untold misery day after day with Headache. There is rest neither day nor night until the nerves are all unstrung. The cause is generally a disordered stomach, and a cure can be effected by using Parmelee's Vegetable Pills, containing Mandrake and Dandelion. Mr. Finlay Wark, Lysander, P. Q, writes: "I find Parmelee's Pills a first class ariicle for Bilious Headache."

WINDOW! Ill fitting boots and shoes cause corns.
Holloway's Corn Cure is the article to use.
Get a bottle at once and cure your corns. THE BEST should be your aim when buy ing medicine. Get Hood's Sarsaparilla, and have the best medicine MONEY CAN BUY.

If you

are lean-unless you are lean by nature-you need more fat. You may eat enough; you are

losing the benefit of it. Scott's Emulsion of cod-liver oil will help you digest your food, and

bring you the plumpness of health. Especially true of babies.

Sens you face sample and Tay IT.

Second a sounce of the course of the c



Every house-wife

takes as much interest in her clothes closet as in her parlor or dining-room.
It is only when its contents are dainty and white that she is satisfied. She knows this snowness can only be secured by means of a pure soap. She knows the greatest satisfaction comes from using

SURPRISE SOAP. She is always pleased to display her linen and muslin to her woman callers, be-cause they will stand the most critical inspection. Taking all in all, she is perfectly satisfied with the results of Surprise Soap.

St. Croix Soap Mfg. Co. ST. STEPHEN, N. B.



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OBITUARY.

MR. JOHN A. KITT, EGANVILLE.

The Origin of a Charity Bapidly Spreading in the World.

The following account of the charity known as "St. Anthony's Bread" is taken from the Very Ray. Dean Ling's little book entitled, Our

One morning in November, 1892. Mile. Bouffier, a storekeeper of Toulon, found it impossible to open her shop-door. The lock seemed broken, so she called in a locksmith. After trying all his keys he gave up in despair, saying there was no resource but to break open the door. While the lock. smith went for some other tools, the shop-keeper prayed fervently to St. Anthony that the poor might be opened without viclence, promising if her request be granted to distribute in his honor a certain number of loaves to the poor. She then begged the make another trial with his keys, and taking one at random flew open without further

difficulty.

After this simple evidence of St. Anthony's power his clients increased so rapidly in Toulon that Mile. Bouffier with the assistance of her friends found ed a work of charity called "The Bread of St. Anthony." In a room behind the shop they placed a statue of the Saint with a lamp burning before it, and under the lamp two boxes,one to receive the written requests and promises made to St. Anthony and the other money to buy bread for the poor.

From the beginning large crowds flocked to this humble oratory. Sol diers and officers knelt to pray and naval captains, before setting out for a long journey, came to recommend themselves and their ships. Mothers begged for health for some of their children or other favors for grown sons and daughters. Many came to implore the conversion of a soul dear to them, while servants or workwomen without employment sought the Saint's

In time rumors of the wonder wrought by St. Anthony at Toulon reached Paris, Lyons, Bordeaux, Marseilles and other large towns, and many chapels in those cities very contained the two boxes for the offer ings, which have now become wellnigh universal throughout France.

St. Anthony's Bread" is obtained in a simple way. All a member of a congregation has to do is to write a request on a piece of paper, adding a promise that if by the expiration of a given time the Saint secure the fulfilment of such request a certain sum of money will be placed in the collect-ion box to buy bread for the poor. These written requests may either be of a spiritual or a temporal character. They may include requests for success in any legitimate enterprise, the grace to overcome proneness, to commit a certain sin, the conversion of a relative or friend to the true faith, etc, etc. The request may have reference to the writer only, or to relatives, friends, or even strangers. When the favor is obtained, the sum of money promised-with an addition, of course if desired—is to be deposited in the This money is devoted to purchasing and distributing "S:. An thony's Bread."

St. Anthony's Bread " comprise not only food but also clothing and medical attendance. It includes, in fact, everything necessary for relief of the poor in general and of the sick and afflicted poor in particularfor the promoters of this charity wisely hold with that French friar declared that in dealing with the poor we should always "make the good God visible." Thus they ascertain the wants of the workmen in the vari ous parishes, and help them to procure employment when necessary, quite irrespective of their religious belief or want of religious belief. Orphans are sent to school, old people happily settled with the Little Sisters of the the blind, deaf and dumb are placed in special establishments ; letters are written for those who are unable to write; advice procured from either doctor or solicitor when needed, pro-fessional beggars are exposed, and the deserving poor sought and out

comforted. This is practical Christianity. It is the true spirit of Him "Who hath compassion upon the multitude," and it is the most conclusive answer to infidel and skeptics who rob the poor of their only consolation-that which comes belief in Christ and from sense of fellowship in His poerty.

#### WHEN THE TEUTONIC AND ANGLO SAXON RACES COME BACK TO THE CHURCH.

" Yet, after all, man, being en dowed with free will, has it always in his power by pride and short-sightedness to hinder the work of God in the immediate present, though he cannot altar His ultimate purpose. This was the case at the Reformation, and it is necessary that both the Church's rulers and those outside her should lay to heart the lessons of the past. The characteristic differences between the Latin and the Saxon races were some of those causes which contributed powerfully to that catastrophe, in re gard to which the impartial reader of history will not acquit either side of blame. It may be hoped that the lessons of the past will not be entirely without effect in the present and future, and that the opportunity which circum stances seem now to be creating, of in some degree retrieving that great disaster, will not be thrown away through jealousy, arrogance, or want of wisdom on either side The Church is a Church is a unique spiritual organization, her doctrinal and devotional systemits perfect.

But in order that these may have their due effect in attracting outsiders, not only must old prejudices be broken down but new ones must not be set up in their place. The Church was never intended by Christ as a engine to be used for political purposes. He said, "My kingdom is not of this

world." That her rulers have some-times mistaken her true vocation and have intruded religion into the field of politics or science, has been the cause of her most conspicuous ailures in the past.

OBITUARY.

MR. JOHN A. KITT. EGANVILLS.

The task devolving upon us this week of chronicling the death of Mr. John A. Kitt is an exceptionally sad and painful one. Since his demise on Wednesday evening of last week the expressions of acrow and regret heard in every quarter has been a striking testimony to his worth and and heart with which he was endined the property of these spiendid qualities of oind and heart with which he was endined the company of the property of the service of the company of the service of the company of the service of the service of a marked demands of the service of the service of a strong influence for good in the community. His taking off therefore, in the community. His taking off therefore, in the committy. His taking off the service of the s Yet, it is not only on the side of the Anglo Saxon and Teutonic races that ignorance and prejudice have to be combated, for these are common to men of all nations, and each nation, as well as each individual, has its own particular weaknesses in this respect. But the greatest danger is when such prejudices are not only engrained in the minds of individuals by inheritance, education, and surroundings but when they are formulated into a policy, organized into a system, and decked up as fetiches to be worshipped. hould be the prayer of all true Catholics who are aware of the movements of thought in this critical period of the world's religious and social history, and who wish weil for the future of the Church as God's visible kingdom upon earth, that all, especially cur rulers, may be guided by that spirit wisdom which is superior to all fixed ideas and a priori reasonings, which alone can enable men to " read the signs of the times" and to know the day of their visitation - Catholic World Magazine for August.

#### IN MEMORIAM.

THE LATE PATRICK BOYLE.

From life unto death, O now sudden and brief, And sad, is the awful transition: Hearts joyous one moment; the next plung'd in grief. Well mirror life's transient position.

Thus, thus passed away, like a morning's bright dream.
Our trusted, most dearly lov'd brother.
And sadly we think, as the future we gleam.
Where, O where shall we find such another

A patriot noble, transcendently grand. While his heart throbb'd with proudest em tion
For his dear native isle, this, his own chosen land.
Shared fondly that heart's pure devotion.

Here sought he to win for his kindred and race With constant and earnest endeavor, Their rightful position in power and place, Too grudgingly yielded them, ever.

Here, too. led he oft every project with zeal.
Unselfish, devotion and pleasure,
That made for Hibernin's welfare and weal—
That land which he lov'd beyond measure.

Though he left there, a boy, yet the youn

extle's tears
Damp'd a sod that was never forgotten;
For with tongue and with pen, oft in life's later
years.
He denounced her laws, harsh, ill-begotten Ah! how little we thought, as we saw him at To his home, looking happy, returning That the tidings of morn, we were loth to b

Would so soon make that home one of mourn Bright angels from high, as next sun's morr

ing rays
Sit the world with a splendor supernal,
Wing'd downward their flight, and 'mid preans

of praise,
Bore his spirit where rest is eternal.
M. C. O'DONNELL, Toronto, Aug. 8, 1901.

# DIOCESE OF HAMILTON.

Freelton, Ont., July 30, 1901.

On Tuesday evening a very enjoyable time was spent at the residence of Father Murphy. The occasion was a union of Catholics and Protestants to bid farewell on the severence, to make a joint presentation and to show in a Protestants to bid farevenue and to show in a make a joint presentation and to show in a make a joint presentation and to show in a slight degree the very high estimation the people have of him in this vicinity.

On the verandah was a very appropriate motto with the words "We will remember motto with the words" We will remember the words "We will remember the chair, called the people to order when the chair was a second to the chair when the chair was a second to the chair was a very appropriate to the chair was a v Queen took the chair, called the people to order and proceeded with the following programme, which consisted of songs by Miss O'Connor, Mrs. McQueen. Mrs. Davidson, Mrs. Binkley, A Currie and Rev. S. A. P. Frost; instrumental muste by Mr. and Mrs. A Currie, A. Peebles, Miss Foster and Master Sullivan; an address by Rev. S. A. P.I Frost, and the most pleasing feature of the evening as the presentation and address to Father Murphy. The chairman read the adpress and at the proper time Michael Conner, on behalf of the Catholics, presented him with a purse containing 50, while H. R. Henderson, on behalf of the Protestanta, presented him a gold watch. Father Murphy made a very fitting reply. The national anthem was sung and the meeting dispersed.

# DEATH OF REV. MOTHER BERCH

MANS.

It is our painful duty to record the death of Sister Mary Berchmans of the Congregation of St. Joseph of this city, in the forty-ainth year of her age, twenty-seven of which had been spent as a Heligious in the service of her brivine Master. For several years Sister Berchmans taught various classes in the schools of Loudon and St. Thomas and latterly held the important position of Superior, but, whether engaged in instructing the children or attending to the other duties of her holy calling, she was ever the same—editying, unobtrusive and wholly occupied in working for the glery of her dear Spouse. On Thursday morning, the 2nd inst. Solemn High Mass was celebrated at Mount, Hope Convent for the repose of her soil Rev. P. J. McKeon was celebrated at Mount, Hope Convent for the repose of her soil subdeascon respectively. His Lordship Hishon McEvay occupied the throne and gave the final absolution.

Those of her old pupils who read this announcement of the death of Rev. Mother Berchmans will recall with deep gratitude her holy and edifying patience and her unswerving devotion to duty, the precious remembrance of which—aided, no doubt, by her fervent prayers—served to guide them safely through the part of the part of the part of the dear of the payers—served to guide them safely through the payers—served to guide them safely through the payers and the rest eternal may be given the departed soul.

# A. O. H.

Resolution of Condolence.

Toronto, Aug. 5, 1901.

At the last regular meeting of Division No. 3, A. O. H. the following resolution of condolonce was unanimously passed; Whereas it has bleased Almighty Ged to call to his eternal reward our esteemed brother. Parick Boyle, member of Div. No. 2. be it Toronto and the state of Division No. 3, beg to express to his sorrowing family and relatives our sincere sorrow and regret at the sudden termination of such a useful and well spent life. While bowing with submission to the Divine will of Providence we humbly pray that our heaves! Father may console his sorrowing family and relatives and grant them grace and strength to bear with fortitude the irreparable loss they have sustained.

On whose soul sweet Jesus have mercy! Toronto, Aug. 5, 1901.

sustained.
On whose soul sweet Jesus have mercy!
And be it further
Resolved Bhat a copy of this resolution be
spread on the minutes of this Division, one
sent to the family and one to the Carnolle ReCORD and Irish Canadian for publication.
WM. DONNELLY, Sec.

# POWER MADE PERFECT IN INFIRM.

BY ELEANOR C DONNELLY.
"I cannot do this thing," she said.
I am so weak, so weak and frail:
My will within me seemeth dead,—
O Lord! 'tis no avail!"

"Tis no avail? Come hither, child, And take that trembling will of thine, And place it in My open side, Within My Heart Divine.

"And there it shall be comforted And fortified and chastened be "I can do all things now," she s "In Him who strengthens me!"

# ADDRESS TO FATHER SINNETT

The following complimentary address was recently presented to this distinguished pries by the Catholic people of Caigary, N. W. T.:

the esteem. The local parishloners of Cal-parishloners of Calgary.
Signed on b-half of the parishloners of Cal-gary, F. W. Costello S. Lerendeau, E. H. Rou-leau, Joseph Harkley.

# DEATH OF PACRICK BOYLE.

Toronto Giobe, Aug. 2

One of the oldest and most familiar figures in the Toronto journasistic world passed away yesterday in the person of Mr. Patrick Boyle, editor and proprietor of the Irish Canadian. Mr. Boyle had spent a part of the previous evening in company with his old friend, Mr. Nicholas Murphy, and was apparently in the best of health and spirits. He awoke yesterday morning at about 3 decks and cailed his daughter Hattie, who was living with him at his residence, 67 lasabi latest, but upon her remarking that it was rather early he returned to his bedroom. Shortly after 8 o'clock his daughter went to his room and knocked at the door. Obtaining no reply she entered, and was shocked to find that he was unconscious. Drs. Walker and Sylvesar were immediately sent for, and on their arrival they stated that Mr. Boyle had been dead about an hour, and that death had resulted from heart falure.

The deceased was born in Newport, Mayo County, Ireland, in 1832, and was brought to America by his parents in 1844. The family settled in Toronto, and Mr. Boyle, after serving his time a printer, worked for several years on The Globe newspaper under the management of the 1848. He Irish Canadian, and carried it on 1848. He Irish Canadian, and carried it on 1852, when he became connected with The Canadian as editor and proprietor, and had completed the editing of the current Toronto Globe, Aug. 2

with The Catholic Register. In June, 1990, Mr. Boyle sgain renewed the publication of The Irish Canadian as editor and proprietor, and had completed the editing of the current issue the day before he died.

Mr. Boyle was an ardent advocate of the Home Rule movement in Ireland, and may be said to have been an advanced Irish Nationalist. His outspoken utterances and some anonymous communications to the Government denouncing him during the troublous time of

Enterprise, July 25.

MRS. JOHN MCNAMARA LA SALETTE.

Again we are called upon to announce the death of one of our cidest and most respected citizens of this place in the person of Mrs. John McNamara, which sad event occurred at ler residence on the likh inst. The deceased was the widow of the late John McNamara, who predecased her fourteen years. She left ireland away back in the fortles, and had reached the ripe old age of seventy-six. She was a good Catholic, a faithful wife, a fond mother; and away back in the fortles, and had reached the ripe old age of seventy-six. She was a good Catholic, a faithful wife, a fond mother; charitable in word as well as in act. In life she loved the Church and obeyed its every command and the Church was her guideand one comfort. In death it will continue to make intercession that she may be given a place amongs those who enjoy our tlessed Redesmer 3 the statistical Redesmer 3 those who enjoy our tlessed Redesmer 3 those who enjoy our tlessed Redesmer 3 the statistical Redesm

Miss Harriet Boyle of New 10rs and
During his career he epjoyed the friendship
of the late D'Arcy McGee and the late Sir John
Macdonaid. It is an evidence of the optimism
and persistence of the man that he carried on
the publication of The Irish Canadian in spite
of many difficulties and pecuniary discouragements.

MISS MARY ELLEN MADDEN, MIDLAND.

May her soul rest in peace! July 30, 1901.

FROM DUDLEY, MUSKOKA

July the 26th was celebrated at St. Anne's on the Lake here, with holy Mass by Father Col-lins, our respected pastor from Bracebridge. For the occasion the children's Mass as sung in England was sung by the congregation, ably assisted at the organ by Mrs. Shearin of assisted at the organ by After Mass Father Toronto, a summer visitor. After Mass Father

assisted at the order of the After Mass Father Collins addressed the congregation, speaking particularly on the Holy Patroness of our little church. St. Ann. He also spoke on the gospel of the preceding Sunday, viz. the parable of the unjust steward. We have already this season had holy Mass four times, which speaks volumes for our poster who has one of the larget parishes in Ontario, especially when we consider that in the past we seldom if ever had Mass more than four times in the year.

Dr O'Hagan's Canadian Essays.

A CATHOLIC ONLOOKER.

LECONIC

May her soul rest in peace!

Miss Mary Ellen Madden, Midland.

The above named estimable young lady departed this life on Theaday, 23rd uit., at her father's residence in Midland.

Deceased was the daughter of Mr. James Madden for a long time resident of Orillia, but labely removed to Midland. Last winter Miss in Madden contracted a severe cold and no with standing the best medical attendance, and the constant loving ministrations of her tamily at home consumption set in and she died as stated above. On Wednesday morning, 24th uit. the body arrived as Orillia on the 8:15 train from Midland, accompanied by friends and members of the fan ili, 18 well as by Rev. La A Barcelo. D. D., P. P., Midland. The cortege proceeded from the station to the Church of the Angels' Guardian, where Solema Requiem Mass was celebrated by Rev. Dr. Barcelo, assisted by Rev. M. Moyna, P. P. Orillia, Miss Annie Madden, cousin of deceased, sang the soles, while another cousin. Mrs. Frank Gallagher, of Kearney presided as the organ. Messrs R. R. Slaven. J. Mulcaby, J. Connelly, Dr. Moore and M. McGovern acted as palibearers.

To Mr. Madden and tamily we beg to extend our heartfelt condolence in their sad bereavement.

May her soul rest in peace!

the publication of The Irish Canadian in spite of many difficulties and pecuniary discouragements

Mr. Peter Ryan, a very old friend of the deceased, in a tribute to his memory says:—"Mr. Boyle was not only the oldest but the best known Irish Catholic journalist in Canada. The columns of his journal were always used to advance wha: he believed to be the interests of the Irish Catholic people, for whom he had an intense love. As a workman he was one of the best loved members of his craft. Everybody, no matter what his nationality, no matter what his religion, had a kindly word for him. And what all said of him was that he was a man to be trusted, a man full of gentle thoughts for all, and one who had the welfare of others always at heart.

"On leaving The Globe, where he worked for many years under the late Hon. George Brown, Mr. Boyle was offered good positions, first by one party and then by the other. But Mr. Boyle ms det it his boast that he had never taken what he styled the Queen's shillings. Like many men in journalistic life, who fought for an idea as he did when he carried on his battle for the Irish Catholic race, he was never known to have any money ahead. His glory was to work towards making The Irish Canadian thekreat voice and organ of the Irish Catholic people, and no sacrifice was too great for him in his attempts to carry out this ambitton, which was the more beautiful in its entire freedom from selfish motives."

bition, which was the more beautiful in its entire freedom from selfah motives."

THE FUNERAL.

Toronto Globe, Aug. 5.

The funeral of the late Patrick Boyle took place on Saturday from his residence. 67 Labella street, to St. Basil's Church, and thence to St. Michael's Cemetery. A great number of friends attended at the house to view the remains, and walked from there to the church. Among these were:—Ex.Mayo Kennedy, Hon. F. R. Latchford, ex.Mayor E. F. Clarke, Rev. Dr. Dewart, Ald. Hubbard: Nicholas Murphy, K. C.; Peter Ryan L. V. MeBrady, F. A. Anglin, Richard Dissette. W. T. J. Lee, John O'Lesry, John Harrahan, Mr. J. Walsh, E. J. O'Lesry, John Harrahan, Mr. J. Walsh, E. J. Hearn, T. Flynn, Peter Small, Dr. McKeown, P. Clancy, Senator O'Donohoe, J. D. Ward, William Cavanagh, John Monaghan, F. C. Flannery, P. H. Cronin, D. B. Read, K. C. and a large deputation from the Ancient Order of Hibernians. There were being a harp from the A. O. H., a wreath from The Globe, a wreath from the Bookmen's Press Association, wreath from the Bookmen's Press Association, wreath from the Bookmen's Press Association, wreath from the Star, wreath from J. J. Foy, M. F. P., wreaths from Mrs. Burns, M. A. Small, and a siar from The Dominion Medical Monthly.

The pail-bearers were:—Eugene O'Keefe, Ald. Burns, W. Dinsen, Andrew Hernon, J. J. Foy and Matthew O'Connor.

At the church Solem. High Mass was celebrated by Rev. Father Brennan, with Rev. Father Brennan also conducted the service was a most impressive one. Rev. Father Brennan also conducted the service at the grave in St. Michael's cemetry. The remains were laid in the family plot, beside those of his wife.

The chief mourners were the three daughters and soo, nieces and nephew of the decessed.

Dr O'Hagan's Canadian Essays.

To the Editor:—I was pleased to read your just and admirable review of Dr. O'Hagan's new book "Canadian Essays" in a recent issue of your paper. I have just secured a copy of "Canadian Essays" and find it an excellent work. I agree with the Peterboro Examiner that this work of Dr. O'Hagan's is by far the finest and most scholarly study of Canadian iterature that has yet come from any Canadian iterature that has yet come from any Canadian iterature that has yet come from any is rendering Canadian Catholic should not be unmindful of the splendid service Dr. O'Hagan is rendering Canadian Catholic literature, and this too at a great sacrific. I have been watching the career of this talented young Catholic for some time and I am sure that I express the opinion of thousands of Catholics in Ontario when I say that his excellent literary work deserves the commendation of certy Canadian and every Catholic. Your, etc.

The substance of all realities is in this relig; ion of Jesus Christ; but it can be real only to those who will do His will.—Rev. Washington Gladden.

# CHRISTIAN SCIENCE.

Science Publication Committee 143 West 48th street. New York, July 12, 1901.

New York, July 12, 1901.

To the Editor of the Freeman's Journal:

Dear Sir:—I desire to thank you for your courtesy in printing my short letter on the subject of Christian Science in your issue of June 23rd. No less grateful am I for the careful editorial comments which accompany my latter.

clear and coherent statement of the essential principle of Christian Science" for your readers.

(2) First, let me say that the principal difficulty in explaining Christian Science to any critic is that finite terms must be used to define and illustrate an infinite theme. The same difficulty is experienced by all those who attempt to explain to others any articles of religious belief which they cherish themselves. Moreover, Christian Science is not a mere speculative philosophy, but a practical, demonstrative philosophy, but a practical, demonstrative philosophy, but a practical, demonstrative preligion. In other words, a mount of the cherizing can make any one a Christian Scientist; only those who can bring out results from its teachings in their daily lives can say that they really understand it.

(3) All men have deeply implanted in their nature a faith in some first cause or some controlling power. This is what the deist calls God. Now, it has been the misfortune of many orthodox Christian denominations that they have allowed an illorical concept of this God is unvivo in their midst, God has been represented as infinite, ever-present, and perfect, and yet any of the concept. But when all is said and concept. But when all is said and done, what definition of God will alone satisfy the demands of Infinity. Ever-p esent and Perfection? Is there any concept except that of Spirit or Mind which fulfills these requirements?

(4) Christian Science teaches that God is

pirit or Mind Which turns its of its of his state of the Mind. But if God is infinite and perturn the mind of the

of a God, knowing good and evil, oapane of the control of the cont

form a part of the real substant site.

(6) Christian Scientists, in their attitude toward matter, keep abreast of the foremost natural scientists of the day, who have declared that matter can no longer be defined satisfactorily except in terms of mind. Professor Huxley writes: "After all, what do we know of this terrible matter except as the name for the unknown hypothetical cause of states of our own consciousness."

unknown hypothetical cause of states of our own consciousness."

(7) Grant Allen, the well known author, in the course of an article on the late Professor Tyndall, thus speaks of matter: "The charge of materialism could only be brought against such a man by those abject materialists who have never had a glimpse of the profounder fact that the universe, as known to us, consists wholly of Mind, and that matter is a doubtful and uncertain inference of the human intelligence."

gence."

8 Newed merely as a therapeutic agent, Christian Science goes one step beyond homeopathy. The latter in its high potency phase, administers medicine, in which the drug can no longer be detected, even by the sublest coming test. As a foremost homeopathic physician once said of such medicines: There is nothing ief; but mind.

8 Now, Christian Science heals by an understanding of Mind, not of the human mind, with modern psychologists have laid bare with such philless perseverance but of the One Mind or Spirit, which is God. The results are with such philless perseverance but of the One Mind or Spirit, which is God. The results are truly anaryclous. There is hardly a known disease which has not yielded to the biessed realization which comes from knowing God, eves little. Herein lies the justification for the title of Christian Science, that it is Christian because it explains the life and works of Chista and it is scientific because it produces definite ascertainable results, and those who attempt to prevent the sick, who cannot find help in any material remedy, from coming to Christian Science, are taking a very great responsibility upon themselves.

(It The attitude of Christian Scientists toward the medical profession is one of kindliness and appreciation. The physicians are rapidly growing further away from drugs, and are psyling increased attention to mentaleymptoms. Their self-sacrifice and devotion is grasseully mentioned.

was created, and "He saw that it was good." If evil really exists, therefore, God must have created it, and then all that He created was not really good.

(12) At this point, however, we enter upon a practical inquiry which is this: If evil does not really exist, what then is this thing that we call evil, that seems to set itself up against God? One of the supreme blessings which Christian Science is bringing to Christendom, is that it gives man some explanation of the nature of evil which is satisfactory to the reasoning faculty. If evil cannot be as reality, it must be an illusion, a delusion, a lie, a nothingness trying to make itself sometime of evil, when He personified it for the purpose of illustration, as the devil, and edificition of evil, when He personified it for the purpose of illustration, as the devil, and said: "When he speaketh a lie, he speaketh of his own; for he is a liar and the father of it. (John 8, 44.)

of his own; for he is a liar and the father of it.' (John 8. 44.)

This lie is as unreal as the horizon line, which a traveler seems to see, but which he might pursue forever and yet never overtake. (13) There is no difference of opinion between Christian Scientists and all other Christians concerning the necessity for destroying evil, only Christian Science explains evil, in all its forms as a faise mental concept, to be destroyed mentally. The proof that this explanation is the true one lies in its practical demonstration, through the healing of sin and sickness. No amount of theorizing can make a Christian Scientist. There must be the definite, ascertainable results, first in spiritual, and then as an after-effect in physical regeneration.

Hening that I have not taken to much of

ion.

Hoping that I have not taken too much of Moping that I have not taken too much of Yours truly, Yours truly, W. D. McCrackan.

# STRIVE, WAIT AND PRAY.

Strive; yet I do not promise.
The prize you dream of to day
Wil hot fade when you think to grasp it,
And melt in your hand away;
But another and holier treasure
You would now perchance disdain,
Wil come when your toil is over,
And pay you for all your pain.

Wait: yell do not tell you
The hour you long for now
Will not come with its radiance vanished,
And ashadow upon its brow:
Yet far through the misty future,
With a crown of starry light.
An hour of joy you know not
Is winging her silent flight.

Pray! though the gift you ask for
May never comfort your fears,
May never repay your pleading,
Yet pray, and with hopeful tears;
An answer, not that you long for,
But diviner, will come one day;
Your eyes are too dim to see it,
Yet strive, and wait, and pray.

-ADELAIDE A. PROCTOR.

There is something better for us in the work There is something better for us in the worth than happiness. We will take happiness as the incident of this gladly and gratefully. We will add a thousand fold to the happiness of the present in the fearlessness of the future which it brings; but we will not place happiness first, and thus cloud our heads with doubts, and fill our hearts with discontent, In the blackest soils grow the richest flowers, and the loftiest and strongest trees spring heavenward among the rocks.—J. G. Holland.

#### A COMPARISON.

I'd ruther lay out hereamong the trees, With the singin' birds an' the bum'l'bees, A knowin' that I can do as I please. Than to live what folks call a life of ease Up thar in the city. Fer I really don't 'xactly understan' Where the comfort is fer any man In walking hot bricks an' usin' a fan, An' enjoyin' himself as he says he can Up thar in the city.

Up that in the city.

It's kinder lonesome, mebbe you'll say,
A-livin' out here day after day
In this kinder easy exceless way;
But an hour out here is better'n a day
Up that in the city.
A-f or that, jus' look at the flowers aroun'
A-f oppin' their hals up all over the groun'
An' the fruit a-bendin' the trees way down,
You don't find such things as these in town,
Orruther in the city.

As I said afore, such things as these. The flowers, the birds, an 'the bum'ibees, An' s-livin' out here among the trees. Where you can take your ease and do as you please.

Make it better'n the city 

# SUCCESSFUL PUPILS.

The Separate school. Cobourg, has this year its usual high standing, all the pupils who wrote at the Entrance examination, having passed with very creditable marks.

Following are the mess of successful candidates with the number of marks obtained:

Ella McKincholl. 839; Julia Cashion. 741;
James Bowen, 688; Ella O'Hara 648; Austin Doheny, 633; James Rooney, 622; Ethel Kaiser, 619; Anna Buller, 586; Mabel Maher, 579;
James Bulger, 593.

The education of the Catholic children of the town has been, since 183, entrusted to the care of the Sisters of St. Joseph, who in that year were placed in charge of the school, by the Reverend E. H. Mutray, This worthy and zealous paster is to be congratulated on the success of the school in which he has ever taken a kind and fatherly interest, devoting to the little ones of his flock most of his time and attention not taken up with the more arduons duties of the parish priest.

The Catholic congregation, while proud of their school, are deeplygrateful to their pastor, to whom next of the Public school curvelum, receive at the sume time a thoroughly religious education.

The Board of Trustees must feel gratified in

ducation.

The Board of Trustees must feel gratified in the general excellence of the school the inter-tees of which they have so much at heart.

M. C.

We can trust ourselves for nothing. O, dear brethren, that I could write this single truth so deep in your hearts that no length of years nor adventurousness of life should ever efface it, that in order to secure our salvation life must be one long, uneuspended, unforgetting de-pendence upon grace.—Father Faber.

# TEACHER WANTED.

WANTED FOR THE CATHOLIC SEPAR-ate school, Big Point, Ont. a female teacher holding a 2nd class professional certifi-cate, capable of teaching French. French lady preferred. Duties to commence August 18. Apply, stating salary, experience, etc., to Rev. J. A. Loiselle, Big Point, Ont. FOR THE CATHOLIC SEPARATE SCHOOL,

town of Sturgeon Falls. Two teachers (temales) holding 1st and 2nd class certificates. Duties to commence 1st September. Must be proficient in both French and English larguages. Address, stating salary and certificates to J. A. Lewis, secretary, Sturgeon Falls Ont., District Nipissing.

WANTED A MALE TEACHER FOR boarding industrial school at Wikwemikong. Salary \$725 and board. Send certificates to Father Artus, S. J., Wikwemikong.

TEACHER WANTED FOR R. C. S. S. No. 4. 5 & 12 Gloucester, 2nd class Diploma. Apply stating salary required. J. J. Curran, Sec. Treas, Bowesville, Ont. 1990-1.

WANTED A FEMALE TEACHER HOLD-W ing a second class professional certificate to teach in the R C S. S. Sec. No. 3 and 4 of Anderdon. Applican' to state salary required. Duties to begin after the summer holidays. A. C. Mailloux, Sec.-Tress., Gordon, P. O. 1189.2

ONE MALE TEACHER (PRINCIPAL)
holding a second class professional certifi-

TEACHER WANTED FOR THE SEPAR-ate school of the Township of Stafford (six miles from Town of Pembroke). A female teacher qualified to teach French and English, salary \$50. Duties to commence after sum-mer holidays. Applicants to state experience, qualification etc. Armand Lair, Secretary Pembroke, P. O. Ont.

Pembroke, P. O. Onto.

A FEMALE TEACHER WANTED HOLDing a second or third class certificate for
the Douglas Separate school for the balance of
the Douglas Separate school for the palente the Douglas Separate school for the balance of this year. One able to teach music preferred. Apply, stating salary, experience, testimonials, etc., to John McEachen, chairman S. S. board, Douglas, Ont., Co, Renfrew.

# SACRED HEART CONVENT\_

The Religious of the Sacred Heart offer to their pupils every facility for a refined

The Commercial Course may be followed by those desiring a Business training. Board and Tuition, \$140 per annum including Washing

Extras or for any information apply to REV. MOTHER SUPERIOR, Sacred Heart Convent, Queen's Ave., London, Ont.

# LOYOLA COLLEGE, MONTREAL

An English Classical College, conducted by the Jesuit

There is a Preparatory Department for junior boys, and a Special English Course for such as may not wish to follow the ordinary curricu-lum. Prospectus may be obtained on applica-tion to THE PRESIDENT,

68 Drummond street, Montreal, P. Q.

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MANUAL OF THE GRAND JUBILEE OF LIFE OF

# NEW STOCK OF HAND BIBLES

VOLUME XXIII.

The Catholic Record. London Saturday, August 17, 1901.

SKEPTICAL YOUNG MEN.

It is our misfortune to encounter now and then young men who profess to have serious doubts as to faith. In fact they rather pose as skeptics of a mild tyre. They are a bit censorious, as is the fashion with youth, and have schemes, and to spare, for the reformation of many things. But as no practical results are the outcome of the schemes, we imagine they are but a way of taking mental exercise. And we have noticed that the individusls who have doubts and misgivings are very often playing fast and loose with the Commandments. The devil generally works upwards.

LAY CO-OPERATION.

The strong words of Bishop O'Connell on lay-co-operation have been quoted from the East to the West. "We have passed the days, and passed forever, when we quietly stole unnoticed to our humble chapel and were grateful for being ignored." And, as the Catholic Transcript says, by the laity is meant not the pious female sex, nor the octogenarian, nor, we might add, the simpering effeminate individuals who are in class by themselves, but the robust and able bodied members of the present generation. When our laymen get in line some of our slick politicians will put on their thinking caps.

OUR SOCIETIES.

One word to those who wish to have new societies established : Don't. We have enough. Let us support the ones in existence and endeavor to equivale make them more efficient. Some of them, we admit, are not exactly ideal, but it takes a long time now adays to convince young men that proficiency in billiard and card playing is not the corner stone of a successful organization. Pastors all over the country are trying to uplift their organizations into higher altitudes-to convince the members that they cannot be children always, and that a Catholic society is intended for other purposes than the advancement of sport. But they are met mainly with heart-breaking apathy and indifference, and we believe that but for fidelity to duty and faith in human nature they would long since have relaxed their efforts to help men who do not want to be helped.

CHURCH MUSIC

Mosher's Magazine for July contains an article on "Church Music." The to co author regrets that the musical classics on w have been supplanted by Marzo, Wie- figm gand, etc., and that street tunes, pop- eard ular ditties, opera airs, worn out love songs, are utilized by so called Catholic authors; and, he blushes to state, by many a religious community, upon which to hang a sacred text. For this lax state of affairs The he blames the authorities of educational institutions, who [confide the musical education of their children to incompetent pedagogues. He deplores also that the St. Cecelia Society established by Pope Pius IX. has not received the recognition it deserves, and should have. And whilst recommending the teaching of music by those of approved taste and judgment, he bids us to no longer ig. nore the positive and binding laws of the Church which compel us, under the pain of sin, unless there be insurmountable physical and moral obstacles, to perform every part of the Mass as it is contained in the missal -including introit, gradual, offertory, communion - ail in either Gregorian chant or becoming figured settings, instead of in the shape of a cheap concert consisting of trashy music miserably

> "THE RIDDLE OF THE UNI-VERSE."

performed.

Inone or two of the current magazines we have read eulogistic references to the latest production of Dr. Haeckel. The book is entitled "The Riddle of the Universe," and has had a large circulation in Germany, where it was first published. It will doubtless find its way to this country and be accepted as a classic by those who do their thinking by proxy and who imagine that any pronouncement from a man of

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