The Catholic Record. London, Saturday, October, 13, 1900. SAMPLE CAMPAIGN DOCU-MENTS.

Some of our clerical brethren across the border are publishing some very unique campaign documents. We have dissertations showing what a very pious gentleman is President McKinley and enjoining upon all lovers of virtue to vote for him. Then comes a statement from three hundred Methodist ministers to the effect that : "We are the custodian of the Philipines, whether we desire it or not. Not for empire, but for humanity's sake. We deprecate the saloon curse which is blighting our new possessions, but under the conquering rule of our Emmanuel, Rum, Romanism and Idolatry are doomed and the final victory assured."

And yet we are told that oratory is a lost art !

What splendid courage on the part of those gentlemen who are about to venture into a new country inhabited by natives who have never heard the soothing melodies of the "revival" nor tasted the delights of the Amen corner. Verily the days of heroism are not dead, and the pentecostal ardor of the good clergymen looms large and luminous in a world of self-seeking and low aims. Their language is CARDINAL GIBBONS ON GODLESS scarcely indicative of the refining qualities of Christianity, but that we ascribe to their desire to uphold old traditions.

The prophetic odor that emanates from their unique pronouncement must be sweet to the nostrils of those who are waiting for the fall of Rome; and their superb disregard of facts shows of souls that are straying away from that some preachers are, in concocting campaign documents, as irresponsible as the most reckless ward heeler.

MARIE CORELLI.

Mr. James L. Ford says that the present saturnalia of immaturity and ignorance storming the very strong. holds of credulity and darkest ignorance through the medium of halfbaked fiction was undreamed of by the literati of forty years ago. Perhaps he has been reading the latest effusion of Miss Corelli. This "gifted authoress," of sylph-like form and blue eyes, we are told-and hat to match, we suppose - has just perpetrated another novel. Some of the critics, notably Andrew Lang, are severe in their strictures, but the intellectual public - impressionable young women and grownups with a fondness for thrilling situations and patent medicine Englishare putting good coin into Marie's coffers. One of the sweetly unconscious things about her is that she takes herseif so seriously. She is the seif-appointed guardian of things in general, and recks little whether her clai contested or not. Some time since she lamented that Kipling had such a hold on the public. His work was rude and boisterous and coarse and altogether unfit for publication. Well, Mulraney's jests are betimes a little pungent, but, compared with some of Marie's nasty assertions, they are sweeter than new mown hay.

Strange thing that she knows much about the wickedness of certain places such as Paris. This fact reminds the literary world of Max O'Rell's anecdote of the American deacon who visited Paris, and returning to his native town lectured on the wickedness he had seen. Max O'Rell was called on to answer, and did so very effectively, ending each paragraph with the question: Where did our friend spend his Sunday in Paris?

CONDITION OF THE MINERS.

The moderation of the striking miners is making hosts of friends for them all over the country. They are hearkening to the advice of the Cathoolic priests who, says the Buffalo Commercial, have a power with the laborers in the mine that cannot be claimed for any other body of Christian ministers, and the result may be that indignant public opinion may force the operators to accede to their just demands. There can be no doubt as to the reality of their grievances. If they are forced to purchase their supplies at the company's stores-to toil for a wage that barely keeps them from starvation-to pay \$2.75 for a keg of powder that can be purchased for \$1.50-and to mine nearly four thousand pounds of coal as a ton they are certainly justified in de-

manding that something be done to ake them out of industrial slavery. The miners want their right to live recognized. Does anyone imagine that reasonable and frugal comfort can be obtained by an average wage of ninety cents for eleven hours a day? This is another complaint of the miners-and a just one. We are told that their condition has been much exaggerated; but, granting that, we must admit that under it all is a substratum of reality, proving that the miners have been the victims of fraud and oppression. Their lot may possibly be ameliorated, but we are pessimistic enough to believe that it will not endure. Our reason is, to quote Carlyle, that the beginning and the end of what is the matter with society is that they have forgotten God. So long as the speculators in human labor persist in ignoring the sacred and inalienable rights of their employees, and in regarding them as mere masses of blood and muscle that must be used up and sacrificed for the money that affords the widest margin for luxurious extravagance, so long also shall we hear "in court and market "the "low foreboding cry of the toiler."

EDUCATION.

Experience warns us that the loss of Catholic faith is another evil resulting from the separation of a religious from a secular education.

While we are gratified that the number of converts who embraced the true faith, we have reason to be appalled in considering the vast number the Fold. If we look for the descendants of those families that have been immigrating from Catholic Europe to this country in one uninterrupted march from the beginning of the pre-sent century, how many of them shall we find ranked among the most bitter and unrelenting enemies of the

In observing the names of the dissenting clergymen of the country you cannot fail to notice that many of the most prominent lights among them betray their Catholic origin and

nationality.

These statements are confirmed by Bishop England, a prelate of vast experience and close observation. They are confirmed also by Archbishop Kendric of Baltimore, a man of in-capable exaggeration. I once heard him remark, as the result of his personal observation, that hundreds, nay thousands, of sons of Catholic parents have been lost to the faith among us during the present century. Priests, without exception, can bear the same testimony. How often in missionary journeys are they shocked at hearing persons say with an air of distressing indifferencec that they professno religion, although they admit their parents were Catholics.

arises these defections from the faith?
The cause is very easily explained. is neglected by his parents. He is and with tears, assuring him that this sent to a school where his religion is ignored or held up to ridicule, and withstand any longer such an appeal dicule makes cowards of most of us. He has no knowledge of his catechism. which would enable him to detect the utter groundlessness of the charges prought against his faith; and charges are so often repeated that he ant of the Mother that gave him spiritual life. He despises her whom he should love and goes forth into the world to embrace the first sect which chance or proselytism throws in his way, or which favors his inclinations and his temporal interests. From the foregoing remarks the conclusion is forced upon us that Catholic parochial must be established and schools fostered, if we would preserve the faith of our children. Without such schools a parish is sooner or later destined to languish and decay. With the present generation there is no danger. But this generation is pass ing away, soon to be succeeded by another, and if no provision is made for the Christian culture of the rising youth, it is to be feared that twenty years hence it will be much easier to find churches for a congregation than a congregation for our churches. Archbishop Bayley well remarked that "a parish without a chool scarcely deserves the name. Far be it from me to question the incerity or to underrate the zeal of those who are the patrons of a purely ecular education. The system which they espouse, however, does not go far

We want our children to receive an education which will make them not only learned, but pious men. We only learned, but pious men.

world, but above all men of God. No calling is more sublime, more precious in the sight of God, than that of instructing the lambs of the flock. Our great Master had a special love for little children. "Suffer," He says, little children. "the little children to come unto Me and forbid them not, for of such is the

Kingdom of God." (Mark, x. 14.) Jesus accepts the services rendered to children, as paid to Himself. "Who-soever," He adds, "shall receive this child in My name, receiveth Me, and whosoever shall receive Me, receiveth Him that sent Me." (Luke. ix., 48) The most effectual way of building

up a congregation is to take care of the little ones. The plety imperceptibly reacts on the parents. When S. Francis Xavier arrived in Goa, in the East Indies, he was sensibly grieved at the gross morality of the Christians of that city. He began the reformation of the people by catechising the children whom he assembled in the church. "And thus," says Alban church. "And thus," says Alban Butler, "by the modesty and devotion of the youth, the whole town began to change its face, and the most aban doned sinners began to blush at vice.

"What is more noble," says St. Chrysostom, "than to form the minds of youth? He who fashions the morals of children performs a task in my judgment more sublime than that of any painter or sculptor." In contem ing the magnificent works of art exhibited in the churches of Rome, we extol the great masters who produce them, and we know not which to admire more, the paintings and statues which adorn St. Peter's, or the great temple which enshrines those master pieces. But those who are occupied in forming the minds and hearts and in shaping the character of the children committed to their care are engaged in a pursuit far more worthy of our

For they are creating living portraits which are destined to adorn not only earthly temples, but also the temple not made with hands in heaven, where there will be joy and admiration of God and His angels.

A DOUBLE CONVERISON.

From Our Young People.

Years ago there lived in Paris an an old colonel who had retired from the army ; he was a man of honor, true to his friends, and upright in his conduct, but totally indifferent to religion. He had a wife and daughter, who He had a wife and daughter, who prayed unceasingly that the grace of conversion might be vouchsafed to a soul so dear to them. Among the few that frequented the colone's little apartment in the Rue du Bac was an old brother officer, who dropped in every other evening, to play whist or talk over the exciting scenes of former days. days.

Our veteran fell ill - dangerously ill; his wife and daughter could not shut their eyes to the fact that the end was drawing near, yet they dared not broach the subject of the last sacraments, for he had firmly and repeatedly intimated that he would not be interfered with on that point. They only prayed more fervently and, when the old comrade came to inquire for his friend they told him the sad truth, and begged him to urge the patient to

At first the officer listened to the to his friendship, he yielded, and promised to do the best he could. He entered the sick chamber, while the pious women knelt outside the door with throbbing hearts, awaiting the result. After a few pre!iminary remarks the old officer summed up cour-

"I fear, my dear fellow," he began abruptly, "you are in a bad way. If I were you I would go to confession." "Nonsense! You go to confes-

sion "As true as I am standing here I would not hesitate."

'But I don't know any priest." "Never mind, I'll send you one I know—my confessor. He is the right sort of a man; I am sure you will be greatly pleased with him."

Very well, then; send him to

The officer triumphantly left the room, and announced the good tidings to the anxious wife and daughter. They could scarcely believe in so complete and speedy a success, and heartily thanked the kind friend, to who courageous intervention it was due.
"But I am in a plight," he said the truth is. I don't know a single priest in Paris."

"Go to the saintly Abbe S-, curate of St. Germain des Pres, and ask him to come.

He lost no time in fetching the Abbe S--, whom he found in the sacristy of his church, and to whom he explained the case

"Monsieur l'Abbe, you must say that you know me—that you are my confessor. That will make things easy for him."
"But Monsieur, I cannot tell the

untruth, even with the best motive.' "Then the whole affair will be a failure. "It can be easily settled if you will

kneel down and make your confession

pare you." And, contessions — ne pointed to a prie dieu.

The soldier somewhat rejuctantly kneit down. The good priest helped him to examine his conscience, excited his contrition, and he soon rose from his knees another man. He

confession will you tell me how happy tiary officials it was decided to do away

sentiments of repentance and gratitude

Formerly He Ridiculed Catholic Ceremonies - Is Now a Priest and Pastor of a New Church.

On Sunday last a beautiful new church was dedicated at Wabash, Ind., the pastor of which is a convert, and the story of whose conversion makes wonderful reading. It is told as fol-lows by the Catholic Columbian:

"A few years ago in a little village in the Diocese of Columbus, O., the Catholic members of the little mission church were frequently annoyed by the sarcastic remarks of a young man in the neighborhood who amused him-self by laughing at the Catholic ceremonies, and what he termed the 'mon-key-shines' of the priest at the altar On the occasion of the dedication of the little church, the young man was pre sent, out of mere curiosity. Bishop Watterson officiated and preached with his usual unction and elequence a sermon on the 'Real Presence. This made quite an impression on the scoffing young man, and when shortly after this he met the pastor of the part the rebuke which the priest gave him with reference to his derisive remarks about the ceremonies. He admitted to the priest that he knew nothing of the meaning of the Church eremonial or of Catholic doctrine, and said he would be glad to learn some thing about them. The priest gave him a concise statement of Catholic belief and practice, and in the conversa-tion which ensued the young man stated that he thought he had a vocation for the ministry. The priest took issue with him on this, and said that was not possible, as vocation meant a call from God, and he could not have a divine call to teach heresy. The young man laughingly agreed to call it a profession then. This meeting led to a more intimate acquaintance, and much study and less bigotry on the part of the young man.

"About this time the priest, owing

was adopted as a seminarian by the Bishop of Fort Wayne. He made his be accepted as oracles from infallible theological studies at St. Charles' Seminary, in Maryland, St. Viateur's Illi-nois, and at Mt. St. Mary's, Cincinnati, at which latter place he was ordained about five years ago. Upon the occasion of his ordination, his clerical been his sponsor at baptism were present and were the first to receive his universities - educational lip service

blessing. "To day a handsome church and school are monuments to the zeal of the young man who once laughed at his father wants him to be a college the ceremonies of the little country graduate, and is able to stand the exchurch of St. Joseph in Licking county The subject of this brief sketch is the calls it, spends money, glances super Rev. Robert J. Pratt, now the estiment of ficially at his lessons, attends able rector of the new St. Bernard's classes with more or less irregula church, and the priest who in the and "crams" for examinations. The providence of God was instrumental in D. A. Clarke, of Holy Family Church, Columbus, who delivered the dedicatory make a living, and enable their well-

A NEWMAN INCIDENT.

spondent quoted the following passage guage, and is often surpassed in its John Henry Newman's revisit to Littlemore in 1868: "A. B. built a house in Littlemore in order to be near Newman, and lived on there after his seces-When Newman once more came back in June, 1868, C. D, the old ser vant of A. B. saw him leaning over

sides, I am not prepared."

"It will not take long," said the for nant, and showed her the spot where the two men sat under an acacia where the two men sat under an acacia to the spot take long about old days." abbe, encouragingly. "I will pre- where the two men sat under an acacis pare you." And, confessions — he tree and talked long about old days."

BLOCKHEADED BIGOTS.

We clip the following from a Pittsburgh paper:

"The Western Pennsylvania peniwarmly thanded the Abbe S—, who tentiary officials presented the Maprepared to set out at once for the house of the colonel. In the exuber-vent, Oakland, with a fine engraving ance of his joy the convert also hastened to the Rue du Bac, and reached the tion of the Madonna and Child sick bed before the priest.

"The Abbe S— is coming," he said, "Ah, my dear friend, after At a recent meeting of the penitenyou feel!"

That evening the dying man was reconciled to God. He lived a few days and expired in the most consoling sentiments of reportance and continued."

That evening the dying man was with all sectarian pictures in the institution, and Warden Edward S. Wright was given permission to dispose of the pictures."

Just why a picture of the greatest for the supreme grace of the last hour. historical event that ever took place on this earth-the Crucifixion-should be THE EVOLUTION OF A SCOFFER stated by these Smart Alecs of the penitentiary. According to these solons a picture of the execution of John Brown has an advantage over the crucifixion of Christ—it is not sectarian. And a picture of a stage Pompadour would be the Redeemer of the world, is barred out. The former is not sectarian ; the

latter, according to those penitentiary blockheads, is. These same blockheads would be greatly surprised if they were charged with being themselves sectarian and as full of bigotry as an egg is full of meat. They barred those pictures out for no other reason than that they are objects of veneration, meditation and instruction to Catholics. To the unfortunate person who cannot read, the crucifix or a picture of the crucifixion is a whole book of meditations. It teaches him the awful nature of sin that cost such a terrible reparation ; it teaches him the love of God for the sinner when it reminds him that the Son of God died on the cross for him. Meditation on these salutary things of church on the train, he took in good which the picture of his crucified spires hope in his desolate heart and solutions of amendment of life. But this book of meditations with its reforming and hope giving influence must be removed from the hearthungry and despairing prisoners' sight because an ignorant and assinine clique of bigots consider it sectarian. The next thing they will take from the prisoner is his prayerbook. It also is sectarian because it has pictures of the crucifixion and of the Blessed Virgin in ie. The way will be thus cleared for the distribution of anti-Catholic tracts. The penitentiary boobies will find nothing sectarian in them. - N. Y. Freeman's Journal.

ELIOT AND THE JESUITS.

From the New York Daily News,

President Eliot of Harvard is to ill health, was obliged to leave columbus, where he had a charge in with a sense of his own importance. request with undisguised coldness, he ro ill health, was obliged to leave talented educator, somewhat top-heavy pleaded his inability to execute such a commission, as he himself was not a addition to the country mission, and He lifted the college curtains to the The great question is, whence arises these defections from the faith?

The cause is very easily explained.

The child's early Christian education

The child's early Christian followed the priest learned with pleas- then the admiration of the sleepy was their last resource. Unable to withstand any longer such an appeal to his friendship, he yielded, and friend that he wished to become a more than they did themselves must be priest, but the priest laughingly told a sort of demi God, they formed an him he had better wait until he was a Eliot cult, which is sandwiched be-Catholic. Eliot cult, which is sandwiched be-tween readings of Browning and "However, after being received in Ibsen. As for Eliot, he has been so to the Church, his desire was still affected by this incense from the Back strong, and in due course of time he Bay that he imagines himself a Grand Lama of education, whose words must

The fact is that President Eliot's work is only half done, or rather, it stopped half way, and has never been resumed. He shook up the faculty, sion of his ordination, his clerical but he never probed the real evil—the friend and the old gentleman who had cancer that is eating the heart out of Harvard and some other American on the part of the students. The average student goes to Harvard or because it is fashionable, because pense. He has a "good time," as he classes with more or less irregularity, 'tutoring" or "cramming" is a recogringing him into the true fold is Rev. nized college trade, by which poor A. Clarke, of Holy Family Church, students, who are really in earnest, to do associates to devote their time to recreation, if not to dissipation. As a result of this system the ordinary colege graduate is disgracefully deficient In The Church Times, a corre- in his knowledge of the American lanrom a letter he has received about correct and fluent use by the graduate of well-managed public or parochial schools. If President Eliot should wrestle with this evil and conquer it he will have accomplished something worthy of fame as an educator.

The Right Rev. Bishop Farley was secure from successful contradiction the churchyard gate in tears, and when he said, at the commencement begged him to go and see his master. of St. Francis Xavier's college, in Newman refused at first but at last consented. The two old men threw their of the graduates of Harvard, if given "You don't mean this very minute? arms around each other and neither the themes handled by the young aid, -Messenger of the Sacred Heart,

We are in too great a hurry. Be could speak for tears. A. B 's wife men this evening, could have dealt with them on the basis of as sound philosophy as was shown by these young men." The reason of the superiority of the St. Francis Xavier graduates is that they went to college to study, and they did study. They did not go merely for the name of graduating, and of prancing about in idictic secret societies with the sons of millionaries. Conscientious study is bound to tell in superior equipment for the duties of life. edge is an asset of which no financial misfortune can rob the possessor. In this respect Harvard is far behind the Jesuit colleges, at whose methods of education President Eliot has affected o sneer; while Harvard, as Bishop Farley points out, has adopted from the Jesuits the elective system of study, and uses Jesuit text books.

WHY I DON'T READ THE CATH-OLIC PAPER.

"I never read the Catholic paper." When he has delivered himself of this pregnant information, the alleged Catholic looks about for the universal admiration that ought to shower upon him on account of this literary revela-

A semi intellectual grimance spawls over his so called countenance. His bump of self esteem swells with

inflated pomposity. He tells his secret to the world with the air of a gourmet who disdains ordinary common food. Oh, no! "the Catholic paper" is not good enough for his pampered appetite, his dilletante taste, his refined palate!

Other reading has the favor of his

critical attention. It may be the story column in a patent inside weekly, where the "old story" of love and a maid is ground out in gruesome effort by some clumsy ap-prentice. It may be the causalty or criminal news in a metropolitan daily. Or it may possibly be that he doesn't know how to read.

In all or either cases, the Catholic paper doesn't come up to the high water mark of his supposed intelli-

gence It doesn't give his brain the right kind of exercise. His rudimentary erebrum is not tittilated at the point

of active intuition. Consequently he "never reads the Catholic paper!"

The Catholic paper ought to be ashamed of itself, or it ought to im-

prove! Some of its articles, at least, might be printed in monosyllables. It might clip more instances of railway accidents, fires, poisoning trials and slash-

ing affrays from the immaculate dailies! Why write so much of Catholic rights, Catholic morality, Catholic education, Catholic faith? Why not dublish partisan politics? Why look

to Catholic papers when the dailes
"do as well?" Why not introduce as
"family reading" something more
lively, more light and less instructive? These are some of the questions asked by the thoughtless, to whose patronage the splendid superstructure

of Catholic journalism owes nothing.

The man who has no interest or inrables for a kind of flamboyant patriotism, such as self-respecting Catholic papers do not furnish; who can't be interested with anything but local news and gossip from Mud Flat; whose religious make-up is too tender to bear the strain of anything else than the short sermon he hears on Sunday; whose parsimony seeks a defence in conhistry—these are the class of weak men who make a boast of not reading the Catholic paper! - North Western Chronicle.

CHRISTIAN ZEAL.

Christian zeal is very rare, rare as charity, whose fruit it is. There is no lack of a certain ardor for worldly enterprise, for honorable advancement. social influence, mental or bodily improvement; but there is comparative bute to God's welfare and the salvation of souls. There is, it is true, in all of us some concern about the welfare of our neighbors, real satisfaction when ve have reason to believe that our friends are upright, and grief when we hear of their delinquency; but seldom, perhaps, is this concern prompted by a love for the glory of God, and too often we are content when those whom we love attain a mere worldly prosperity, or at most a semblance of spiritual progress.

Zeal makes us prize the salvation of one soul more than all the riches, comfort, influence of this world, more than all the worldly ties of flesh and blood, the sweet delights of friendship, the fascination of a great name, the fear of disgrace and indignity. Days and nights of labor, menaces to health, risk of life itself, are not reckoned by the zealous man in comparison single soul's salvation. Nay, real zeal makes one sacrifice what would often seem a means or source of one's own perfection, the peace of solitude, the inspiration of prayer, the practice of some favorite devotion, for the spiritual good of a brother needing our

AURELIA:

THE JEWS OF CAPENA GATE.

PART THIRD-THE VESTAL

CHAPTER XXII.-CONTINUED.

" "Glory be to God!" said Gurges, making the sign of the cross. "Glory be to His martyrs. But," he resumed, "how could you learn these particulars which are not yet known in Rome? How could you see this courier who must have been secretly sent to the amperor?"

you see this courier who must have been secretly sent to the emperor?"

"This, my dear Gurges, is what I cannot tell you and you will not know. Let it suffice that you may be sure I do not deceive you in this circumstance any more than I deceived you in the Grand Vestal's case. But," added this mysterious man, "we have now reached the important point of this conversation. Let us recapitulate: Domitian has already portant point of this conversation. Let us recapitulate: Domitian has already put to death on account of Christianity, Flavius Clemens and Flavia Domitilla, besides many who were not his kindred. What manylors of the inverted that its conversation. What members of the imperial family remain that have been spared by his

And as Gurges made no reply,— And as Gurges made no reply,—
"There remain," proceeded the stranger,
"the divine Aurelia, the two young
Caesars, Vespasian and Domitian, and
finally Flavia Domitilla, the widow of
Flavins Clemens, banished, after the
latter's death, to the island of Pandataria.
Now, all these are Christians, and may be
threatened at any time."

Now, all these are Christians, and may be threatened at any time."

"Aurelia," remarked Gurges, "has already appeared before the city prefect, who charged her to give up Christianity.

From that time she has practiced it openly, in the face of the Roman people, by taking care of the poor, assisting the confessors of the faith, and helping to bury the martyrs

I believe Domitian will never dare to attempt anything against her or the young Caesars."

"I believe the reverse, my dear Gurges, and my mission is to give you warning; you have credit and influence with these illustrious persons.

You can affirm most positively to them, that Domitian has resolved to

them, that Domitian has resolved to punish their boldness, and no consideration of family ties will stop him.

Yourself, my dear Gurges, are threatened with an early prosecution... and at this very time I would not give four sistential for your life. tertii for your life. "So much the better," remarked Gur-

ges with a calmness that won his companion's admiration. "I have told you panion's admiration. I have tool you that I aspire only to the glory of my brethren who have died for the name of Christ. Aurelia and the young Caesars entertain the same sentiment. The news you have brought will fill three

hearts with joy!"
"Then, my dear Gurges, those who
despise life so much, must also despise the empire?"
"Oh! the empire," replied the exdesignator, with supreme contempt, "the
empire! this great hope has been given

It is then useless for me to say that this hope might be renewed. . . I know what I am saying, Gurges," continued in a solemn tone the stranger, who had paused to observe the effect produced by his words on the companion whose secret thoughts he would have fain read. "Yes, oughts he would have fain read. as humble as I may appear . . . it may be in my power to return to the divine Aurelia and the two young Caesars

"Can it be a crime you have come to propose to me!" cried Gurges, getting up with great indignation. "For the emperor is still young enough to reign many years; and unless he should be over-threem." what they have lost."

"Gurges! Gurges!" exclaimed the unknown, who felt a guilty confusion at the indignant apostrophe of the Christian, faithful even to the tyrant who threate his life; "do not give more meaning to my words than they should have . . . Sit down . . and listen to what I have to say. . You will see that my pro-

positions have nothing in them that is not perfectly legitimate."

At the same time he pulled Gurges by his turnic with such force, that the ex

designator fell back upon his seat.

"Do you know, Gurges," resumed the unknown, "that for the last eight months... since the death of the consul Fabius Clemens, Rome and Domitian himself are kept in a state or continual alarm, by the strangest omens which, singular to relate, combine to announce that the emperor will seen disappear, either by him. nator fell back upon his seat. relate, combine to announce that the emperor will soon disappear, either by his dying or in some other way. Don't you know that quite recently, a crow—the bird of bad omen—it on the Tarpeian rock and spoke, as clearly as any human voice, these words in the Greek language:
All things shall go well . What can this mean but that the emperor shall be hurled from the throne by the hand of the gods, no doubt? . . For, can it be supposed that with Domitian, a man who has committed so many original.

supposed that with Deintian, a man who has committed so many crimes, Rome can know better days? . Moreover, the tyrant has found the interpretation of the omen completed in a dream . . and he is himself convinced that his end and he is himself convinced that his end is near! Well, Gurges, if such should be the will of the gods, why should it not be permitted to endeavor to secure the empire for the grandsons of Vespasian, the nephews of Titus? for those whom the people love both for their origin and their own personal worth? . Now, I repeat it, I am, perhaps, the man who can best remove obstacles, fix the choice

can best remove obstacles, fix the choice of the pretorians, and conquer the suffrages of the people; but to effect this "...
"The Caesars should renounce Chrisnity?" asked Gurges.
Doubtless! it is a matter of necessity.

Rome would not consent to be ruled by princes imbued with this superstition." "Let us stop here," exclaimed Garpes, rising. "I would never have thought that in my humble condition, the friendwhich the two Caesars honor me, could inspire the idea that I, the former vespillo, could be a useful inter-

on life and all its joys, even to the

Libitina's agents?"

"It was a miracle," replied Gurges, "a miracle which passed my understanding

. . . You said just now that it was I whosaved the Grand Vestal! No! it was the God of the Christians!"

the God of the Christians!"

"A miracle, Gurges!

"What, you are a Christian because you have seen what you call a miracle?

But there is a man in Rome who has been perform." ing miracles long since!"
"You mean Apollonius of Thyana, do

"You mean Apollonius of Thyana, do you not?"

"The same! . . In Nero's time did he not recall to life a young girl they were carrying to the grave? And quite recently, in presence of Domitian, who was questioning him, did he not disappear suddenly from the crowded room to go to Pozzuola, where his disciple, Damis, affirms that he saw him at the very hour he should have still been in Rome?"

"Well," inquired Gurges, "if Apollonious of Thyana has performed those two miracles, why is it that you do not believe in him, although he styles himself a god? . Why is he mocked and laughed at publicly in Rome?"

"What is the nature of those prodigies that you Christians make so much noise

that you Christians make so much noise about, that they should be held in greater "But," replied Gurges, "you have seen one and you may judge for yourself." "What do you mean?" asked the un-

w what of you mean: asset he die known.

"What!" said Gurges, "don't you remember what took place last year at the Latin Gate, and that venerable old man whom Domitian caused to be cast alive in boiling oil? Did you not see that apostle of Christ rejoice in the midst of this fearful ordeal, and come out unhurt?

Is that miracle not great enough which

Is that miracle not great enough which was witnessed by the whole Roman people? What do you think of it?" Garges alluded to the glorious triumph of St. John the Evangelist, which the atholic Church celebrates on the 6th o Catholic Church celebrates on the 6th of May. But, aside of the great number of conversions brought about by this prodigy, the emperor and the philosophers ascribed it to the power of incantations. This explains the disdainful reply made by the unknown to Gurges question:
"Mayel my friend... pure witch-Magic! my friend . . pure witch-

craft!"

"Well," said Gures, "your Apollonius
of Thyana who is said to be such a great
magician, may try it . . and if he succeeds. . But," he added, "this is
enough; it is time I should return to my
brothers the more so since I must enough; it is time I should return to my brethren . the more so since I must impart to them the grave news you have told me. Anyhow, don't expect that the Caesars Veepasian and Domitianus will change their resolution, even if you had really the power to realize your promises
. If God wills it, the empire . but
the empire with Christ's religion . . . or death, rather than the renunciation of

faith!"

And Gurges, bowing to his companion, hastened away. The unknown remained alone, absorbed in his perplexing thoughts.

"What shall we do," he solicquized, rising from his seat, "if these two men

rising from his seat, "if these two me fail us? . . Who can we select? . fail us? . . Who can we select?

No one wishes to brave the danger!

Nerva, it is true, is ready, but he is but
an old man! Shall I go to that meeting of which I received mysterious notice to

Having made up his mind he hurried from the tavern. The night was dark, and the unknown observed carefully the door of each house, as he went on, and the unknown observed carefully the door of each house, as he went on, as if he were looking for some signal. He stopped at last, muttering: "It is here!" and having examined once more to make sure it was the right place, he said a little loader. said a little louder : Brutus and Senate!"

The door was promptly and noiselessly opened. stranger as he glided in.

"Yes, my lord," replied a voice. And the door closed. The new-comer crossed rapidly an atrium still darker than the street, and having opened another door at the furthest end of this habitation, found himself suddenly in a dimly lighted oom, where a few men were assembled

who exclaimed:
"Ah! here is Parthenius at last!"
"Parthenius, the news is serious...
we must decide how to act... Here!
see these tablets I have taken last night
from under Domitian's pillow,"
The speaker was a deformed and hide-

ous creature who had sprung forward to welcome Parthenius. In other words, it was Hirsutus, the emperor's dwarf, and

most implacable enemy.

"My lords," said Parthenius, "I also have interesting news to communicate.

You are right; these tablets must put an end to all hesitancy.

Let us deliberate."

CHAPTER XXIII.

THE CLOUDS GATHERING.

Aurelia, since her eyes had opened to divine truth, had been an example of what faith and grace can do when they take possession of a heart. She was not long understanding that she must renounce the empire, as her new belief would prove an insuperable barrier; and she accepted with joy this sacrifice which formerly would have seemed to her an impossibility.

Nevertheless, she had preserved her love for Verpasian, but she had sanctified

Nevertheless, she had preserved her love for Veepasian, but she had sanctified this legitimate affection by showing her-self ready to sacrifice it to God, if His glory required this last proof of devotion. Now, she felt that for her faith, she could not only silence the voice of her heart but have even the strength of encourage ing her cousin in his resolutions. She understood now that religion must be placed above all things human, even to the most precious and the dearest, and

former vespillo, could be a useful intermediary, and treat in some sort of the most precious and the dearest, and the two Caesars, Vespasian and Domitanus, that they have renounced the empire as easily as I, Gurges, renounced the worship of Venus Libitina, and abdicated the title of designator of funeral ceremonies."

"But what kind of men are you?" cried the stranger, "that neither death nor the certainty of matchless rank and power can elict from you anything but contempt and disdain?"

"Oh!" said Gurges, "we are men who are sustained and animated by the hope of eternal bliss to be reached through

to devote a sufficient portion of her income to maintain her high rank in a be-

come to maintain her high rank in a becoming manner.

Those distinctions, so highly prized of old, and now despised by the divine Aurelia, were a great burden to her, and she endeavored to compensate by voluntary privations and humble deeds in her private life, the erjoyment and secret vanity of the pompous exigencies to which she must submit in public. Thus, she taught, herself, her numerous slaves, many of whom she had set free, but who had remained with her; she nursed them in their sickness, and provided with solicitude for all their wants. They were frequently the auxilaries of her charitable intentions, in which she was aided, however, principally by Cecilia and Gurges. Such was the life of the divine Aurelia, when the persecution broke out suddenly when the persecution broke out suddenly, which Domitian determined to wage against the Jews so long designated to his

against the Jews so long designated to his vengeance. The first persecution was due to the necessity in which Nero found himself of justifying the burning of Rome by accusing the Christians of that fearful catastrophe. But it is difficult to set forth with anything like precision, the real causes of the second persecution. Domitian, after his many crimes, covered with the blood of the most illustrious citizens, could not but feel that he had become odious to the people, and that the desire for his overthrow was not confined to the ill-fated Lucius Antonius and his desire for his overturow was not confined to the ill-fated Lucius Antonius and his unknown confederates. The slaughter of all whom he believed implicated had not thrown any light upon the conspiracy, He lived in continual dread and anxiety.

and took the most extraordinary prec

tions to guard against the fate predicted by the Chaldean philosophers, and of the approach of which he had a presenti-Fearful omens were continually adding Fearful omens were continually adding to his anxiety. He felt that he was surrounded by invisible and active enemies, even in the imperial household. He relented in his acts of cruelty, hoping to pacify the public mind, but it had no effect, and the warnings of his approaching fall continued more frequent and explicit. He then gave full sway to his cruel instincts, and woe to whoever excited his suspicions! The narrative of his cruel deeds would appall the reader, and would be foreign to the plot of our story.

story.

At last, shut up in his palace, like a wild beast in its lair, and roaring with powerless fury, he remembered the prophecy that the Jews would become masters of all things and he parsuaded him. phecy that the Jews would become masters of all things, and he persuaded himself that the danger lay with his own kindred. He resolved, therefore, notwithstanding his former fear of the powerful God of the Caristians, to proceed against his relations, in whom he centered all his apprehensions; for, if the Sibylline books promised the empire of the world to the people coming from I Jadea, that is, to the disciples of Christ, were not Flavius Clemens and his sons—Christians all—the secret choice of the people of Rome?

Such was, in our opinion, the only cause of the second persecution. Its character

of the se of the second persecution. Its character was more political than religious. With the exception of the martyrdom of St. John and a few other Christians, such as John and a few other Christians, such as the holy priest, Nicomedus, whom the excited populace beat to death with clubs, it is not shown that this persecution reached any large number of the faithful. It fell almost exclusively upon the members of the Imperial family, and after the murder of his relations, Domition convergenced the orders he had

itian countermanded the orders he had issued against the Christians.

Flavius Clemens was put to death, and his wife Flavia Domittila, was banished, but Domitian attempted nothing against the young Caesars and Aurelia, notwith-standing their refusal to sacrifice to the gods when urged to do so by the city-prefect. This leniency of the tyrant can-not well be explained; it may have been owing to the strange omens which fol-lowed the death of Flavius Clemens, and a little louder:
Brutus and Senate!"
he door was promptly and noiselessly ned.

I am expected, am I not?" said the marking but the gods had united to avenge the death of the markyr, and make Domittian tremble for his own fate.

Brutus and Senate!"

Domittian that would give the opportunity of strike.

At last the emperor got to the end of the markyr, and make Domittian tremble for his own fate.

Brutus and Senate!"

Domittian that would give the opportunity of strike.

At last the emperor got to the end of the long list of names; and he was in the long list of names; and he was list of names; and he was list of names.

But a tyrant like Domitian could not resign himself to lose his power and his life, without trying to excreise his vengeance to the very last hour. After the persecution of the hour. After the persecution of the Christians, the emperor's suspicions turned, with more justice this time, upon other parties, many of whom, in fact, were conspiring against him. Dion Casius relates that the boy of whom he had made his plaything, and who was no other than Hirsutus, found under his pillow, tablets containing the names of the principal officers of his household, whom he intended to have put to death.

The name of the Empress Domitia Langing headed the list of victims.

The name of the Empress Domitia
Longina headed the list of victims.
It became urgent to act, and for this
purpose the nocturnal meeting was held,
in which we have left Parthenius. But
if all agreed upon the necessity of action,
the leaders of the conspiracy had not yet the leaders of the conspiracy had not yet been able to agree upon the choice of the successor who should be proclaimed in Domitian's place. Parthenius belonged to the party which favored the election of the two young Caesars provided they re-nounced Christianity, and he had acceptned the mission of sounding them. Hence his joy upon meeting Gurges, of whose in-timacy with the young Caesars he was

aware.

Great was the disappointment of his party when Parthenius communicated the result of his interview with Garges.

A long and stormy discussion ensued, but the conspirators, knowing all the danger the conspirators, knowing all the danger of further delay, finally agreed upon the choice of the Consular Nerva, a man who commanded general respect and confi-dence by his moderation and justice, and many other eminent virtues, but against many other eminent virtues, our against whom militated an important objection. He was over seventy years of age, and could not live long—would they run the risk of falling, after his death, under the yoke of a new tyrant?

This parts having been decided upon

yoke of a new tyrant?

This matter having been decided upon, one of the conspirators was instructed to proceed immediately to Tarenta, in order to advise Nerva to return secretly to Rome. There remained now but to select the day upon which Domitian should be attacked, and of a common accord thay appointed the foresteach.

These preliminaries settled, the conspirators separated after swearing to each other fidelity to the cause they had em-

CHAPTER XXIV.

THE DEATH OF A TYRANT .- EPILOGUE. The day appointed was not distant, and the conspirators prepared their plans with the greatest prudence, taking care to avoid everything that might have raised

avoid everything that might have raised the least suspicion.

Stephanus showed himself in public every day with his left arm in a sling as though it had met with an accident. But the cloth in which his left hand was wrapped concealed the dagger with which he was to strike the tyrant.

At last, the fatal day arrived. On the review, day the amperor's secret fears

At last, the fatal day arrived. On the previous day, the emperor's secret fears had increased. At supper, having ordered that a certain dish should be kept for the next day, he added: "Provided I may eat it!" Then he remarked that on the morrow the moon would become bloody in crossing Aquarius, and an event would occur of which the whole world would speak. During the night he sprang from his bed with cries of terror. Near morning, he sent for a German arruspice, and the latter having predicted that some great change was preparing, he had him put to death.

Sometime after this, he tried to pull out

put to death.
Sometime after this, he tried to pull out a small wart he had on his forehead. At the sight of the blood which flowed from this slight wound, he cried: "May it please the gods that this be

enough!"

He then asked what time it was, and was told the sixth hour. He became joyful and prepared to give the usual attention to his toilet, for in his presentiments the fifth hour (10 o'clock, a. m.), was the time which fate seemed to have fixed for the consummation of attempts upon his person. But at this moment Parthenius came in to tell him that a man who had important news to communi-Parthenius came in to tell nim that a mar who had important news to communi-cate, wished to see him without delay. Domitian sent everybody away, and returning to his bed-room ordered the man to be brought in. It was Stephanus

with his arm in a sling. He was alone but he had left his confederates at the door. As he entered the room he bowed profoundly to Domitian, who gazed a profoundly to Domitian, who gazed at him with mingled suspicion and curiosity. The conspirator saw that there was no time to lose. He approached, and addressing the emperor in a tone of humility, he stated that he had discovered a plot against his life, and had hastened to denounce the plotters. Saying this, he handed Domitian a long list which the atter seized hastily, and commenced to

The time had come. Stephanus drev The time had come. Stephanus drew himself up, and with a single glance, surveyed rapidly the whole apartment. He saw no one except Hirsytus, who was rolling on the floor, playing with a little dog, and exchanged a look of intelligence with him. Then his eyes fixed on Domitian with evident anxiety. Did remores stay his hand, or was he studying where

to strike?

The emperor had thrown himself upon a seat, and leaning forward with his bony almost doubled up, did not raise his eyes from the pages of the voluminous document which his trembling hand turned convulsively. This position of his body was unfavorable for an attack, as it was difficult to reach a vital part, and an ill-directed blow would result in the failure of the attempt, and the probable death ure of the attempt, and the probable death of the assassin, for the pretorians in one

of the assassin, for the pretorians in one of the adjoining rooms would rush in at the first cry of the emperor.

Stephanus gave one glance to Hirsutus, and the dwarf understood the case, and acted promptly to lessen the danger. Rolling about the room with his dog, he closed noiselessly the doors that led to the guard room. He then returned to his the guard room. He then returned to his place behind the emperor, and made a sign to Stephanus. The latter's right hand clutched the dagger held in his left, but he still waited for some movement of Domitian that would give the opportun-

act of rising from his seat, when Stephanus, springing forward, dealt him a fearful blow with his dagger. The weapon was buried to the hilt in the tyrant's abdomen, but the wound was not mortal, and with a cry of rage and pain, he sprang back and seized his sword which lay near the bed. But as he pulled it from the scabbard, the hilt only remained in his hand; the blade had been broken off. Hirsutus laughed aloud, and making a hideous face at his master, pointed to the closed doors.

closed doors. The emperor understood that he had The emperor understood that he had been betrayed, and that he was lost! Then commenced a fearful struggle between the wounded man and his assassin. They seized each other, and rolled upon the floor, Siephanus striking repeated blows; and Domitian trying to wrest the dagger from his adversary's hand and to come his eyes, whilst he called in vain

dagger from his adversary's hand and to gouge his eyes, whilst he called in vain to his pretorians.

Hirsutus hastened to open the door behind which the other conspirators waited, and the struggle was soon ended. Seven daggers buried in Domitian's breast, made him a cornsel

nim a corpse!

Meanwhile, the pretorians were burst Meanwhile, the pretorians were burst-ing the other door. The assassins fled, with the exception of Stephanus, who, exhausted by the fearful struggle he had sustained, lay panting by the side of his victim. The pretorians immediately put him to death. Then they hastened to scour Rome in search of a leader who could help them to avenge the master they regretted.

they regretted.

But they could find nothing but indif-ference for the fate of a tyrant, and they had to submit to Nerva's being proclaimed

emperor.
The Senate assembled immediately and placed Nerva in possession of the throne. A decree was promulgated ordering the destruction of all statues and portage the destruction of the temples, before traits of Domitian in the temples, be which the people had hitherto bent the knee as before the images of a god. His

knee as before the images of a god. Its
name was erased from the public monuments and triumphal inscriptions. It
seemed as though they wished to annihilate even the memory of the tyrant.

The news of the murder spread into
the adjacent country, and soon an aged
woman was seen to enter Rome, and
hasten to the Palatine House. It was
Dealth Dentities's old nurse who loved hasten to the Palatine House. It was Phyllis, Domitian's old nurse, who loved with a mother's tenderness him she had held to her breast. There was no one near the gory remains except Hirsutus, who, seated upon the dead man's chest, was enjoying his long expected revenge. He fled at the sight of the weeping old

it carried to her little house on the Latin Way—the gift of Domitian. There, during the night, she burned it on a funeral pile. Later, when time had silenced the hatred with which the memory of the tyrant was surrounded, the faithful woman carried secretly his ashes to the temple erected to the Flavian race.

Such was the end of Domitian, one of the most odious monsters that ever dishonored mankind.

We must now say what became of the other characters which have appeared in this narrative. Aurelia and the two young Caesars lived in peaceful obscurity, their-wirtues and the veneration in which their-wirtues and the veneration in which the names of Vespasian and Titus were held in Rome, protected them during the fearful persecution of the Christians which happened under the Emperor Tra-jan. Their friendship for Olinthus, Ceci-lia and Gurges also preserved these young people from harm. Such, at least, is the natural inference we must draw from the silence of history concerning them.

ilence of history concerning them.
Clemens, the holy pontiff, one of the most illustrious successors of the apostle, nost illustrious succe was put to death during Trajan's persecu-tion, in the year of our Lord, 100. Marcus Regulus did not succeed in the realization of his ambitious dreams. He

ost favor under Nerva and his successor Trajan, but contented himself with enjoy-ing in peace and retirement his immense fortune. He died of a natural death at a wery advanced age.

The reader, no doubt, will wish to know something of Eutrapele's fate.

He was not made a senator. Did the tonsor die of disappointment at losing the hope which had been the dream of his life?

dream of his life?
History remains silent on this point.
It often throws a shadow upon the end
of those it had surrounded with light; and
avenges the brightness of their life by the bscurity of their grave. THE END.

LOYALTY TO THE CHURCH.

From a London contemporary we earn that the Catholic young men' societies of Great Britain assembled in annual conference, during the last month, at Chester, and were welcomed by the mayor in the town hall. Delegates to the number of two hundred were present, and among them were some of the most distinguished Catho-lics, clerical and lay, in the kingdom. This is one of the most important Catholic societies in England, and the meet ing has attracted very general atten tion. Important papers were read and speeches made at the different meetings, on various subjects, but our at tention has been particularly attracted by the admirable letter of his Emi nence, Cardinal Vaughan, who was compelled to be absent on account of

illness. His letter was all the more interest ing to us because his theme has long been a favorite one with us—loyalty to the Church. "Pray express to (the society) says this disthem, tinguished and zealous prelate, "my warm interest in their welfare and my firm conviction that nothing will more powerfully contribute to their happiness, temporal and eternal, than a close union among themselves in the faith and practice of the Catholic Church. These are days in which loyalty to the Church should be the keynote of every association of Catholic laymen." He goes on to give the reason for the loyalty which he urges upon them. "This loyalty," he says, is often put to the test by the intel lectual pride and license of though and criticism which characterize mod-ern society in England."

May not the same be said of modern society in America? Is not one of the most alarming and discouraging tend encies among Catholics in this country just that "intellectual pride and up the finest type of womanhood : license of thought and criticism against which his Eminence so eurnest warns the young men whom he is addressing? "This disintegrating atmosphere," he says, "penetrates wherever it is not deliberately excluded." Are we not constantly experiencing the ill effects of this disintegrating atmosphere? It surrounds us constantly with its seductive, over powering influence, and unfortunate-ly, too many of our easy-going, halfnearted, compromising Catholics have not the faith, the courage, the back one to repel the temptation with 'de termination and violence.

His Eminence then alludes to one of says, "who permit themselves to read to hear some English sailors singing and discuss whatever is printed, if the national songs. only it falls under their notice and is written in an attractive style. In their presumption and ignorance, without careful intellectual training, and without any necessity, they see to themselves to deem themselves a match against the most subtle arguments and the false presen-tation, or half presentation of facts which they have never mastered or even heard of," The consequence is they are seduced, and if not led away entirely from the good old paths of the Church, their minds are poisoned with doubt and skeptical notions, and they become anything but loyal Catholics.

The fact is, and it is a very sad fact,

we, in this country, are being educated by the public secular press, which, if not always openly hostile, is yet anything but friendly to the Church. We do not mean to say that it is always purposely hostile to the Church, or to Catholic principles as such. The secular press is a stranger, as a rule, to the supernatural principles which govern the action of the Church. "What doth it profit a man, if he gain the whole world, and suffer the loss of his own soul," expresses the underlying principle of the Church's every action, but the secular press, which is governed solely by rationalism, can not understand such a mo-

men ; the thought that it was established by Jesus Christ, that it is in the keeping of the Holy Ghost, that it is God's mouthpiece on earth, or that God dispenses to men His graces through it, never enters the mind of the average editor. He writes of the Church as of any human institution. The seenlar press, therefore, must be un Catho lic, if not anti Catholic, but many of our people do not appear to know this It is inevitable, therefore, that such people should be more or less influenced and ibjured by it. It creates an atmosphere of irreverent levity and of indifference to religion, Unfortunate ly, many of our laity are not sufficienty instructed in the principles of their eligion to be able to meet and resist the arguments which are put forward in favor of the insidious insinuations and plausible reasonings of the often skilful but ignorant and pretentious writers who undertake the very serious and responsible work of instructing the great essential principles which lie at the foundation of Christian faith and public morals. One of the conseque

is a more or less widespread lack of in-terest and devotion to their Church. What is the remedy? Cardinal Vaughan, among other things says:
"The position and character of the
Church as a divine institution needs to be continually kept before the mind."
That is true, and in order to do this, more pains should be taken to see that our children are properly instructed in heir religion ; that they are surrounded by a religious atmosphere during their education, and thoroughly grounded in the principles of their religion. For this purpose it would seem to be only natural and proper that they should be sent, as far as possible, to

Catholic schools and colleges.

In this matter we desire to take a reasonable attitude. We do not sympathize with the indiscriminate denunciation of Catholic parents who, having consulted their confessors, or ecclesias tical superiors, for reasons satisfactory to such superiors, send their sons to non Catholic colleges. Unfortunately, there is too much reason to fear that not all parents who send their sons to such institutions act in this prudent, Christian way. For our part, we confess we can not see how any Catholic can lay just claim to loyalty to the Church who, without some pressing necessity, can willingly consent to risk the faith and morals, to say nothing of the salvation, of his son by sending him to a Protest-ant college. That there is very great risk in this cannot be doubted. very atmosphere of those institutions is, to say the least, uncongenial to the development of Catholic principle and a sturdy, consistent, Catholic character such as we ought to desire for our children. Some of these institutions are thoroughly penetrated with the spirit of skepticism, doubt, indifference and agnosticism. Experience, in too many instances, has proved the disasrous effects of such association upon Catholic young men, and we feel that we can not too earnestly warn our people against this dangerous, seductve and threatening evil.

THE EXAMPLE OF A DEVOTED CATHOLIC WOMAN.

The sketch of Lady Burton which appears in the October number of the atholic World Magazine is a good example of the singular law of contrasts in their attraction for one another. We are told of spiritual, mental, and

"She possessed all the qualities that made her ancestors famous. We see in her the roving spirit of adventure of the knights of Arundell; the intellectual and administrative traits, the clear headed decision and worldly wisdom of the founder of the house of Wardour. We see also the courage, the fighting instincts, and the daredeviltry of the old Knight of Arundell who in the reign of Henry VII. raised the sieges of Tiroven and Tourney, and of 'the Valiant' who wrested the banner from the infidel Turks.

"In her, also, breathed that devotion and loyalty to the throne which marked the Lord Arundell who died the principal causes of the want of true devotion and loyalty to the Church. "There are Catholics," he moved, when travelling in Jerusalem,

"She was like her ancestress, Blanche, in her bravery, her proud but generous spirit, in her determination and resources, and in her passionate love for her husband. Above all Isabel Arundell was a true daughter of her race in her devotion to the an cient faith; a loyalty that never left no amount of learning or worldly knowledge (and her intellectual gifts and cultivation were remarkable) ever weakened. This faith we trace years after her marriage, at a time when she had lived the best part of her life, and had tasted about all it is given to mor-

tals to know of joy and pain."
In view of such feminine excellence as this it is difficult, if not even painful, to explain the attraction of such a nature to a man like Richard Burton. With all due allowance and reverence for the irresistible leadings of human love in finding its own, there is no consciousness of repugnance in one's mind in associating the exquisite delicacy and purity of her nature with one which could so steep itself in enervating sensuousness of the East as to become almost native to it. Judging even from the portrait of Burton, were one not familiar with the history of some of his literary works, his nature must have been streaked through with nurse.

Phyllis wrapped the body in a shroud, Phyllis wrapped the body in a shroud, and aided by some hired vespillos, had the Church as it would any society of by his fine artistic talents, and rather

emphasized by the masculine arro- fo gance which justifies the delinquencies in its moral standards by its superabundance of mere brute strength. Besides the explanation of the power

of human love, and the further reason of Lady Burton's staunch adherence to the Catholic standard of a woman's devotion to her husband, there is behind her the whole weight of English trad-ition and English sentiment in respect to the measure of a wife's service to her lord and master. There is a curious suggestion in her protestation to this uncouth, selfish man, rather have a crust and a tent with you than be queen of all the world," of the than be queen or all the world, "of the story of Geraint and Enid in the "Idylls of the King," and the pathetic efforts of poor Enid to serve her chur lish husband even against his will, and to warn him of danger like a faithful dog, even though he had forbidden her to speak to him: "How should I dare to obey him to his harm? Needs must I speak, and though he kill me for it, I save a life dearer to me than mine?

A PHILIPPINE FRIAR.

Interesting History of the First Japanese Martyr After Years of Riotous Living He Enters a Convent and is Regarded as the Model of the Community-Crucified in Japan.

In view of the exceptional interest with which, just now, the Friars in the Philippines are being regarded, owing mainly to the efforts which are being made to expel them from the Islands and to confiscate their property, the following account, condensed from a lengthy article in the current Messenger of the Sacred Heart, of the life and death of the first Japanese martyr should be of interest. The subject of the article, Philip of Jesus, was one of those, who to-day are receiving so large a share of public attention— Philippine Friar.

Looking over the petitioners to the Holy See, placed as an appendix to the decrees of the Second Pienary Council of Baltimore, we find the assemble prelates begging Pope Pius IX to in sert in the catalogue of the saints th name of the Capuchin monk, i hilip Jesus. There was fittingness in suc action. A native of Mexico, Phili even in the wrongly restricted sense which we have come to use the term, more properly entitled to be called a American saint than Rose of Limi But there is a special circumstan which gives to the career of this ho religious just at this time particul interest. It was in a convert of o essions, the Philippines, th he first entered in earnest upon t path of perfection, and his first ex-cise of zeal, within the limits allow to one not yet in Holy Orders, was evangelizing and uplifting the nativ

Felipe las Casas was born near City of Mexico in the year 15 Passing into early manhood, the i was of a weak, irresolute charac Again and again his mother besou him with tears to change his cond Long and fervent prayer sup mented the mother's tears and treaty, and at length won the d Philip, to the joy of his parents, nounced his determination to e the Franciscan Novitiate at Pue there to explate by penance his irregularities. But their joy short lived. It appears that ere he tired of the daily carrying o cross, made none the lighter by austere rule he had embraced, applying to his soul the flatte unction that he could gain he with much less sacrifice, he retu roof. Once more he sought the pany of his former companions his vigilant father, seeing the de ahead, resolved in sending his Manila, where he had large concial interests. He took the fur precaution of furnishing him w letter of introduction to a t

friend, whom he charged to ke watchful eye on his son. But again his hopes were door disappointment. It was the story, ever old and ever new, prodigal. He had squandere fortune, he had weakened his by his excesses, and now, deser his friends, his thoughts turned upon himself, and with the resolve: "I will arise and go Father's house," he humbly admission into a Franciscan c of the Strict Observance, called Maria de los Angeles, in Manile

At this time the closest soc commercial relations existed to the Philippines and Mexico. from a Mexican port that the n aries set sail for these distant and it was to Mexico they r when ill health or the voice of ence called them to other i Some, then, of Philip ious brethren must have com the parents of their son's prog perfection; how he was rega the model of the community, had to be checked in his pr corporal auterities, his humi edience, in a word, his poss all those difficult virtues which into the daily life of a so Francis of Assisi and St. Alcantara. Some, too, mentioned, without recking that it would inflict on even of the world, that Philip of great longing, the end of prayers, was that he might mitted to lay down his life for Hungering for a sight of t

they go, this plous, grateful the commissary general of the of New Spain, then sojourni capital, to beg that Philip granted permission to return for a visit to Mexico. Their granted, but this granting

emphasized by the masculine arrogance which justifies the delinquencies in its moral standards by its super-

abundance of mere brute strength. Besides the explanation of the power of human love, and the further reason of Lady Burton's staunch adherence to the Catholic standard of a woman's devotion to her husband, there is behind her the whole weight of English trad. ition and English sentiment in respect to the measure of a wife's service to her lord and master. There is a curious suggestion in her protestation to this uncouth, selfish man, rather have a crust and a tent with you than be queen of all the world," of the story of Geraint and Enid in the "I'ldylls of the King," and the pathetic efforts of poor Enid to serve her chur lish husband even against his will, and to warn him of danger like a faithful dog, even though he had forbidden her to speak to him: "How should I dare to obey him to his harm? Needs must I speak, and though he kill me for it, I save a life dearer to me than mine?

A PHILIPPINE FRIAR.

Interesting History of the First Japanese Martyr After Years of Riotous Living He Enters a Convent and is Regarded as the Model of the Community-Crucified in Japan.

In view of the exceptional interest with which, just now, the Friars in the Philippines are being regarded, owing mainly to the efforts which are being made to expel them from the Islands and to confiscate their property, the following account, condensed from a lengthy article in the current Messen ger of the Sacred Heart, of the life and death of the first Japanese martyr should be of interest. The subject of the article, Philip of Jesus, was one of those, who to day are receiving so large a share of public attention-a

Philippine Friar. Looking over the petitioners to the Holy See, placed as an appendix to the decrees of the Second Pienary Council of Baltimore, we find the assembled prelates begging Pope Pius IX to insert in the catalogue of the saints the name of the Capuchin monk, I hilip of There was fittingness in such action. A native of Mexico, Philip, even in the wrongly restricted sense in which we have come to use the term, is more properly entitled to be called an American saint than Rose of Lima. But there is a special circumstance which gives to the career of this holy religious just at this time particular interest. It was in a convert of our new possessions, the Philippines, that he first entered in earnest upon the path of perfection, and his first exercise of zeal, within the limits allowed to one not yet in Holy Orders, was in evangelizing and uplifting the natives

Felipe las Casas was born near the City of Mexico in the year 1572. Passing into early manhood, the boy was of a weak, irresolute character. Again and again his mother besought him with tears to change his conduct. Long and fervent prayer supple-mented the mother's tears and entreaty, and at length won the day. to the joy of his parents, announced his determination to enter the Franciscan Novitiate at Puebla, there to explate by penance his past irregularities. But their joy was short lived. It appears that ere long he tired of the daily carrying of the cross, made none the lighter by the austere rule he had embraced, and applying to his soul the flattering unction that he could gain heaven with much less sacrifice, he returned expression in the solemn chanting of expression in the solemn chanting of roof. Once more he sought the company of his former companions, till his vigilant father, seeing the danger ahead, resolved in sending him to Manila, where he had large commercial interests. He took the further precaution of furnishing him with a letter of introduction to a trusted friend, whom he charged to keep a

watchful eye on his son. But again his hopes were doomed to disappointment. It was the Gospel story, ever old and ever new, of the prodigal. He had squandered his fortune, he had weakened his health by his excesses, and now, deserted by his friends, his thoughts turned back upon himself, and with the strong olve: "I will arise and go to my Father's house," he humbly craved admission into a Franciscan convent of the Strict Observance, called Santa Maria de los Angeles, in Manila.

At this time the closest social and commercial relations existed between the Philippines and Mexico. It was from a Mexican port that the missionaries set sail for these distant Islands, and it was to Mexico they returned when ill health or the voice of obedience called them to other fields of labor. Some, then, of Philip's religious brethren must have come to tell the parents of their son's progress in perfection; how he was regarded as the model of the community, that he had to be checked in his practice of corporal auterities, his humility, his obedience, in a word, his possession of all those difficult virtues which enter into the daily life of a son of St. Francis of Assisi and St. Peter of Alcantara. Some, too, may have mentioned, without recking the pain that it would inflict on even the pious of the world, that Philip of Jesus' one great longing, the end of all his prayers, was that he might be per-mitted to lay down his life for Christ.

Hungering for a sight of their son, they go, this pious, grateful couple, to mmissary general of the Province of New Spain, then sojourning in the capital, to beg that rhill hay be granted permission to return at least tinguished the voice of Philip of Jesus tinguished the

for the son the grace of martyrdom and the honor of being raised to God's

altar. Three full years had elapsed since the entrance of Philip of Jesus into the Convent of Our Lady of the Angels, when, on July 12, 1596, he embarked on the ship, called by a happy coin-cidence, the St. Pallip, bound from the now far-famed Cavite too Acapulce, a port of Mexico.

After fourteen days of fair wind and prosperous voyage there arose the storm which drove the St. Philip from her course, and forced her finally, after many vicissitudes and trials, to put in for repairs at the Japanese port of Urando, in the Province of Tosa. Throughout the perilous voyage Philip had been the support and stay of all, the nurse of the sick, the comforter of the afflicted, the gentle corrector of the rough sailors, whose fears and anger would find expression in oa ha and blasphemies

As they were nearing the Japanese coast a strange phenomenon startled the minds of all as a harbinger of ill. High up in the sky, clear and blue as if to mock their fate, there shone out a large cross about the size that the Jap anese are wont to use in executing criminals. First it appeared white then changed to a a blood color, and after a quarter of an hour it was lost to sight in a black cloud. One face alone did not blanch in terror at the apparition. Philip of Jesus saw in this narvel a forecast and an intimation of manner of his death, and he hailed it with heightened color and smiling face of as a bridegroom going to meet his

Scarcely had they landed when they discovered how perfidious was the promise of hespitality and assistance eld out by the natives. The arrival of the ship was interpreted as another attempt on the part of the missionaries, acting as an advance guard, to subjugate Japan to the yoke of Spain, and furnished Taicosama with a pre-text for ordering the arrest and execution of all the Franciscans in the con-vents of Ozaca and Meaco, with their novices and servants.

When the convent of Meaco was surrounded by Japanese soldiers, Philip of Jesus, who was there on a visit to Fray Pedro Bautista, the superior of the mission, was among the prisoners taken. All the saint's fellow religious insisted that he should be set at liberty, as he was exempted by the recent decree of the Emperor, and besides his presence in Japan was due to accident and not the design of evangelizing the natives, which was charged against them as a crime. Philip put an end to the discussion by declaring that God did not will him to be set at liberty, while his brothers were condemned to suffering, and that their lot must be These courageous words decided his fate. He had trembled lest the crown of martyrdom might escape his His face beamed with joy when the decision of the military gov ernor included his name in the list of the condemned.

This was on the 9th of December, 1596, but for some unknown reason the Franciscans were allowed to remain in their convent till the thirtieth of the month before being thrown into the common prison. On the afternoon of December 30,

while the community was reciting in choir the Verpers of the day, the welcome summons came. Fray Predo Bautista, the superior of the convent, taking the large crucifix from the altar for a standard, led his companions to the chapel of the Biessed Sacrament to kneel a few moments in prayer. There, their joy and gratitude found and the liturg the "Te Deum commemoration of St. Francis, and then they passed without the gates of their beloved convent to the prison, where they found waiting to greet them eleven other Franciscans from Ozaca. To this number were added the Jesuit Scholastic Paul Miki, and two servants, John de Soto and James Kisai, although their arrest had been in direct opposition to the emperor's orders, which excepted the Jesuits. In all there were twenty seven, made up of five Franciscan priests, Philip of Jesus, still a scholastic, and a Franciscan lay brother, Garcia, the three Jesuits and sixteen seculars. These latter were all members of the Third Order of St. Francis, three of them being mere boys, Luis, Antonio and Tomas, aged respectively eleven, thirteen and fourteen years.

It is a Japanese custom first to dis grace or degrade those who are condemned to capital punishment. This was done by publicly cutting off their ears and noses in the principal square of the city; but in the case of our martyrs, the governor, Gionoskio, who was not devoid of all sentiment of humanity, judged that he was sufficiently carrying out his orders by amputating the tip of the ears. A Christian named Victor gathered these precious relics dyed with the first bloodshed for Christ in Japan, and presented them to an old Jesuit missioner, who on receiving them, raised his eyes to heaven and exclaimed: "I offer You, O my God, these first fruits of the Church in

This barbarous ceremony accom plished, our martyrs entered on that mouth of long and painful traveling which was to end at the hill lof Nan-

gazachi. At the summit of the hill, already filled by an immense crowd of spectat-ors, the martyrs are brought in full view of their crosses. To the surprise of the pagans and the admiration of the Christians, a general cry of joy burst from the lips of the martyrs, while clear above them all may be dis-

Redeemer of the world died for me ! relieved, but it cannot be doubted that O blessed seafaring, O fortunate ves-sel whose shipwreck has been for me the cause of such great gain!" It required no order from their murderers to have them stretch themselves upon the instruments of death. Of the two supports which further helped to hold the body in position, the one attached to the middle of S: Philip's cross had not been properly placed, and so when raised on high the the crosses were whole weight of his body was thrown on the band beneath his arms, into which his neck soon slipped, to make his death one of slow strangulation. "Jesus," he whispered as he felt his end approaching. "Jesus," he re-peated in still lower accents, but scarcely had he breathed the Holy

Japanese soil. - Church Progress. PROTESTANT TRUTH-TELLING AS TO THE WRETCHED RE FORMATION.

Name for a third time, when the lance

of the executioner put a stop to his sufferings, and secured for him the

honor of being the first martyr on

Work and Wages. THOROLD ROGERS, 6TH ED. 1895.

Page 46. "The second injury which Henry put on his people was the de tion of the guilds and the confiscation of their property. The sums he had re-ceived from the monasteries, and the profits which he made by debasing the currency, were still insufficient for his wants, and he resolved on confiscating the rest of the corporate revenues In the last year which still survived. but one of his reign a Bill was actually passed by both Houses for the disso-lution of all colleges, chantries, hospitals, free chapels, etc., and it is probable that the universities, the colleges and the public schools would have been swept away into the all devouring exchequer, had not Henry died before the act was carried out.'

"I contend that from Page 65. "I contend that 1568 to 1824, a conspiracy, con by law and carried out by parties in-terested in its success, was entered in to to cheat the English workman of his wages, to tie him to the soil, to deprive him of hope, and to degrade him into irremediable poverty. . . For more than two centuries and a half, the English law, and those who administered the law, were engaged in grind ing the English workman down to the lowest pittance, in stamping out every expression or act which indicated any organized discontent, and in multiply ing penalties upon him when he thought of his natural rights."

Page 82. From the very first Christianity transferred this duty (of relief of distress) from the state to the individual, and to the voluntary corpora The early Church undoubtedly preached patience; but it much more emphatically inculcated the duty of almsgiving. The contribution of the tithe was enforced, in order that a third part at least of the proceeds should go to the relief of the deserving poor. In the fiftienth century nothing moves the righteous wrath of Gascoigne more than the teaching of Pecok to the effec that ecclesiastical revenues enjoyed by churchmen can be disposed of according to the discretion of the recipient ss freely as the proceeds of private property. After heresy, simony and sorcery, the heaviest charge which could be levelled against a churchman priest who hoarded his revenues was

was that of avarice, and a covetous lucky if the charge of avarice was not lucky if the charge of avarice was incompled with those graver vices to coupled with those graver vices to sufficient procuping which I have referred. We may be wanting, he was certain, too, that the duty which was so certain. generally imposed on them by public opinion—the force of which is not yet extinct—was inculcated by them others. In times of plenty too, food was often given with wages. A wealthy monastery or college would find a place at the servant's table for the artizans whom they employed, without much grudging, and still more would the poor at the gate not be sent away Where mendicancy empty-handed. Where mendicancy was no disgrace, almsgiving was like to be considered the most necessary and the most ordinary of the virtues. "It has often been said and ofter denied that the monasteries supplied

the want which the poor law, two generations after the dissolution of these bodies, enforced. That the monasteries were renowned for their almsgiving is certain. The duty of aiding the needy was universal. Themselves the creatures of charity, they could not deny to others that on which they subsisted. But some Orders were under special duties. The Hospital lers were bound to relieve casual destitution. Hence, when Waynflete pro cured the surrender of the house of the Oxford Hospitallers, he bound his college to the duties which the surrendered house had performed—duties which it is almost superfluous to say, were speedily evaded. So again the preaching and begging friars were the nurses of the sick, especially of those who labored under infectious diseases. There were houses where doles of bread and beer were given to all wayfarers, houses where the sick were tended, clothed and fed, particularly the lepers. There were nunneries where the nuns were nurses and midwives; and even now the ruins of these houses contain liv-ing records of the ancient practices of their inmates in the rare medicinal herbs which are still found within their precincts. In the universal (sic) destruction of these establishments the hardest instruments of Henry's pur poses interceded for the retention of some amongst the most meritorious, useful, and unblemished of them. It

they assisted much which needed their help The guilds which existed in the towns were also found in the country villages. They are traceable to the

period before the Conquest.
Vertiges of their halls remained long in small villages, these halls being devoted to the business and occasional feasts of the society. They were con-venient instruments for charity before the establishment of a poor law, and they employed no inconsiderable part of their revenues, collected from subscriptions and from lands and tenements, in relieving the indigent and treating poor strangers hospitably Biomefield, speaking of their feast, says: 'But as the poor of the parish al ways were partakers with them, I much question whether their revenues were not better spent then than they have been since they were rapaciously seized from the parishes to which they of right belonged '(Noriolk, iii. 185 The guilds frequently survived the Reformation, though, of course, they had lost their property, and are probably represented in later times by the parish feast. Their property, as I the parish least. Their property, as I have already said, was finally confiscated by Edward VI. cap 14, after having been comprised in the last of Henry's acts of rapine (37 Henry VIII.

cap 4) Page 84. "When the guild lands and chantry lands were confiscated at the beginning of Edward's reign, a promise was made that the estates of these foundations should be devoted to good and proper uses, for erecting grammar schools, for the further aug mentations of the universities, and for the better provision for the poor and needy. They were swept into the hands of Seymour and Somerset, of the Dadleys and Cecils, and the rest of the crew, who surrounded the throne of Edward. It cannot, therefore, I think, be doubted that this violent change of ownership, apart from any considerations of previous practice in these several institutions, must have aggravated whatever evils already existed. was idle to expect that they who saw ancient institutions, on which the duty of almsgiving was imposed not only swept away, but devoted to entirely different purposes in which the obliga tions were utterly neglected, would contribute of their own free will to the relief of destitution, even if their resources were as considerable as be-

"The guardians of Edward attempted, in a savage statute passed in the first year of his reign to restrain pauperism and vagabondage by reducing the landless and destitute poor to slav ery, by branding them, and making them work in chains. The act, however, only endured for two years

Page 90. "If you go into the streets and alleys of our large towns, and, indeed, of many English villages, you may meet the fruit of the wickedness of Henry and the policy of Eliza-beth's counsellors in the degradation

and helplessness of your countrymen.
Page 109 "I can imagine the de light with which Arthur Young would have studied the particulars and the accurate balancing of a bailiff's roll in the thirteenth and fourteenth centuries, and how his preconceptions as to the rudeness of the age four or five hundred years before his time would have been modified by an examination of facts. Though the farmer of the eighteenth century was far better provided with agricultural appliances, and far more competent for the work f agriculture than his ancestors of the thirteenth, the rent he paid could be a sufficient proof, if other proof were wanting, he was, I suspect, more it-

view, the analyst of 'the good old times' may be able to show that life was shorter, disease more rife, the market of food more unsteady, the conveniences and comforts of life fewer and more precarious than they now are. From another point of view, and are. that by far the most accurate and exact, the relative position of the work-man was one of far more hope and far more plenty in the days of the Plantagenets than it has been in those of the House of Hanover; that wages were, relative to their purchasing power,

ture was in consequence far wider. To which may be added the words of another, an anti Catholic writer, John M. Robertson, in his recently published Introduction to English Politics, to whom "fasts, celibacy and the wor-ship of saints" are "insoluble and insane problems," but who acknowl

far higher, and the margin of enjoy-

able income over necessiry expendi-

edge that "The Reformation in England

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meant sordid spoliation, retrogression in culture, and finally civil war;" in France, "long years of furious strife;" in Germany, "a whole generation of the most ruinous warfare the modern world has seen." As to indulgences in those times Mr. Robertson tells the truths, like Mr. Starbuck, that the As to indulgences system of indulgences which gave Luther a pretext for his abuse of the Church was not that fostered by the Popes, but an abuse of it. "The pardoners," he savs, "shamelessly pardoners, over-rode all the official and accepted teaching of the Church as to indul-

IMITATION OF CHRIST.

gences.

Bearing the Defects of Others.

What a man cannot amend in him self or others he must bear with patience, till God ordaineth otherwise. Think that perhaps it is better so for thy trial and patience, without which our merits are of little worth.

Thou must, nevertheless, under such impediments earnestly pray that God may vouchsafe to help thee, and that thou mayst bear them well. If any one, being once or twice ad

monished, doth not comply, contend not with him; but leave all to God, that his will may be done and that he may be honored in all his servants; who know eth how to convert evil into good. Endeavor to be patient in support-

ing the defects and infirmities of others, of what kind soever; because thou also hast many things which others must bear withal. If thou canst not make thyself such

a one as thou wouldst, how canst thou expect to have another according to thy liking?
We would willingly have others per fect, and yet we mend not our own de-

We would have others strictly corrected, but are not willing to be cor

rected ourselves. The large liberty of others displease us, and yet we would not be denied

thing we ask for. We are willing that others should be bound up by laws, and we suffer not ourselves by any means to be re-

weigh our neighbor in the same balance as ourselves. If all were perfect, what should we then have to suffer from others for

Thus it is evident how seldom we

God's sake? But now God has so disposed things that we may learn to bear one another's burdens; for there is no man without defect, no man without his burden, no man sufficient for himself, no man wise enough for himself ; but we must support one another, comfort one another, assist and instruct and

admonish one another. But how great each one virtue is best appears by occasion of adversity for occasions do not make a man frail, but show what he is.

TEACH; THE LITTLE GIRLS.

Teaching children to do work is the hardest kind of work. Most mothers are unwilling to take the time and trouble necessary to teach their little daughters the womanly art of sewing, knitting, crocheting and the simpler kinds of embroidery. It is left for some one else to take the trouble, if they are so fortunate to secure a teach-Often the little ones look on with longing eyes to the nimble fingers of a young companion, who can fashion such beautiful things with a crochet needle and a ball of bright wool. common tasks of picking up chips, wiping dishes and dusting rooms, seem such mere drudgery in comparison. Some little variations of this sort would greatly brighten up the dull days.

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Arrears must be paid in full before the paper as he stoned.

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 manmer 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,

eiore, with beautiful.
sing you, and wishing you success,
Believe me, to remain,
Yours faithfully in Jesus Christ,
† D. FALCONIO, Arch. of Larissa
Apost. Deleg.

London, Saturday, October, 13, 1900.

The Dominion Parliament has been dissolved. Nominations will take place on the 31st October and elections on the 7th November.

A RIGOTED ROARD

We notice that the Rev. F. Ryan, rector of St. Michael's cathedral, Toronto, has re considered his former de cision to resign his position on the Collegiate Institute Board of Trustees. He will remain a member of the Board notwithstanding the exhibition of jecting Miss O'Rourke's application for a position on the staff of teachers, being the most competent among the applicants. There was a meeting of the Trustees last week at which Father Ryan was not present; but this does not indicate any intention on his part now to resign, as he was prevented from being present by urgent duties. He still maintains, however, that the rejection of Miss O'Rourke was an act of bigotry on the part of the majority.

THE ELECTIONS.

As we anticipated last week, the Conservatives and Unionists are achieving an overwhelming triumph in the British elections. The Govern ment so far has gained 327 seats, 53 of which are Liberal Unionists. Eighty. three Liberals, 60 Irish Nationalists and 1 independent Labor candidate have been elected. 45

One of the surprises of the contest is that the Hon. Martin Morris, the eldest son of Lord Morris, formerly Chief Justice of Ireland, won Galway as a Unionist. In 1895 he ran against two elected in that Home Rule stronghold. He is a Catholic, and the fact of his election makes it certain that the clergy did not oppose him. Mr. Morris polled 882, and Mr. Leamy, Nationalist, 763 votes.

SEPARATE SCHOOL LITERA TURE NOTES.

We have much pleasure in acknowl edging the receipt from the Copp Clark Co. of a little volume intended to aid the pupils in the fourth classes in our Separate schools. For the En. trance Examination to High schools the Education Department requires a full and critical study of certain selected lessons from the fourth reader. Public school pupils, using the Ontario readers, have a "Companion to the Reader " and other books and papers to assist them in this study. The volume before us is intended to give similar help to the children in our Separate schools, who study different selections taken from the Canadian Catholic Readers.

full and clear, giving explanation not merely of the difficult words and phrases, but as well showing the general plan of each lesson and leading pupils to study it by themselves and for help in their own compositions. There is a good biographical notice of olics of Ontario had fought shoulder to each of the authors, dealing with him shoulder with the Protestant support- ditions may be made permanent by as a man and as a writer, and in the case of Dickens and others depicting in power, there was no recognition of their efforts at school and their early struggles as a useful lesson for the youthful students to follow. There are, besides, suggestions for collateral reading, the examination papers for the last eleven years and a well-chosen collection of poems for additional reading and study. It appears in fact to contain all that is necessary for get- olics of Ontario what recognition they After the visit to Winnipeg his ting such an intelligent knowledge of received from the Governments of Sir

The notes on the several lessons are

class are supposed to acquire, not merely for examination purposes, but for a proper understanding of their ordinary reading.

The book is on sale at THE CATHOLIC RECORD Office. Price 25 cents.

AT ST. ANNE'S.

Many remarkable cures have been recently effected at the holy shrine of St. Anne of Beaupre. Greater throngs of pilgrims have visited the shrine this season than during any previous year, and marvellous cures have been wrought which greatly perplex physicians, who cannot comprehend how mere contact with St. Anne's relic can cure the deaf and dumb, the blind and crippled of their various afflictions. The lame visit the shrine and walk away without crutches, the blind are mode to see, and the dumb to speak.

A few days ago there was a large pilgrimage from Fall River, Massaher little son Willie who was almost completely blind from a growth upon one of his eyes. She told him to kiss the relic and ask St. Anne to cure him, which he did, and as soon as the relic charge, the excrescense was removed and the little boy began to see clearly.

This is only one out of the many wonderful cures which have been effected.

St. Anne de Beaupre is a little more than twenty miles below Quebec on the St. Lawrence river. A very handsome and rich church has been his personal qualities. built in place of the humble one which was there formerly. The new buildgenerosity of pious visitors who gave thanksgiving offerings for favors refanaticism by the majority in twice re. ceived through St. Anne's inter-

> HOW CATHOLICS ARE SLIGHTED. The Free Press of the 3rd inst., in an

article under the above heading, seeks

based on the denunciation of Political Professions versus Political Practices. which appeared in the RECORD of the 22ad of September. Although the actions of the present Government were referred to, and fault found with their treatment of the Catholics of Ontario, the denunciation was not levelled exclusively at them, but was intended to apply to Illiberalism no matter from what quarter it emanates. Bigotry and intolerence are not confined to one party, and under no Government were they so rampant as under the administration of a man who was a Catholic, an able parliamentar ian and an upright and honest administrator of the country's affairs. We mean Sir John Thompson. He. however, was no judge of character. and soon came under the influence of Nationalists and was defeated, but he the crafty politicians, who used him generally, and we trust that ere long ference to the good of the country or the party, and as a consequence some of the most indefensible appointments ever made were made during the time the Thompson Government was in power. As a result the Government was, even before Sir John's death.

> brought to the verge of destruction. 'Causes of the Conservative Defeat." published in Montreal, in August, 1897, the author refers to the mistake made by Sir John Thompson in permitting peaceful course which accords with himself to be so imposed upon by the irresponsible self seekers that the name of Sir John Carling, one of the most representative men in the Conservative ranks, was dropped from the list when the Thompson Cabinet was

formed. Here is what is said : "Another mistake was the deposing of Sir John Carling from the Thompson Cabinet. He possessed fair administrative ability, he was respectable and respected, and enjoyed the confidence of his party and the people generally, besides possessing a social status in the community, the effect of which cannot be overestimated in selecting Ministers of the Crown or any one else destined for high official position. Not one of those who came into the Thompson Government from Ontario after him were his superiors in ability, and nearly all were wanting in the social standing and qualities which often prove compensatory for the lack of the highest administrative attainments."

We referred in our issue of the 6th inst. to the fact that, although the Cathers of Sir John Macdonald, to keep him their services until 1871, when the Cath. olics having determined on uniting for their common protection, that artful politician concluded that promises conferred here and there an appointment on Catholics.

Will the Free Press inform the Cath- which we aim.

Will it also enlighten the Catholics as to the foundation for any opinion it may have for liberal treatment from such shining lights of the "Liberal-Conservative" party as Clarke Wallace and John Haggart?

We have not asked the Catholics of Ontario who have in the past supported the Reform cause to change their political allegiance, but we have endeavored to warn the Government against the continuance of the unfair and illiberal treatment accorded the Catholics during the past few years, or the Catholics will be driven to seek other alliances.

MGR. FALCONIO AND THE MANITOBA SCHOOL QUES-TION.

In another column will be found an account of the magnificent reception given to His Excellency Mgr. Falconio chusettes, and a Mrs. Grigon brought at Winnipeg, to which city he has made his first official visit since his arrival in Canada as Delegate Apostolic for the Dominion.

It was to be expected that the faithful Catholic people of the Prairie General Wood himself must be fully was applied to his eye by the priest in Province should extend a most cordial welcome to the Holy Father's representative, and such a welcome was actually given. An address to his Eminence was read, in which the ut most loyalty was expressed for the Pope and respect and affection for Mgr. Falconio himself, both on account of his office as Delegate and of

The address touches upon the school grievances under which the ing was erected chiefly through the Catholics of Manitoba have suffered during the last ten years, and it graphically describes the difficulties under which they still labor in having to bear the double burden of supporting the Public schools of Winnipeg while maintaining their own schools. Notwithstanding this great hardship, which they describe as almost insupportable, they declare that they will to make political capital for the Tories continue to maintain their Catholic schools in the future as in the past.

Mgr. Falconio, in his reply, after thanking them heartly for the very cordial reception they had given him, spoke of the School question. He declared that the Sovereign Pontiff has much at heart the Catholic education of the children, and said that, except in the city of Winnipeg, the settlement which had been made between the Dominion and Provincial Governments gives satisfaction.

He is reported as having quoted Archbishop Langevin as saying that such is the state of affairs now existing in Manitoba.

Assuming that his Eminence has been reported correctly, we are pleased to hear that the settlement is such as to secure a complete Catholic education to the Catholic children of the Province made also in Winnipeg.

Mgr. Falconio recommends, in accordance with the Holy Father's advice, a peaceful acceptance of the concessions which have been made. This is a wise and Christian advice, which we are sure will be followed but we are confident that his Eminence In the pamphlet from which we did not mean that the Catholic people quoted in a former issue entitled of Winnipeg should not aim by peaceful method to obtain full just-

ice. We want to see full justice done, but we shall follow the the constitution of the country in seeking to secure all which that constitution guarantees to the Catholics of Winnipeg.

Here we must add that we are informed that the Public School supporters and trustees of Winnipeg are at this moment willing to make terms sufficiently favorable to bring the Catholics of that city within the operation of the Public School Acts, while giving them full opportunity of giving a Catholic education to the children. If this is really the case, we hope the Catholics of that city will present trouble out of the arena of politics, if the conditions are such as may be reasonably accepted. If this be the case, there will be nothing left to be desired, except that the conlegislation.

Perhaps, after all, the school trouble in Manitoba is nearer a full and satisfactory settlement than we have hitherto thought.

It will be remarked that Mgr. Falwould pass current no longer, and so conio ended his address by expressing the hope that at last full justice will be done. This is precisely the point at

these lessons as pupils in the fourth John Thompson and Macker zie Bow- | coast. He expressed himself as highly leased with his visit to Winnipeg. He is accompanied to the West by Archbishop Langevin, Bishop Paschal and Rev. Father Fallon.

CUBAN INDEPENDENCE.

The Cubans are growing exceedingly restive under the military domination of the United States, and are manifesting in various ways their discontent at the long-continued occupation of the island by the American troops. General Brookes' absurd order that only civil marriages should be held as

valid gave much dissatisfaction, and General Wood, his successor, did a graceful act, and one which was most gratefully received, when he cancelled the order and decreed that both civil and ecclesiastical marriages should be recognized as legal. But this was not deemed sufficient to produce satisfaction with the iron rule of a military Governor. It has been felt that what has happened may happen again, and that the only bar against military despotism is the establishment of civil law n earnest.

The United States executive and aware of the general feeling ; and it may be due to this that in July a subordinate government was established in Havana. Thirty thousand persons took part in the parade in celebration of the event, and manifested their joy that even partial autonomy was given them at length.

General Wood was a spectator of the parade, and was treated with great respect; nevertheless the Mayor and the new Council, in addressing the General after the installation ceremonies, reminded him that it is the wish of the Cuban people that the American Government should as soon as possible grant them absolute independence, to gain which three generations of Cubans had made so many sacrifices of property and life.

General Wood, in reply, assured them that, so far as his duty permits, he will endeavor to bring about what they so ardently desire. He said that the American Government, so long, at least, as it is in the hands of the Republican party, will aim at carrying out the promises made by President McKinley and Congress when they entered on the war with Spain, the chief object of which was to make Cuba independent. He concluded by saying that "the independence of Cuba must come soon unless the Cubans themselves put obstacles in the way."

The new Mayor is General Rodriguez, and the mottoes displayed indicate the strength of the patriotic feelings of the people. Such mottoes as "Independence or Death," "Cuba for the Cubans," and "Thanks to the Ameri. cans," were everywhere visible.

THE REMEDY FOR ANARCH. ISM.

There is of late a great display of of crimes committed by Italian anarchists during the past few years that they are asking the reason for all this, and the only answer which can be given is that the anti Catholic government of Italy is responsible for the breed of anarchists by abolishing religion from the schools, and making war upon God's church.

For thirty years this war against religion has been carried on, and the result is that from the State schools a generation has sprung into existence

which is ready for any iniquity. It is not to be supposed that all the young generation of Italians have grown up imbued with this anti-religious spirit, for during this period the Catholic schools have kept their existence alongside the godless ones of the State, and have had better attendance and a superior curriculum of studies; but this did not counteract the evil influence of a godless education accept the offer, and thus remove the given to nearly one half of the Italian children, and it is from this half that the anarchists are recruited, with a hatred of God and the Pope, and of all monarchy, the king and all connected with the royal families, not only of Italy, but of all the nations. Hence came the cold-blooded murder of the good Empress of Austria, who was slain publicly in Geneva, by an Italian anarchist, and many other crimes ss horrible as this.

The Italian State schools, more than those of any other country, whether Catholic, Protestant or Greek orthodox. inculcate a hatred of religion, owing, partly at least, to the abnormal condition of Italy arising out of the final rev. gentleman, whom he does not Which of them do this;? The Unitar-Eminence left on Oct. 2 for the Pacific spoliation of the Church in 1870, and name, will, no doubt, know that he is lans or the Moravians, the Presbyteri-

not out of the conviction that religion referred to, and will be able, if he sees is a wrong. It is no wonder that ob fit, to answer for himself. servant people of every nationality see in the present condition of Italy good reason to revert to the ancient order of London, England, Daily News and things under which the Holy Father was able to rule the Catholic Church independently of all interference by the hostile government which dominates the city which is peculiarly his by prescription of one thousand four hundred years, as well as by every other acknowledged principle of proprietor-

ship. A Belgian paper, whose editor is even now. President of the delgian Senate, the Count d'Ursel, is particularly outspoken in asserting the necessity of restoring to the Holy Father the States of the Church, with Rome as the capital, just as he possessed them before theItalian usurpation.

Count d'Ursel points out that just the ame disturbing revolutionary force which robbed the Pope of his rights. making common cause with Victor Emmanuel II., is now turned against the Italian royal family, aiming at its destruction. Hence, also, the anarchist plottings against the Savoyard dynasty have not ceased with the horrible crime of assassinating King Humberto, but are already turned with equal venom against the new King, and we almost daily hear of new plots to murder him as Humberto was murdered so short a time ago. Even so late as a few days since five of these supposed plotters who had recently arrived from the United States were arrested at Milan under information that they are prepared for some desperate anarchical undertaking.

There is no power but the Catholic Church which can arrest the spread of anarchy by convincing men that anarchy is opposed alike to reason and to the laws of God and man, and is on this account a monstrous evil : and only on this ground can it be stopped. The co operation of the Church with the civil governments of the world in thwarting the demon of anarchy should induce all the powers. Protestant as well as Catholic, to unite in bringing about the Pope's restoration, though, humanly speaking, there seems to be little hope of this taking place. But we are far from thinking this impossible, as God, who guards His Church, may easily bring about events so as to give the Holy Father once more complete liberty of action in his own principality.

When we see so able and distinguished a statesman as the Count d'Ur el urging the restoration of the Papal states to their proper monarch, the cause cannot be considered hopeless, even from a purely human point of view; and we would not be greatly surprised if Victor Emmanuel III. should himself propose a method, found ed on the Papal sovereignity at Rome. to restore the peace between Church and State, which formerly existed throughout Italy, and the destruction of which has certainly not brought vigor on the part of the Catholic press | peace and prosperity, but has entailed of Europe in urging the restoration of instead heavy taxation for government the Pope's temporal power. The and huge armaments, and impoverworld has been so horrified at the series | ished the people, creating general dissatisfaction with all monarchical rule.

A MISSIONARY FROM CHINA.

The Rev. Jonathan Goforth, who was himself a missionary in China for one of the Protestant missionary societies of Canada, but who took care to make good his escape from the field of News of Sept. 29, a communication at tacking venomously the Catholic missionaries to the same country, who his article being : " Do Catholic Missionaries Remain at Their Posts?"

That this question is to be answered affirmatively, is evident enough from Mr. Goforth's own article, the avowed object of which is to show that the Protestant missionaries were just as faithful as the Catholics in this respect, and that many Catholic priests made their escape from the murderous Boxers as well as Protestant clergymen. In a matter of this kind much lis to be left to the various circumstances of each case, and we do not blame either those who escaped or those who remained to meet a martyrdom. Christ told His Apostles, "when they shall persecute you in one city, flee to another ;" and He also told them "Blessed are you when men shall persecute you . . . for my sake . . because your reward is very great in heaven.

In this article we shall not enter upon Rev. Mr. Goforth's references to "a prominent priest of Toronto." The

The Rev. Mr. Goforth renews the calumnies which were first made in the Spectator to the effect that the Catholic missionaries of China were to a large extent the cause of the outbreak against foreigners. In fact he asserts that the Chinese had so great an affection for the Protestant missionaries and hatred for the Catholics that

hatred for the Catholics that

"On our journey through the Nan Yung district, we repeatedly saw the angry looks of the mob change through the mere mention of the fact that we were Protestants and not Romanists. At that time, two of our party having got separated from us, were surrounded three times by howling mobs brandishing clubs over their heads to beat them to death, but three times they were saved by declaring they were Protestants, the same as the China Inland Mission, thirty miles eastward. In one of the mobs, the leader, as soon as he heard they were Protestants, instead of beating, pitted and gave them money to buy food. Few in this country may be aware of the fact, but the Boxer movement started in a district where the Roman Catholic Church did a greatinjustice to the Chinese."

We have no desire to belittle the zeal of the Protestant missionaries in general in China. We admit freely also that during the last half of the present century Protestantism of various sects has developed considerable zeal and courage in missionary work among heathen nations, and has entered the field which before was labored in only by Catholic missionaries. We shall not now discuss the motives which have induced the Protestant missionaries to undertake this work; but we shall merely mention that there are circumstances which seem to point out that they were urged on to a great extent, not so much because they imagined that the commission of Christ to His Apostles to "teach all nations," and to "preach the Gospel to every creature" was addressed to them, as through shame that the Catholic Church was fulfilling that command, whereas they were hitherto apathetic : and also through the desire to throw obstacles in the way of Catholic missionary work.

At all events we have noticed that Protestant missionaries almost every. where have not hesitated to malign the most devoted Catholic missionaries. Thus Father Damien, the heroic priest who gave up his life to save the poor lepers of the Hawaian islands, was maligned and slandered by the Rev. Dr. Hyde and the New York Independent ; but this great priest was amply vindicated. The Jesuit missionaries in Madagascar were maligned because they were remarkably successful in the conversion of the natives, and now that the Rev. Jonathan Goforth has returned from China without meeting serious harm at the hands of the bloodthirsty Boxers, he takes willingly to the work of abusing the self sacrificing Jesuits, Franciscans and Dominicans who are still at their post of danger, continuing the work of evangelizing the heathen.

We willingly sympathize with Mr. us he underwent. We have no sympathy with the anti-Christian Boxers; but we protest against his calumnies on the Catholic missionaries who are still in danger, or who have already suffered martyrdom for Christ.

Mr. Goforth's charge that the Boxers arose out of injustices inflicted by Catholic missionaries on the Chinese is simply a fabrication, or we might better character it by a word of three letters. It is well known that as a rule the Protestant missionaries ventured only conflict, has, in the Toronto Evening into the interior of China so far that the European gunboats, especially American and English, were within easy call for their protection ; and it is have for the most part remained at evidently through jealousy of the suctheir posts, the conspicuous heading of cess of the Catholic missionaries that Mr. Geforth speaks disparagingly of them. He says :

"The Protestant makes no claim to official rank. He goes about the land mostly walking on foot as a humble teacher of the doctrines of Jesus. The priest claims that he has official rank and rides around in a chair or cart in convincing style. A priest claims equal rank with a prefect. . . . A Bushop reckons himself equal in rank to a Governor or a Viceroy. After many years of effort the Church of Rome has forced the Chinese Government to acknowledge their claims." "The Protestant makes no claim to official

Mr. Goforth must be aware that this is a misrepresentation of the case. The Catholic missionaries have been in China at least over six hundred years, and though the Catholic converts have been several times exterminated, and the priests martyred, the work of conversion has gone steadily on, and there are now over 600,000 Catholic Christians in that Empire. The Protestants have been there comparatively a short time, and they claim to have now only 50,000 Chinese of all sects.

And we are told that these Protesttants teach the doctrines of Jesus! ans or the Methodists, with their respective and contradictory doctrines of fore-ordained reprobation and salvation to all who profess or believe that they are saved? All "teaching the doctrines of Jesus!" The Chinese know better than that the contradictions of these jarring sects are God's revelation; and at this very moment of missionary activity Protestantism itself is on the verge of Deism, and there is as much done, probably, in the way of converting the heathen to Rationalism or to a modified Paganism as to any belief in Christ. This has been notably the case in Japan, and -a understand the same thing is occurring in China But the Catholic Bishops claim "to be equal in rank to Governors or Vice-

roys," and the "priests to prefects." This was not effected by any force employed by Bishops or priests, but it was the spontaneous act of the Chinese Government to recognize the religion of 600,000 subjects as one of the religions of the Empire, of which the Pope is the Emperor throughout the world. By this graceful edict the Chinese Governments rid itself of the interference of foreign nations whom they feared, and made provision for the protection of Christians by negotiating directly with the Pope or the Bishops or the priests as the urgency and magnitude of the case required. It was a great gain both for China and for religion, and much of the maligning of the Catholic missionaries has been based upon this fact so honorable to Christianity. The Protestant missionaries of Mr. Goforth's stamp are jealous because even the fear of the gunboats of Germany, England and America did not gain for them similar recognition.

We do not propose in the present uncertainty of news from the points of outbreak to compare the numbers of Catholics and Protestants who have suffered martyrdom in the present dreadful uprising of the Chinese against all foreigners, Catholic and Protestant alike. Accurate figure may be obtained later, but they are not attainable now, though Mr. Goforth pretends that the Catholic mis sionaries angered the Chinese by in ducing their converts to fortify their towns against just such outbreaks by mobs. For doing this they are worthy of all praise. But there was no reason for anger on the part of the Chinese since these measures were purely de fensive, and never offensive.

missions established in China were by the Nestorians. The history of tha period in China, the fifth century, i involved in a good deal of obscurity There are traditions and document concerning both Nestorian and Catho lic missions thus early, but as the Ne torians were not Protestants, nor ha they Protestant doctrine except o one point, we need not discu here that uncertain historic period At all events, in the thirteent century the Franciscans began successful work in establishing a Chri tianity there which has endured, no withstanding many persecutions bitter as that now raging, and di honor should be given to the nob army of martyrs who during th many centuries since faced almost ce tain death to evangelize those wi

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Mr. Goforth heads his article in t Toronto News with the query: "1 Catholic Missionaries Remain at the Posts?" Undoubtedly they do, a the proof is found in the enduring work they have done. During t present trouble two Bishops and an u counted number of priests have be martyred. We know that a lar number of Protestant ministers ha also met death for their reli ion. Though we are convinced th they had not the true religion of Chri we do not not impugn their motives their sincerity, but we cannot perm the honesty or zeal of the Catho priests to be impugned, who went the knowing that they were almost c tainly sooner or later to meet the f of their predecessors.

The following summarized extr from a letter from Sister M. Jaur written in May, just at the beginn of the outbreak, shows in a few li the spirit of these missionaries:

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"Our poor China is terribly disturbed, the devil has let locke all his batteries, fugees are flocking to us for protection, have more than two hundred and women and children. Happily for us European ministers have made demand the Empress which we hope may better condition. A body of marines, it is are coming to guard our houses, but we pend more on the protection of God and Blessed Virgin than on the soldiers, are in the hands of the good God. Let though many storms, but never did I ness such a calamity as the present one.

Contrast this with two recent Meth ist clerical meetings which resolved two cities of the United States

ans or the Methodists, with their respective and contradictory doctrines of fore-ordained reprobation and salvation to all who profess or believe that they are saved? All "teaching the doctrines of Jesus!" The Chinese know better than that the contradictions of these jarring sects are God's revelation; and at this very moment of missionary activity Protestantism itself is on the verge of Delsm, and there is as much done, probably, in the way of converting the heathen to Rationalism or to a modified Paganism as to any belief in Christ. This has been notably the case in Japan, and we understand the same thing is occurring in China.

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Mr. Goforth asserts that the earliest missions established in China were by the Nestorians. The history of that period in China, the fifth century, is involved in a good deal of obscurity. There are traditions and documents concerning both Nestorian and Catholic missions thus early, but as the Nes torians were not Protestants, nor had they Protestant doctrine except on one point, we need not discuss to the Catholic Church. We have our faults. It is not pretended that we are perfect; still it is notable that we events, in the thirteenth century the Franciscans began a liberate criminals, either there or else-successful work in establishing a Christ where. It is a fact of which we may successful work in establishing a Christianity there which has endured, notwithstanding many persecutions as bitter as that now raging, and due honor should be given to the noble army of martyrs who during the many centuries since faced almost certain death to evangelize those who knew not God.

Mr. Goforth heads his article in the Toronto News with the query: "Do Catholic Missionaries Remain at their Posts?" Undoubtedly they do, and the proof is found in the enduring work they have done. During the present trouble two Bishops and an uncounted number of priests have been martyred. We know that a large number of Protestant ministers have also met death for their religion. Though we are convinced that they had not the true religion of Christ, we do not not impugn their motives or their sincerity, but we cannot permit the honesty or zeal of the Catholic priests to be impugned, who went there knowing that they were almost certainly sooner or later to meet the fate of their predecessors.

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The following summarized extract from a letter from Sister M. Jaurias, written in May, just at the beginning of the outbreak, shows in a few lines the spirit of these missionaries:

"Our poor China is terribly disturbed... the devil has let locks all his batteries. Refugees are flocking to us for protection. We have more than two hundred and fifty women and children. Happily for us the European ministers have made demands on the Empress which we hope may better our condition. A body of marines, it is said, are coming to guard our houses, but we depend more or the protection of God and the Blessed Virgin than on the soldiers. We are in the hands of the good God. Let Him do with us what He will. I have been through many storms, but never did I witness such a calamity as the present one."

Contrast this with two recent Methodist clerical meetings which resolved in two cities of the United States that

more troops should be sent to China to protect the missionaries, together with the statement of the Rev. Dr. Hart that the only means to await the threatening trouble would be the seizure of Chinese territory by the European powers. Rev. Dr. Hart is the medical missionary superintend ent; and his letter was written at about the same date as that of Sister Jaurias. We may judge from these facts whether the spirit of Sister Jaurias or that of Rev. Dr. Hart was most likely to conciliate the Chinese.

THE RIGHT MAN IN THE RIGHT PLACE.

Mr. Danis O'Brien, who recently received the appointment of superintendent of Lachine Canal, is, we are glad to be told, giving the utmost satisfaction. Nor could it well be otherwise, for he is a thoroughly practical man, and has been for a life-time accustomed to that class of work. He was superintendent of construction 1 and 2 of the Lachine Canal and cut through section 11 of the Montreal harbor to allow the first boat to enter the lock at that point. He was also general superintendent of construction 8 of the Lachine Canal enlargement, and afterwards occupied a sim ilar position at the building of the new gates. In fact, as above stated, Mr. O'Brien has been for a life-time engaged in works of this class, and of considerable magnitude too. On this account, therefore, the Government could not have found a fitter man for the post.

Although the appointment was conferred upon Mr. O'Brien some time ago, we trust we are not too late in congratulating the worthy recipient and in wishing him even a larger measure of success than has attended his efforts in the past.

KENTUCKY CATHOLICS.

For nearly six months Kentucky has been in an uproar. At first came murder, force, high-handed bull-dozing. Then came detection of the alleged criminals, and revelations calculated to make every Kentuckian blush with shame.

There is one fact in regard to this of which all Catholics may well be proud, says the editor of the Midland Review. None of the men guilty of fraud, or that which is so alleged, were Catholics; none of the men now being tried on charges of conspiracy and assassination are Catholics. On the contrary, several of the fifty or more involved are known to be rabidly anti-Catholic. Throughout the whole imbroglio wherever a Catholic of prominence was found connected with it in any way, almost invariably he has been found standing for law and order, whatever his political belief.

Again, at the present moment sev eral county treasurers stand accused of fraudulent entries and embezzlement there is not one of them who belongs do not produce the cold blooded, feel proud. It is significant, also, that those who are rabid antagonists of the Church almost invariably drop into the criminal ranks—at least in

GOVERNMENT BAKING POWDER TESTS.

The Royal Baking Powder is an old candidate for favor with the house-keepers of the Dominion. Its patrons will be pleased to know that the recent Government report giving the analyses of baking powders sold in the Dominion show the Royal to be the purest of cream of tartar powders, the most healthful in character, and of greatest leavening strength.

It is shown that the art in baking-

powder making is to give a pure and healthful powder, of highest leavening powder, which will keep indefinitely without being its strength. These two qualifications—effective keeping and highest strength—it is impossible to combine in a powder except with to combine in a powder except with the use of chemically pure ingredients. The report states that the only entirely cream of tartar powders which came up to this stardard were the Royal and

THE TRANSVAAL WAR.

wargons, some rifles, and 10,000 rounds of am-munition.

The refugees who were compelled to flee to British territory in the beginning of the war will begin to return to the Transvaal about Oct. 16. Many of these, chiefly Americans, are living in caves on the side of Table Mountain, as they are unable to pay rent. They express a good deal of dissatisfaction because the mili tary authorities will not permit them to return sooner.

Goner.

General De Wett was lately reported to be at Potchefstroom, where on Sept. 29 he addressed he inhabitants congratulating them for their Africander spirit.

He declared that ne will coutinue the fight is long ashe has ten men left, and he will be me of the ten.

His present force is said to number seem

one of the ten.

His present force is said to number about 200 men, with whom he is now reported to be marching toward Wepener, with the purpose of attacking Aluvel North.

DIOCESE OF LONDON.

Forty Hours Devotion at Stratford.

This beautiful devotion opened in St.
Joseph's church on the last Sunday of September. Rev. Dr. Kiiroy was ably assisted by
Rev. Fathers O'Neil of Kinkors. I Brennan, St.
Mary's; Gnam, Hesson; McKeon, Strathroy;
Downey, Logan; L'Heureux, Simcoe: Fogarty
Dublin; and Costello of Stratford. Over one
thousand received Holy Communion during
the three days. Rev. Fathers McKeon and
Gnam gave the special instructions. Strathroy Watford Notes.

Strathroy-Watford Notes.

Sunday, Sept. 30, was a red-letter day for Strathroy and Watford. On Saturday evening His Lordship Right Roy. Bishop McEvay arrived on the 7 train and was escorted to Father McKeon's elegant and well-appointed residence adjoining All Saints' church.

At 8 o'clock next morning the Bishop colebrated Mass, during which the confirmation candidates received Communion, and the junior choir sang several hymns in honor of the Biessed Sacrament.

junior choir sang several hymns in honor of the Blessed Sacrament.

At 10 a.m. bhomonfrmandi, members of the C. M. B. A. and other societies forming aguard of honor, proceeded to the priest's nome, and, headed by the cross-bearer and acolytes, they escorted the Bishop to the entrance of the church. There he was mer by the pastor, and having taken boly water and incense, the clergy and Bishop marched up the centre sile to the sweet strains of "Ecce Sacerdos," with orchestral accompaniment. The Prolector Noster and High Mass followed. The singing of Marconi's Mass, arranged for double quartette, chorus and orchestra under the direction of the organist, Miss Crotty, was excellent

A glance at the sanctuary and altars was enough to assure anyone that the hand of an A glance at the sanctuary and altars was enough to assure anyone that the hand of an artist had been at work.

Bishop McEyay's examination of the candidates was a most thorough and searching one. By his kind, fatherly and genial manner he won the good-will of the children in a moment, and then his deep practical knowledge of the Bible, dogmatic and moral theology enable him to make the examination an instructive and profitshe one.

Bible, dogmatic and more state of the him to make the examination an instructive and profitable one.

At the conclusion of Mass Father McKeon delivered a brief address of welcome and imparted the pleasing information that the priest's house and the three churches in his parish were entirely free of debt. After confirmation Dr. McEvay delivered an excellent sermon on the gospel of the day. It was a masterpiece of sacred eloquence, and was instened with rapt attention by a congregation which crowded the church to the doors.

At 40 clock p m. His Lordship, assisted by Rev. P. J. Gnam. Wyoming, and the pastor visited our beautiful church in Watford. The church was crowded and many were unable to find even standing room. The Bishop's eloquent discourse on the duties of Catholics—parental, flital, ecclesiastic and civil—eft a lasting impression on all who had the good fortune to be present.

Watford, Oct. 5, 1990.

CATHOLIC APPOINTMENTS.

Editor of the CATHOLIC RECORD :

Editor of the CATHOLIC RECORD:

DEAR SIR.—I take no exception to your article replying to my remarks re Catholic appointments, but that it does not cover the whole ground. I therefore ask permission to point out that you do not touch at all on the principal points I have raised, viz.: that the question of Catholic appointments is only one of the many considerations that should influence Catholic electors in casting their votes, and that figuratively placing a pistol at the head of a Government at the approach of an election, when there is no time to remedy the condition of affairs, is not likely to accomplish the object, as it is apt to be resented by the Government should it be sustained; nor will it command the respect of, nor influence the policy of, the Opposition should they succeed, as you have clearly pointed out was the case on lower occasions. rmer occasions.
You state "The Catholics of Ontario will eat the parties seeking that any occasions."

you have clearly pointed out was the case on former occasions.

You state "The Catholics of Ontario will treat the parties seeking their support on their merits. And where a party or individual representing a party is considered unworthy the confidence of the Catholic electorate, support need not be expected from that source." Well written. As Catholics we are bound under pain of sin to support the party we conscientiously believe will best promote the cause of religion and morality, the material interests of the country, the promotion of peace and harmony in the community and the rendering of equal instice to all classes. But to attack the existing tovernment on the latter point alone, to the exclusion of the others, may influence the unthinking who may not see that the state of attairs you describe is to be attributed in a fourfold degree to the present Opposition, rather than to the Government, as they have had at least four times the opportunities to remedy it. I should not have taken any exception to your articles, but for these reasons, and the further fact that my observation, limited it is true, to my own locality, but extending over a period of forty five years is, that Catholics who conscientiously support their party, believing that in doir go they are serving their country and their creed, are fairly well treated in public matters. Those who complain most are those noisy individuals who change their clothes if a personal advantage is to be gained, and who, if not paid for services rendered by others, take a "stand and deliver" attitude when opportunity offers. No one who knows the Record can fancy that this latter remark applies in any sense to you, whose general in dependence and regard for Catholic interests all must acknowledge.

MARRIAGE.

MARRIAGE.

GRAF-MADIGAN.

MARRIAGE.

GRAF-MADIGAN.

St. Mary's church was crowded with an in terested throng yesterday to witness the marriage of Mr. Jno. J. Graf and Miss Minnie Madigan, eldest daughter of Mr. Luke Madigan, Ry. Contractor all of Mount Forest. The ceremony took place at 10 a.m. with Very Rev. Dean O'Connell officiating assisted by Rev. Fasher Owens of Ayton. The bride, who was given away by her father, looked charming and was the admiration of all in a handsome gown of ivory duchess satin made en traine trimmed with chiffon de soie and pearls and ornamented with lillies of the vailey; she wore a veil and wreath of orange blossome and carried a bouquet of bridal roses.

The bridesmaids were her sister, Miss Teresa, and the groom's sister, Miss C. Graf. The former wore pale pink lustre trimmed with cream plumes, the latter white organdie over pink satin and wore a white hat ornamented with cream plumes, the latter white organdie over pink satin and wore a white hat ornamented with the plumes, the latter white organdie over pink satin and wore a white hat ornamented with ream plumes, the latter white organdie over pink satin and wore a white hat ornamented with ream plumes, the latter white organdie over pink satin and wore a white hat ornamented with ream plumes, the latter white organdie over pink satin and wore a distinct the cocasion, and the bridal party entered amid the pealing of St. Paul's church bell while Miss E. Whelpley played the wedding march. The bride and groom, both being prominent members of the choir, the members showed their esteem by all being present and among those taking an active part were the Misses Whelpley. After the ceremony a reception was held at the magnificent and commoditus residence of the bride's parents. Among the large number of invited guests being many from a distance. The wedding dinner was sumptuous and well served. A reception was held at the magnificent and commodities residence of the bride's parents. Among the large number of invited guests being many from a distance. The weddi

best wishes of the community for every happiness.

The many beautiful and costly presents bestowed upon the bride are only a slight boken of the esteem in which the bride and groom are held, among them being a gold watch and chain, a gift of the groom, a cheque of \$100, large marble clock, piush parlor see, oak side board with brass mountings, complete set of set of silver ware, oak table and chairs combination book case, dinner set of dishes and many other costly presents too numerous to mention.

ARCHDIOCESE OF TOKONTO.

Confirmation Services.

Also Grace, Archbishop O'Conner of Toronto aid an official visit to the Deanery of Barrie ast Sunday. He administered the sacrament of confirmation to seventy-three children-orty-three boys and thirty girls. The sponsors were Mr. Peter Kearns and Mrs. B. Hinds, lis Grace expressed himself as highly pleased with the condition of affairs in the parish, escelally with the educational facilities for children. He paid a deserving compliment to the priests of the parish on the good results of their labors.

the priests of the parish on the good results of their labors.

In the evening the Archbishop gave an instructive and interesting lecture on the decrement of images as taught by the Catholic church, the occasion being the blessing of three new statues for St. Mary's church, the statues of Our Lady of the Sacred Heart, St. Vincent de Paul and St. Anthony of Padua. Rev. Edward of Connor's lecture was reached Archbishop O'Connor's lecture was reached a Archbishop O'Connor's lecture was reached confirmation on Tuesday in Phelpston. Medonte on Wednesday. Brentwood on Thursday, and will be at Belle Ewart on Saturday and will visit Newmarket and Bradford the early part of new week. Dean Egan accompanies His Grace on his confirmation tour. He will be a guest at the deanery during the remainder of this week.—Barrie Examiner, Oct.

ARCHDIOCESE OF OTTAWA.

ARCHDIOCESE OF OTTAWA.

At High Mass in the parish church of Notre Dame de Grace, on Sunday, the reverend pastor referred to the drink-habit which, he said, is too prevalent in the parish; also, he reproached many of his parishioners who instead of paying their lawful debts incurred, both before and since the great fire of April 1ast, were spending their money foolishly.

On the record of October, 1890, Fenst of the Holy Angels Guardians, Miss Rachel Curran, sister of Air, Justice Curran of Montreal, entered the Convent of the Grey Nuns on Water street in this, assuming the sweet name in religion of Sister Mary of the Immaculate Concording the Contreal of the Curran of the Curran of the Grey Nuns on Water Golden July vee in the same convent of the Grey Nuns of the Holy and the Contreal of the Curran of who knew him. He formerly resided in Beller her Golden Jubilee in the same convent in which she had vowed the remainder of her fifter the service of Gold in His poor and which all the service of Golden His poor and the same convent in the three of Golden His poor and the same three of the fifter of the service of Golden His poor and the same three of Golden His poor and the same three returned to the service of Golden His poor and the same time returned to the Mother House, where she has since resided and filled the some time returned to the Mother House, where she has since resided and filled the Stortier of the Golden His Golden

Abenefactor has this year again enriched the chapel of the Holy Angels, Gloucester street convent, with a beautiful statue of St. Expedit. The saint was a young Roman who was martyred by Diocletian. He is invoked on scessions when a promp solution of any dim holding the Cross aloft this control of the parish was read from the pulpit in St. Mary's cathedral. The debt of the parish is no scessions when a promp solution of any dim holding the Cross aloft this control of the parish was read from the Standard Life Insurance Co., and \$11,45,00 cm or standard Life Insurance Co

IN CHINA.

The situation in China appears to have cleared greatly since last week's report, as it is now almost certain that the powers will agree on a course to be adopted as the basis of negotiations. The French Government has made a proposal which at the latest moment seems to be agreeable to all.

This proposal opens by declaring that thanks to the concord of the powers and the valor of troops the first purpose of their union was attained, the relief of the Legations. The principles on which it is now proposed to act are the following:

First, The punishment of the principal culprits who will be designated by the representatives of the powers at Pekin.

Second, Prohibition to import arms into China.

Third, Equitable indomnities to be paid to

Second. Prohibition to import a moderate Chine.

Third. Equitable indemnities to be paid to States, societies and individuals.

Fourth. A permanent guard for the legations at Pekin.

Fifth. Chinese fortifications to be dismantled.

Military occupation of forts from

Fourth. A permanent guard for the legations at Pekin.
Fifth, Chinese fortifications to be dismantled.
Sixth, Military occupation of forts from Tien-Tsin to Pekin to secure easy access of the Legations to the sea, and of foreign troops to Pekin as deemed necessary.
At Shanghai the astonishment of the Chinese was great when they were informed by prociamation of the Viceroy that the foreign pressure had necessitated the degradation of prominent members of the court.
A regrettable incident occurred in the attack on Shanhai-Kwan, when the Russians fired on the French, mistaking them for Boxers. The French returner the fire, and six Russians and seven French were killed. Shanhai-Kwan was taken by the allies.
Pekin is being rapidly restored to quiet. The railroad to Tien Tsin is being repaired, and business is going on briskly, especially in the American section where the shops are said to be doing a thriving business.
The degradation of the special wind the shankai Kwan was taken by the allies.
Notwinistanding all this, a Tien-Tsin despatch to the London Standard dated Oct. 2 says that the edicits by virtue of which these things were done, are only ablind to hoodwink the powers and to make them believe in the Chinese good intentions, and that highly inflammatory edicts have been issued secretly.
An apparent confirmation of this suspicion is the reappointment of Ying-Nieh to a high post, after having been degraded at the same time with Prince Tuan. The Chinese are also pushing forward military preparations at a rapid rate, and 8,000 Imperial troops are advancing on Pekin along the Grand Canal, Theforeign troops are in readiness for battle with these if they make any attempt to recapture the city.
Severe fighting still goes on between the allies and the Boxers at various points.
Near Pekin 1.700 Germans engaged a Boxer forc, killing 40 on Oct 1. The Chinese were put to flight. Four Germans engaged a Boxer forc, killing 40 on Oct 2. The intention of the same day the British Gunboat Robin shelled the village Luk-Lao on S

steamer. The ringleaders were captured and flogged.
At Huang Tsun also 150 Boxers were killed in a fight with Germans on Sept. 27. The Boxers advanced with gymnastic incantations, under the leadership of a youth, imagining that these ceremonies would make them invulnerable, but the event did not tally with their ex-

On Oct, 5th 500, Germans came into contact with 8,000 Chinese, near Tien-Tsin and were ob-liged to retire. The Chinese were reported to be Boxers, but the Standard's correspondent says it is suspected that they were a detach-ment of Li-Hung Chang's veterans who had been posted there to prevent the movements of the allies.

ment of Li-Hung Chang's veterans who had been posted there to prevent the movements of the silies.

The Russians had two obstinate battles with Chinese at Sanchakan, Manchuria, The Russians were victorious, and 43 Chinese were killed in the second engagement.

The Belgian Minister to China, Mr. de Joostens, reports that Col. Five, the Belgian envoy, and two engineers were murdered by the Chinese, The Belgian Bishop Vanartselare of Mongolia conil ms inis report.

ARCHDIOCESE OF KINGSTON.

The annual retreat of the clergy of the Archdiocese commenced in St. Mary's Cathedral on Monday evening, 24th ult., and continued until Saturday. The retreat was conducted by Rev. Father Gregory O Bryan, S. J., of Montreal. During the retreat priests were stationed at the Hotel Dieu, Kingston, Belleville and Brockville for the purpose of attending to sick calls. His Grace Archbishop Gauthier has strictly prohibited round dances throughout the archdiocese, and all the priests are charged to see that this rule is strictly observed in their parishes. We have no doubt that all good Catholic young men and women will observe this rule, but those who do not will become subject to ecclesiastical censure. The grave scandals which have at times arisen from promiscuous round dancing have caused its condemnation, and now that our ecclesiastical superiors have orbidden it the rule must be observed.

The many friends of Rev. Father Marion, the The many friends of Rev. Father Marion, the beloved parish priest of Douglas, will regret to hear that his health has not improved since his return from the hospital at Pembroke, and that he has been peremptorily ordered by his physician bo take a long rest. With that object in view he intends to spend the winter in Southern California. During his absence Rev. Father I. A. French, who has been temporarily assisting him, will have charge of the parish. The death of Mr. T. O. Boiger, city engineer of Kingston, was learned with regret by all who knew him. He formerly resided in Belleville, where he was much respected, and on Sunday, 23rd ult. the Very Rev. Monsignor Farrelly at St. Michael's church, paid a well-deserved tribute to the memory of the deceased.

joined the Sisters of the Precious Blood, and one the Sisters of the Precious Blood, and one the Sisters of the Sacred Heart.

The work on St. John's Church, Perth, has been proceeding satisfactorily, and when completed we shall give a full description of it Father Davis has done a great work in Perth since he took charge of the parish. His vigor and strength seem to be unimpaired, not withstanding his thirty years pioneer work in Sugar Island, Madoc, Marmora and other points in the northern part of Hastings country. Dr. Elward Ryan, the leading method and in the parish was read from the public in St. Mary's cathedral. The debt of the parish is now \$64,445.09; \$50,900.00 borrowed from the Standard Life Insurance Co., and \$1,445.00 consisting of outstanding debts against the Palace Fund.

Brower's Mils took the white veil and Sister Monica took the black veil. His Grace Arch-bishep Gauthier officiated, assisted by the fol-lowing clergy: Rev. Father Brennan, Chap-lain; Rev. Fathers Kehoe, Neville, Meagher, Duffus, O'Reilly and Rev. Father P. O'Brien of Madoc.

bishep Gauthier officiated, assisted by the following clergy; Rev, Father Brennan, Chaplain; Rev, Fathers Kehoe, Neville, Meagher, Duffus, O'Reilly and Rev, Father P. O'Brien of Mayor. Chelly and Rev, Father P. O'Brien of Mayor. O'Brien o'B

One of the great battles that we have to fight in this world—for twenty great battles have to be fought, all at once and in one—is the battle with appearances.—George McDonald

MY HOME.

Morn and eve a star invites me, One importing silver star, Woos me, calls me, lures me, lights me, To the desert deeps afar, To a lovely orient land. To the desert deeps afar,
To a lovely orient iand,
Where the sun at morning early
Rises fresh, and young, and glowing;
Where the sir is light and bland,
And the rain is warm and pearly;
Therefore am I going, going,
Home to this my lovely land,
Where the sun at morning early
Rises fresh, and young, and glowing;
Where the airs are light and bland,
And the rain is warm and pearly;
All unheeding, all unknowing,
I am speeding I am going,
Going home to my own land,
To my only lone island
In the desert deeps afar;
Yet unknowing and undreaming
Why I go, or how, or whither,
Save that one imploring star,
Ever-burning, ever-beaming,
Woos me, lures me, lights me thither.
—James Clarence Manga -James Clarence Mangan

THE BLESSED SACRAMENT.

Ohappy flowers! O happy Flowers! Onappy nowers: O nappy Frowers, the downwist of hours, in dead of night, in cheerful day, Close to my own dear Lord you stay. Until you gently fade away! O happy Flowers, what would I give In your sweet place all day to live,

O happy Lights! O happy Lights! Watching by Jesus livelong nights, How close you cluster round His throne, Bying so meekly one by one, As each its faithful watch has done. Could I with you but take my turn, And burn with love of Him, and burn Till love had wasted me, like you—Sweet lights! What better could I do?

O happy Pyx! O happy Pyx! Where Jesus doth His dwell Where Jesus doth His dwelling ux; Olittle palace, dear and bright. Where He, who is the world's true light Spends all the day, and stays all night! Ah! if my heart could only be A little home for Him like thee, Such fires my happy soul would I could not help but die of love!

O Pyx, and Lights, and Flowers! but I Through envy of you will not die; Nay, happy thaings! what will you do? For I am better off than you, The whole day long, the whole night through For Jesus gives Himself to me, So sweetly and so utterly, By right long since I should have died For love of Jesus crucified,

My happy Soul! my happy Soul!
How shail I then my love control?
O sweet Communion! Feast of bliss!
When the dear Host my tongue doth kiss
What happiness is like to this!
O heaven, I think, must be alway
Quite like a first Communion day!
With loves o sweet and joy so strange—
Only that heaven will never change.

F. Fan

FROM MUSKOKA.

Dudley, Muskoka Lake, Oct. 2, 1900. Dudley, Muskoka Lake, Oct. 2, 1909.
On Monday evening, the 2th ult., at St. Anne's church, Fenn's Point, Muskoka Lake, Rev. Father Collins, P. P., of Bracebridge, sang vespers and also preached a most instructive sernion from the text, 'This is my body.' The Rev. Father is a close reasoner and clearly showed in his discourse, that our Lord meant exactly what He said, and not that His words were to be taken as figurative, but literally. Father Collin's ermon was greatly appreciated.
On Tuesday morning we had our regular monthly Mass, which is a great boon to us, especially when we consider that in the past we

monthly Mass, which is a great boon to us, es-pecially when we consider that in the past we have only had the Holy Sacrifice celebrated have only had the Holy Sacrince celebrates here three or four times a year.

On Wednesday the Rev Father Ryan, rector of the Cathedral, Toronto, and Father Healy, also of the Cathedral, paid a short visit to St. Annes. The rev. gentlemen expressed themselves as delighted with their visit to the Muster Laber 1.

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A story of lite in Louisiana, told in a delight-A story of life in Louisiana, told in a delight-ful way.

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"Thoughts on the Seventh, Tenth and Eighth
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Commandments."

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C. M. B. A.—Branch No. 4, London. Meets on the 2nd and tht Thursday of every month, at 8 o'clock, at their hall, on Albioa Block, Richmond Street. Frank Smith, Presi-dent, P. F. Boyle, Scoretary.

Sacred Heart Review PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER

CVI. Dr. Hodges, having reversed the actual history of Indulgences, and having ascribed to their developed form an unworthiness of motive which was certainly not prevailing, inasmuch as the abrogation of venal abuses by the Council of Trent has left the commonly accepted theory of Indulgences unchanged, next proceeds to distort both theory and practice out of all recogni-

Of course so long as Indulgences, were a remission of caronical penance, public, as in antiquity, or more or less private, as in the earlier Middle Ages, a mitigation of them was a mitigation of the punishment of particular sins, in favor of "the contrite and ab-solved." But when these severer penances had virtually passed away in the Church, thenceforward the faithful, if truly repentant, and absolved of eter-nal pain, yet looked forward, before reception into paradise, to a greater or less amount of explatory suffering hereafter. Their consolation was, as Dante says that, more or less, "it could not last beyond the great day." Moreover, they hoped that Christ, in view of the interressions of His Church, and of the intercessions of His Church, and in view oi His own merits, and of the derivative merits of His saints, would lessen or remove even these transitory

In this spiritual sphere, it is plain, the sharp distinction could not well be maintained that was observed on earth between sin and sin or between penance and penance. Even Dante's poetical conception knows only seven circles of purgatory, and this, although not contradicted by the Church, is not supported by her, as it does not rest upon revelation. Thenceforward remissions of sentence against this or into a remission of the sentence of future temporal punishment against

forgiven sin in general.

This obliteration of regard to specific sins and specific punishments was promoted by the fact that the earliest or almost the earliest, Indulgences of the later form, the crusading Indulgences, were one and all plenary. Thencefor ward Indulgences in the form of a remission of purgatorial pains for partic ular sine, if they ever existed at all, ed to have passed into utter obliv-I am not aware of any evidence that they ever existed at all. It seems certain that long before Luther such a thing was unknown. The theses of Tetzel, a few of the chief of which are given by Janssen, imply Indulgences precisely as we know them to day, and four centuries earlier again we find them in the present form. It is clear, from the action of the Council of Trent, that it has no thought of changing either the form or tenor of Indulgences but merely of clearing away the abuse

that had settled upon them.
Yet Dean Hodges tells us that Tetzel came into his field of operations " provided with a complete assortment of Indulgences, priced by a judicious tariff, so much for theft, so much for falsehood, so much for murder." What a strange confusion this appears to be, between two utterly different things, Indulgences and absolutions from re-

served sins!

We know that there are certain scandulous sins from which, except in extremis, a common confessor can not absolve. There are others from which even the ordinary can not absolve, but only the Holy See, either immediately, through its Grand Penitentiary, or by delegation to the Bishop. Formerly, it would seem, direct resort to Rome was more commonly obligatory than now. The journey thither was then tollsome, costly and dongerous. When the offender reached Rome he was ab solved freely, but had to procure in the Papal chancery, at high fees, according to the flagrancy of the offence, a certificate of absolution for the better assurance of his home confessor. Rome did not account it her business to make the way of the enormous offender easy, although then doubtless, as now, a

pauperis.

Now it seems not at all improbable that Albert of Madgeburg may have procured from the Pope the power of absolving in papally reserved cases, with the right of sub delegation. Al-though Leo X was not a pagan in belief, as some will have it, yet nobody pretends that he administered the Church in a very lofty spirit, like that of his lamented successor. If Tetzel was a subdelegate in reserved cases, of course he would handle them as brutally and venally as he handed Indulg-Yet the two matters were es sentially distinct. Reserved absolutions are a part of the sacrament of Penance. Indulgences are not in any way sacramental, and are only available on the foundation of the previous sacramental obsolution. That a true penitent, absolved by a priest with jurisdiction, is validly absolved, is a point of faith. That a particular Indulgence, even though worthily pro-cured, is certainly valid, is not a point of faith, as the great Cardinal reminds us, although of course no good Catholic will lightly presume invalidity.

Now it is plain that an abuse of ab-

solution to venal ends is a much greater sin that even an abuse of Indulgences, for it is a sacrilegious contempt of a

the hopelessness of trying to get some people (not Dr. Hodges, I am sure) out of their inveterate persuasion that the Church of Rome sells pardon of sins for money. At the time of the Metcalf-Swinton controversy in Boston, Pro-fessor Fisher of Yale, in the Congrega tionalist, indignantly denounced this monstrous calumny, for which his reward was to be covertly described as no good Protestant. Yet a clergyman of the Church of England, who had taken a run over to Belgium, on his return wrote a letter to the Times, which actually published it, declaring that in nooks and corners Rome still offers pardon of sin for sale, suiting the tariff to the greatness of the sin. The man's good faith seems to have equalled his stupidity, fo: he gave the place and the Church. Inquiry was made and the tariff of sins turned out to be a

tariff of charges for chairs in different parts of the church. It may seem strange that an English clergyman should have been so ignorant of French as to make such a blunder, but very probably the list was drawn up in The fact was undisputed and Femish public. Dr. Hodges renews the blun-der, but throws it back nearly four centuries. It may be asked how much I know

about the matter anyhow; whether I have read Mr. Henry C. Lea's exhaustive work. No, I have not. At my age such a work is not only exhaustive, but exhausting. Labor has some cor-respondence to aim, and all the popular rotestant writers on Indulgences that have met thus far, Dr. Hodges in luded, have been so shallow and futile that to plunge into Mr. Lea's ponderous learning on their account seems too much like loading up a cannon to kuhl, Tanquerey, Bellarmine, besides many more casual treatises or essays. of England, Wetzer and Welte, Lehmmissions of sentence against this of that individual sin naturally passes Surely this ought to be artillery enough that a remission of the sentence of for such antagonists as I have had to meet hitherto. However, let anybody prove that Tetzel applied a tariff of sins to Indulgences, which, as we know do not go by sins, but by periods, and I will own up. I almost wish that some body might, for it is rather tiresome to suppose you have found an opponent and to be always finding only a shadow.

However, Dr. Hodges will in time come into a better light. His estimate of the Counter reformation and of the Jesuits, is in a high measure just and generous. I am sorry to say that be-fore we reach it, we have still to go through some very unpleasant quagmires of unintelligence and misrepre sentation. This unhappy fact springs out of that fundamental misconception of the Dean on which the editors of the Review have already remarked, namely, his assumption that the Counter reformation was not only a great moral revival, but lifted the atholic Church off her former doctrinal basis, and made a really differ ent thing of her. In fact, it settled the Church more thoroughly on her old foundations. Some think that Trent has not allowed the Church sufficient criticism can be made shows how far the Counter - reformation was from changing the identity of doctrine.

CHARLES C. STARBUCK. Andover, Mass.

THE GLORIOUS TWELFTH.

Amusing Incident of a Catholic Woman and Her Orange Husband,

London Weekly Register. Early each August the criminal courts in the North of Ireland begin to reap the crop of crimes that has ripened at the Orange Twelfth of July debration. The present year offers no exception to the rule. Drunkenness riots, assaults and manslaughter are the invariable and inevitable results. A party celebration of a long past triumph of one class over another is, n any event, objectionable, as calculated to renew and perpetuate illfeeling. But this particular cele-bration is something worse. It is a bration is something worse. It is a bitter, hostile demonstration against the Catholic religion and the Holy ment?" (Matt. 22, 12) Would you not in tears of despair strike your provably poor man could sue in forma the Catholic religion and the Holy Father and the Catholics. The feeling aroused on those occasions is furious, but, happily, transitory as well. It is a temporary madness. Orangemen through my fault, through my and Catholics are good friends and through my most grievous fault. neighbors for a great part of the year. As the "twelfth" approaches relations become strained. Only the other day not when He as Judge will approach. I heard a story which curiously illustrates this peculiar form of temporary decides our eternity we are not insanity, and which the writer of the in the wedding garment of He happened to go into a house in the are not sufficient tears to deplore, a cange quarter of Belfast, and was we which an eternity cannot repair amazed to see over the mantel piece in | The lamentable fate of the man related the best room a portrait of His Holi- in the gospel of to-day will be our own ness the Pope, balancing a portrait on the other side of King William III. in the act of crossing the Beyne on horse-The woman of the house explained the phenomenon. "You see, sir," she said. "I'm a Catholic from County Cork, and my husband is a black northern Orangeman, and we dren of God, esteen it your greatest dren of God, esteen it your greatest and permitted to call yourselves children or the country of the c he asked. "Oaly once in the year," was the answer. "As sure as ever goes raging mad, and takes down His are dead, you have no claim to Holiness and dances on him, and Heaven, and I earnestly entreat you, makes bits of him on the floor." "What Holiness and dances on "What makes bits of him on the floor." "What "Nothing.

breakfast, and it is all right till the Twelfth' comes round again." This is merely a humorous illustration of what is a very dangerous spirit.

The transfer of the transfer The amazing thing is that men of position and education, and even of strong religious feeling encourage those denonstrations whose only tangible result is to breed ill feeling and crime.

FIVE - MINUTES' SERMON.

Nineteenth Sunday after Pentecost. SIGNIFICATION OF THE PARABLE OF THE MARRIAGE FEAST.

"But he was silent." (Matt. 22, 12.) The marriage feest, which the king prepared for his son, signifies the Church of God on earth, and Heaven in eternity. Millions of souls in every country, nation, language and condition, have by a happy death, pre-ceded us to this happy feast and now triumph before the throne of God amidst the glorious choirs of angels By the mercy of God we have also been called in the first days of our ex istence to this banquet; we have been received into the holy, Catholic Church, which from the militant, will be changed into the triumphant Church. In the holy sacrament of baptism, our Divine Redeemer invested us with that neavenly garment, that angelic garment of sanctifying grace, by which we are God's beloved children and heirs of the kingdom of Heaven. Possessing this holy robe, we shall be worthy to see God in His glory and be the companions of the angels in Heaven. As a symbol of this vesture, all the newly baptized persons formerly wore white garments for eight days, and too much like loading up a cannon to shoot a sparrow. But I have read ment of baptism, the priest places a through (twice) Bendel's thorough little ment of baptism, the priest places a through (twice) Bendel's thorough little ment of baptism, the priest places a white veil over the child, and says: 'Receive this white garment, which

Christ, that thou mayest have eternal life. Our highest and holiest, in fact our only object of life, is to fullfil this ad-monition of the priest, and by an angelic life faithfully to preserve and increase this treasure or grace. Our daily life will give us means and oppor-tunities to do this by battling for virtues, by fulfilling our duties, by patience in sufferings. The sacraments, however, are the special means by which sanctify grace is increased in our souls; thus, for instance, was this grace wonderfully augmented when we received the indelible mark of the Holy Ghost in the sacrament of confirmation. It is multiplied in a wonderful way as often as we receive in holy Communion, Jesus, the author of all graces. The soul adorned with new sanctity when it receives the sacrament of extreme unction; with a plen titude of blessings are they endowed who by the sacrament of holy order become the ministers of the Most High, or who by the sacrament of matri-mony dedicate themselves to the rear worthy members for the Church of God. Even to the faithless child of God, who by grievous sin, has lost the garment of grace, our heavenly Father has not allowed the Church suithfield ease of leeway, but the fact that such a desires to give again the angelic garextitely a can be made shows how far ment of His love, if only the sinner will return pentiently like the prodi-gal son, and implore God's mercy in the sacrament of penance. "Bring forth quickly the first robe and put it on him " (Luke 15, 22), thus spoke the noble father in the parable of the prodigal son. Our merciful Redeemer is imilarly prepared to receive the repentant child, to imprint upon him

the kiss of peace, and to re instate him into his eternal i Oh, what could the All-merciful God do more than He has done, that the converted may continue in a state of grace and remain His beloved children How ungrateful and truly criminal we would act if, nothwithstanding so many means, we would live in enmity with God and walk on the broad road that leads to distruction! O poor, erring sinner, what would you say to justify yourself, what excuse would you bring, if at this moment the Eternal Judge would approach you and ask: "Friend, how camest thou in breast and exclaim : I have lost it. lost the angelic garment of your grace through my fault, through my fault,

Truly, we know not when the King not when He as Judge will approach, but wee to us, if in that moment which decides our eternity we are not clothed assured me was literally true. it would be a calamity for which there weeping and gnashing of teeth. (John Matt. 22, 13)

both have our own fancy in pictures." happiness; preserve, at all hazards, "But do you never quarrel about it?" this glorious vesture of grace and remain faithful to your God until death. was the answer. "As sure as ever the 'Twelfth' comes round my man arated yourselves from God, your souls But you, who by mortal sin have sep-

make out matters better for Tetzel, but worse. Yet if this blundering confusion has been perpetrated by Dr. Hodges, it is a great pity, for it gives us a curiously compounded monster, a phantom all the more horrifying for its emptiness.

A droll instance occurred within Cardinal Newman's remembrance of Market of the comes down to his accordance of the comes down to his comes down to his accordance of the comes down to him and trying to you say to that?" "Nothing, where's the use when the fit is on him? But next morning, bright and early, where's the use when the fit is on him? To McTaggart's tobacco remedy removes all desire for the weed in a few weeks. Acceptable medicine, and only requires the sum of the comes and only requires all desire for the weed in a few weeks. Acceptable medicine, and only requires. Simply marvellous are the results from pawn him. Then I go to the Catholic sampling marvellous are the results from quarter and buy His Holiness, and other drug habits. Is a safe and quarter and only requires simply marvellous are the results from the pawn him. Then I go to the Catholic simply marvellous are the results from the pawn him. Then I go to the Catholic simply marvellous are the results from the pawn him. Then I go to the Catholic simply marvellous are the results from the pawn him. Then I go to the Catholic simply marvellous are the results from the works. Simply marvellous are the results from the works all desire for the weed in a few weeks. Simply marvellous are the results from the pawn him. Then I go to the Catholic simply marvellous are the results from the works all desire for the weed in a few weeks. Simply marvellous are the results from the pawn him. Then I go to the Catholic simply marvellous are the results from the works all desire for the week in a few weeks. A containty of the con TOBACCO, LIQUOR AND DRUGS.

at any moment, an unhappy death can bury you forever in the flames of hell. Strive by a perfect act of contrition, an act springing from the love of God to make use of the first oppor tunity to ratify your peace with God, in the sacrament of penance.

Let us be resolved to live and die in the state of sanctifying grace. Curse and hatred be to sin, eternal curse and hatred. Let us resolve rather to die than wilfully offend God and cast our celest al garment to the devil for the sake of a mortal sin. By the worthy reception of the sacraments, by fervent prayer and co operation with grace, let us make ourselves partakers of the fruits of the redemption, so that when the Lord will come, we may meet Him with a stainless garment, and thus be worthy with all the saints who have preceded us, to partake of the marriage feast. May the Lamb of God grant us the grace that not one of us will be repulsed, but that, in happy reunion as we are here assembled in the house of God, we may all be reunited in Heaven. Amen.

THOUGHTS ON THE SACRED HEART.

The Heart of Jesus desires that all things be done through love.

If we possess the Heart of God, we shall possess all things.

Let us be charitable and humble in our thoughts as well as in our words. If we are more faithful in this, the Sacred Heart will be more liberal of His graces than He has ever been.

It is the will of the adorable Heart of Jesus that the hearts which belong to Him should be detached from them selves and everything else.

If you wish to honor the Sacred Heart of Jesus, render It the depository of all you do and suffer. Ever sacrifice yourself with a firm

hope that the Sacred Heart will not abandon you, for it is nearer to you when you suffer than when you reoice. The Sacred Heart of Jesus wel

knows what passes in yours; it is He who permits all these trials to teach you to abandon yourself to Him and to all His designs upon your soul. His Heart is at least worth yours.

save all, and you will find all in the Sacred Heart.

Bestow not upon your neighbor what you owe to the Heart of your loving Saviour alone.

Do not be troubled at your faults, but when you have committed any, say in all confidence to the loving Heart of Jesus: "O my only Love, pay for your poor slave, and repair the evil I have just committed, make it turn to Thy glory, the edification of my neighbor, and the salvation of my soul.'
In this manner our faults are some times very useful to us by humbling us and teaching us what we are, and how useful it is for us to be hidden in the abyss of our nothingness.

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it, even in children. Take SCOTT'S EMUL SION of Cod Liver Oil. and

the germ will die. If you have not tried it, sen sample, its agreeable taste will SCOTT & BOWNE, Chemists, 50c, and \$1.00; all druggists.

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OUR BOYS AND GIRLS At times when life seems dark and dream driends no more my pathway cheer Who draws me from the world apart, and whispers to my aching heart.

Be patient, My God-My All.

Who leads me onward, day by day And bids me seeks the thorny way: And, when at night so tired I kntel His words of comforts to me steal— Be patient.

Who, when the shades of death draw Wil't hearken to my soul's last cry, And from His glorious throne above Welcome me to His home of love.

My God—My All.

Running.

"I never knew a young woma had any aspirations as a spri-said a prominent physician, " the girls could be made to under how conducive running is to bea believe that running races wou come the favorite amusements of seminaries, young women's clustother organizations composed of women. Running is the great the fier of figure and movement. It muscular development, strong action, and free lung play. I action, and free lung play. I running that made the Greek and the same exercise would p now the same figure that mad Greeks famous for beauty."— Col

Skimming It.

"If you are going to give a milk,don't skim it first," the old mother used to say, meaning, are going to do a favor, don't an ungracious word or m Haven't we noticed how much "skimming" goes on in or family intercourse?

"Another errand? I never down town without half a doze missions!" complains Bob, wh sister asks him to bring a boot the library. He never refuses to her ; he does not really count it convenience; he only takes the off his kindness.

"Those gloves ripped again claims Mary; when John want take a few stitches. "It seem they always need mending wh in a hurry with something else would be shocked at his going and distressed !! any one thou unwilling to render such office she makes it a little unpleasan the favor.

The children follow the f Tommy shut the door at Kat quest, but he grumbles at ha leave his top. Susie goes to the when she is sent, but she depart a protest that "it is Tommy" Thus all day long people who l another and who at heart are serve one another skim the s from every service they rende Picayune.

The Happiest Child. A large and fashionable p children was given somewher northwest quarter of the town says the Washington Post, an the little guests was the smal here. The child's mother ho what old-fashioned opinions in ter of the proper dress for lit a frock that was daintiness i as plain and simple as it could be. She left the child in the room amid an excited crowd girls in gauzes, silks, satins, spangles, with a fear that one's lack of finery might trial. Next day she asked

girl all about the party.

was inbilant. "Oh, it was lovely !" she sa some of the little girls didn nice time at all. There was girl who had to go over in t ever so many times to wip satin slippers, so they wou spoiled, and two little girls each other because one of the widest sash, and a little next to me at table and was eat anything, because she mother told her to be sure anything on her dress. H spread my dress out over told her it didn't matter if I all over mine, because you just to have a good time, as -well, I guess I had a bothan anybody else there."

"Be Done With It. That was good advice who son wrote to his daughter, away at school, when he to "finish each day and be don Too many of us let the blu trials of one day cast a dark the sunshine of the next. possible to train ourselves to failures and mortifications, habit, once formed, will ac both to our usefulness and

It goes without saying earlier the habit is formed and the wise mother will children to "look not mour the past, but to begin each nothing hard or unpleasant preceded it." When at be little boy tells her of his mi failure, and says, in a d tone, "There's no use goin to morrow, for I shall kee w badly I did to day, shall surely do worse," mother will teach him to asl giveness for his wrong-doi: mind him that God has pronly to forgive our sins to member them no more."

Then surely we ought them, too, and when the 'be done with it." When ter at night complains that has gone wrong, her mothe ever bad it has been, the gone forever, and another

OUR BOYS AND GIRLS.

At times when life seems dark and drear, And friends no more my pathway cheer; Who draws me from the world apart, and whispers to my aching heart— Be patient, My God-My All.

Who, when the shades of death draw nigh Wil't hearken to my soul's last cry, And from His glorious throne above Welcome me to His home of love, My God—My All.

-A. EDNA WRIGHT.

Running. "I never knew a young woman who had any aspirations as a sprinter," said a prominent physician, "but if the girls could be made to understand how conducive running is to beauty, I believe that running races would become the favorite amusements of female seminaries, young women's clubs and other organizations composed of young women. Running is the great beauti-fier of figure and movement. It gives scular development, strong heart ion, and free lung play. It was action, and free lung play. It was running that made the Greek figure, and the same exercise would produce now the same figure that made the Greeks famous for beauty."—Columbus

Skimming It.

"If you are going to give a pan of milk,don't skim it first," the old grand-mether used to say, meaning, if you are going to do a favor, don't spoil it by an ungracious word or manner. by an ungracious word or manner. Haven't we noticed how much of this "skimming" goes on in ordinary family intercourse?

"Another errand? I never can go down town without half a dozen com-missions!" complains Bob, when his sister asks him to bring a book from the library. He never refuses to oblige her; he does not really count it an inconvenience; he only takes the cream off his kindness.

Those gloves ripped again !" exclaims Mary; when John wants her to take a few stitches. "It seems to me they always need mending when I am in a hurry with something else." She would be shocked at his going shabby, and distressed !! any one thought her unwilling to render such offices, but she makes it a little unpleasant to ask

the favor. The children follow the fashion. Tommy shut the door at Katie's rebut he grumbles at having to leave his top. Susie goes to the door when she is sent, but she departs with a protest that "it is Tommy's turn." Thus all day long people who love one another and who at heart are glad to serve one another skim the sweetness from every service they render.-The Picayune.

The Happiest Child.

A large and fashionable party for children was given somewhere in the northwest quarter of the town recently, says the Washington Post, and among the little guests was the small daugh-ter of an army (fficer who is stationed here. The child's mother holds somewhat old-fashioned opinions in the mat ter of the proper dress for little girls, and took her daughter to the party in a frock that was daintiness itself, but as plain and simple as it could possibly She left the child in the dressing room amid an excited crowd of little girls in gauzes, silks, satins, laces and spangles, with a fear that the little one's lack of finery might prove a trial. Next day she asked the little girl all about the party. The child

was inbilant. "Oh, it was lovely !" she said, "but some of the little girls didn't have a nice time at all. There was one little girl who had to go over in the corner ever so many times to wipe off her satin slippers, so they wouldn't get spoiled, and two little girls slapped each other because one of them had the widest sash, and a little girl sat next to me at table and was afraid to eat anything, because she said her mother told her to be sure not to get anything on her dress. But I just dress out over hers, and told her it didn't matter if I got spots all over mine, because you told me just to have a good time, and I guess —well, I guess I had a better time than anybody else there."

"Be Done With It."

That was good advice which Emerson wrote to his daughter, who was away at school, when he told her to "finish each day and be done with it." Too many of us let the blunders and trials of one day cast a dark cloud over the sunshine of the next. Yet it is possible to train ourselves to forget our failures and mortifications, and the habit, once formed, will add greatly both to our usefulness and happiness.

goes without saying that the earlier the habit is formed the better, and the wise mother will teach her children to "lock not mournfully into the past, but to begin each day as if nothing hard or unpleasant had ever preceded it." When at bedtime the little boy tells her of his misdeeds and failure, and says, in a discouraged tone, "There's no use going to school to morrow, for I shall keep thinking badly I did to day, and then I surely do worse," the loving shall surely do worse," the loving mother will teach him to ask God's forgiveness for his wrong-doing, and remind him that God has promised not only to forgive our sins but to "remember them no more."

Then surely we ought to forget them, too, and when the day is done When the daughbe done with it." ter at night complains that everything has gone wrong, her mother's comfort ing voice can assure her that, however bad it has been, the day is now

ing in when we hope things will go right again. Thus, unconsciously, our children will learn to "look for ward and not backward," and life will become, as Emerson characterized it, day by day."-Presbyterian.

> His Mother. He is too young to know it now But some day he will know. -EUGENE FIELD.

- EUGENE F1

Above her little sufferer's bed.
With all a mother's grace.
She stroked the curly, throbing head
And soothed the fevered face.
"He does not know my love, my fears,
My toil of heart and hand:
But some day in the after years,
Some day he'll understand;
Some day he'll know
I loved him so,
Some day he'll understand."

A wild lad plays his thoughtless part
As fits his childhood's lot,
And tramples on his mother's heart
Oft times and knows it not.
He plays among his noisy mates,
Nor knows his truest friend:
His mother sighs, as still she waits,
"Some days he'll comprehend;
The day will be
When he will see:
Some day he'll comprehend."

The strong youth plays his strenuous part;
His mother waits alone;
And soon he finds another
To mate unto his own.
She gave him up in joy and woe,
He takes his young bride's hand,
His mother murmurs, "Will he know
And ever understand?
When will he know
I love him so;
When will he understand?"

The strong man fights his battling days
The fight is hard and grim;
His mother's plain, old fashloned ways
Have little charm for him.
The dimness falls around her years.
The shadows, round her stand—
She mourns in loneliness and tears.
"He'll never understand;
He'll never know
I love him so;
He'll never understand."

A bearded man of serious years
Bends down above the dead,
And rains the tribute of his tears
Over an old grey head.
He stands the open grave above,
Amid the mourning bands;
And now he knows his mother's love,
And now he understands;
Now doth he know
She loved him so,
And now he understands.
—SAM. W.

CHATS WITH YOUNG MEN.

There is no true moral improvement based upon purely ethical culture Theory is not practice ; knowing is not doing. The world was never renovated—the world would never have been renovated-by the ethical codes of Marcus Aurelius and Epictetus. The morality that enters into men's convic-tions, that becomes part of their very existence, that influences their lives and braces them up to resist or forbear from wrong doing under the most try-ing circumstances, has a higher source than the moral teaching that would make the beautiful in conduct the sole criterion of life. Ethical culture may veneer the surface, but it cannot penetrate to the depths of the human heart. - Brother Azarias.

Slow and Haphazard.

A man may be educated, and well educated, without darkening the col-lege doors. But he is educated in the longest and slowest way. He has lost much valuable time and wasted much effort. - Pres. David Starr Jordan.

The Unemployed.

A careful student of social conditions says that "the unemployed are, as a class, a selection from the unfit; and on the whole, those most in want are the most unfit." Of course, no employer can afford to pay a man for doing poor work. Unfitness may be either a mis fortune or a fault. In either case, so ciety suffers, and must learn how to prevent the increase of defective mem ing industrial training part of general education.

Keep in Tune.

"If we only knew how much our ac-tions in supreme moments of life—in imes of crises-depend on the little thoughts and acts that preceded them, we should keep vigilant watch on the little foxes that make way through the gaps in our hedges. It is the careless ness of venial sins that make mortal sins easy. We, in this world, as the violins in a great orchestra. We, in this world, are like are not kept in tune, we lose in fineness of quality, and when the great Leader of this wondrous earthly orchestra waves His baton, we are found wanting, we make discord. To be at our best always, we must keep our selves in tune with the best of the in struments near us. And the best of these instruments are good books. Maurice Francis Egan, LL. D, in "Literature as a Factor in Life."

The Debt of Honor.

Every son when he goes away from home carries with him the honor of the nome to which be belongs, and he may either enhance it or dissipate it. ne does well, his success is doubled, for it is not only an ornament to him self, but a crown of honor to his parents. There is nothing in this world more touching than the pride of s father or mother in a son's succes Many a student, in the rivalries of academic life, is thinking about this more than anything else, and on the day when he is being applauded by hundreds, he is thinking chiefly of near's far away that are glorying in In the battles of life in a his honor. city like this there are multitudes doing their best, living laborious days, shaking off the tempter, and keeping straight in the middle of the narrow way, for the sake of those far off whose hearts will be cheered by their well doing, and would be broken by their ill-doing. We do not think there is a sight more touching—certainly there is not one that touches us more—than when a youth, who has been away in another city or in a foreign land, and

boyhood has been spent, and sits again side by side with the proud hearts that love him. Where is there a disappointment so keen, or a disgrace so poignant as he inflicts, who comes not back because he dare not, having in the foreign land or the distant soiled his good name, and rolled the honor of his home in the dust?

Attention to Details.

Genius has been defined as a great capacity for work, and so success in any calling may be said to lie in the mastery of its details :

It would be erroneous to ascribe to any one quality or habit the success attained by men eminent in business, in the professions or in politics, but the ability to grasp details and to understand their relations is among the most important.

The great men of the world seem to pay very little attention to details, but that is because they have mastered them; not because they give them no thought. When a great engineer projects a new construction he prepares only a general plan, leaving to his assistants the work of drawing the details; but he would not be a great engineer if he did not have such a thorough knowledge of details as to be atle to draw his plans with reference to them. They can be worked out at leisure, provided the general design is practicable.

The lawyer of the first rank has no time to look up precedents and decisions, but as he is a master of principles and has a broad knowledge of details, he can outline a case and leave to his assistants the task of finding the de-

cisions which support it. In all callings and professions the man of broad view who seems to give the Church has suffered future little attention to details is always one Church, to acknowledge that it who has obtained a mastery of details by giving to them close attention during the formative period. Striking examples of this are to been seen in works of art. The master is one who, with a thorough knowledge of drawing, can afford to dispense with details in producing his effects. Those who imitate his mere style without his skill never achieve success.

The capacity to study details is a measure, in fact, of one's mental ability. It may be applied in any school.

The pupil who can give attention to details, master principles and escape mental confusion is sure to become learned. Years ago mathematics was made the test of mental ability, especially in England. It is not altogether a fair test, for there are lines of men-tal activity which do not demand the possession of the mathematical faculty, but it is as good as any one test can be. To succeed in mathematics requires close attention to details, as most useful study, for the reason that it trains one to be attentive as well as to principles of logic. The good mathematicians in a class of young people are necessarily attentive; if they advance to the higher grades it may be safely assumed that they have clear heads and logical minds. Skill in mathematics is therefore a rough measure of capacity to learn, but it is not the only measure. Its foundation is attention to details and principles, and this is the foundation of success in nearly all undertak-

The capacity to master details may be developed by study. Some men have this capacity as a gift of nature, others are obliged to acquire it if they would achieve success, and to some it is a laborious task; but the young should disabuse their minds of the idea that they can become eminent in any business or profession without serving an apprenticeship. The brilliant musician gives no thought to the scales

Good News for Our Readers
Who have scrofula taints in their blood, and he practiced day after day for years, but it is because of such practice that he is now able to astonish his auditors with his skill. He gave attention to details and mastered them and has now become a great player. The successful business or professional man has prac ticed his scales in a similar manner and now apparently gives no more attention to details than the musician to his daily exercises.

THEN AND NOW.

The Willing Martyrs Versus the Gatling Gun Gospelers.

Monsignor Johnston, Cardinal Vaugn's secretary, is quoted as saying :
"In olden times Catholic missions in China were more successful than they are to-day. I think it was because the old missionaries went with their lives in their hands without government protection. 'You may murder us if you wish,' they said; 'there will be no one to retaliate; we are here simply for the salvation of your souls.' The Chinese could understand and admire this simple devotion; they loved the missionaries and they were safe in their hands. Now it is quite different. It was thought a fine thing when misssionaries first began to re ceive consular support and when offic ial protection was extended to the Cath olic religion. It has not resulted in an extension of the work, and now we realize the full and terrible extent of

the mistake." In striking contrast is this statement of Bishop Henry C Morrison, of the Methodist Church, which it is just to say is being severely criticized by members of his own denomination. In an address in Louisville the other day he said: "Thank God that Allen and Lambeth over there and the Methodists in this country are responsible for the present trouble in China. With bowed head I thank God that in some way I am to blame for the unrest in China today. I thank God that each and every bears in his face and demeanor tokens one of you and all the Methodists in ever bad it has been, the day is now of his well doing, comes back some this country are to blame. It is the gone forever, and another day is com

A NEW ERA OF SPIRITUAL LIFE.

Father Cuthbert, who is well known as a vigorous writer, has a masterly article in the Catholic World Magazine for October, in which he reviews the advance of the Church among Englishspeaking peoples. He says, among other things, of the new era of spiritual life that-

"During the past few years, how ever, we may justly say the Church has entered upon a new era of spiritual life and power. Shorn in great measure of her former external pomp and splendor, she is once again be-coming the Church of the Peoples, to whom men look again for guidance and teaching. This is especially so in those very countries where for centur-ies past Catholicism has been banned and crucified. Nobody can observe the trend of public opinion in English speaking countries, for example, without noticing how men are disposed to listen to the voice of the Church. whether uttered in Papal encyclicals or in the native pulpits and press; how gradually the religiously minded portion of the population are beginning to adopt Catholic doctrines and to reverence Catholic consistency. The Church is, in truth, becoming once more a power over men's minds ; so that there is good reason in the conten tion put forward so frequently of late that the regeneration of Catholicism to all its former "spiritual power, and even greater, will be brought about by God's grace through the Northern races. One need not introduce Anglo Saxon (or should we say Anglo Celtic? imperialism into one's judgment of the is precisely in the countries where most that she promises to renew her youth in the ages immediately before In these nations the Church has practically a virgin soil, unhampered by the traditions of secular interference, accepted in the Latin nations; people calling out for spiritual guidance and willing to listen if spoken to in intelligible language. The success of the Church will depend upon her power of reaching the people's heart and understanding their

PENNY CATHOLICS.

practical needs.

Father Ducey, the pastor of St. Leo's, New York, came out last Sunday with vigorous statement of his views about the putting of pennies into the collec-tion box. It makes him tired to count them and he thinks that the giving of them argues a disgracefully low degree of concern for religion. It is interesting to learn that his cultured flock took his remarks in the proper spirit and that coins of brighter hue, yea even bills, were forthcoming when the ushers began their rounds. We agree with Father Ducey to a considerable extent. While well aware that the widow's mite has its reward before God. we have never been able to under stand on what principle well to do Catholics, who would be ashamed to hand pennies to a street car conductor, content themselves with restricting their contributions at the offertory to one solitary specimen of our smallest and meanest coin. But that is not our chief grievance. If every adult who comes to Mrss would give even the beggarly copper, the aggregate-and we should not complain of the labor of counting it-would be most acceptable. As things are, collectors often canvass pew after pew of devout, welldressed worshippers without getting a

Good News for Our Readers
Who have scrofula taints in their blood, and
who has not? Scrofula in all its forms is
cured by Hood's Sarsaparilla which thoroughly purifies the blood. This disease,
which frequently appears in children, is
greatly to be dreaded. It is most likely to
affect the glands of the neek, which become
enlarged, eruptions appear on the bead and
face, and the eyes are frequently affected.
Upon its first appearance, perhaps in slight
eruptions or pimples, scrofula should be entirely eradicated from the system by a thorough course of Hood's Sarsaparilla to prevent all the painful and sickening consequences of running scrofula sores which
drain the system, sap the strength and make
existence utterly wretched.

It may be only a trifling cold, but neglect

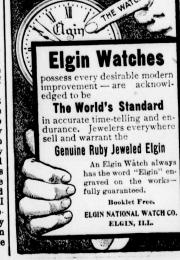
existence utterly wretched.

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

NERVOUS troubles are cured by Headle

nings and coest.

NERVOUS troubles are cured by Hood's
sarsaparilla, which enriches and purifies the
blood. It is the best medicine for nervous



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about which the clergy dislike to speak We can hardly protest against penuriousness in this manner without expos ng ourselves to the unjust reproach of being over fond of the shekels. offertory collection is as old as the Mass itself. It is a survival of the days when the faithful brought to the altar gifts for the Holy Sacrifice, and for the those who offered it. naintenance of Every decent Catholic ought to familiarize himself with the facts in the case and be guided accordingly .- Providence Visitor.

SAVED THEIR BOY

He Had Been Weak and Ailing From

HE GREW OLDER HIS TROUBLE SEEMED TO INCREASE AND HIS PAR-ENTS THOUGHT HIM DOOMED TO AN INVALID'S LIFE-DR. WILLIAMS' PINK PILLS CURED HIM WHEN HOPE HAD ALMOST DEPARTED.

From the Post, Thorold, One Mr. James Dabauld and wife are two of the best known residents of the town of Thorold, where they have passed many years. In their family they have a little son, who, although but ten years of age, has experienced much siliction, and his parents expended many a deliar in the second of t pended many a dollar in the search for his renewed health—all in vain, how-ever, until Dr. Williams' Pink Pills were brought into use. A Post reporter hearing of the cure called at Mr. Dabauld's cosy home and received full particulars from Mrs. Dabauid. "I am pleased," said Mrs. Dabauld, "to have the public made aware of the facts of my boy's case if it is likely to help some other sufferer. Charley is now ten years of age. In infancy he was a delicate child, but from four to seven he scarcely passed a well day. At four years of age he began to complain of frequent headaches, which later became almost continuous, and soon symptoms of general debility de-His appetite was poor and veloped. he grew pale and emaciated, and the least exertion caused a severe palpita-tion and fluttering of the heart, and At times there was condizziness. siderable derangement of his stomach; a blueness of the lips and a shortness of breath. He would often

lie awake at night and rise in the morning haggard and unrefreshed. During his illness he was treated by two doctors. Both differed in the diag-nosis of his case. One said it was catarrh of the stomach, and while his treatment was persisted in there was no improvement. The second also attended him for a better results. Some time after my attention was attracted by my aunt to Dr. Williams' Pink Pills, and about September, 1897, I procured the pills and he began taking them. We had long before come to the con clusion he would be an invalid for life. but believing it a duty I owed to my child to procure all means of relief, l was determined to give Dr. Williams Pink Pills a fair trial. The good ffects of the first box was apperent, and five boxes were used, which were taken in about six ent. months' time, when he was strong and well, and could attend school, and frolic as other healthy boys do every sympton of his old trouble has vanished, I consider his cure complete The pills have certainly done him a world of good, as nearly three years have since passed away and he has not seen a sick day in that length of time. I shall ever feel that we owe our boy's health to Dr. Williams' Pink Pills, and

believe that their prompt use would relieve much suffering."
Dr. Williams' Pink Pills are just as valuable in the case of children as with adults, and puny little ones would soon thrive and grow fat under this treatment, which has no equal for building up the blood and giving re-newed strength to brain, body and nerves. Sold by all dealers or sent posipaid at 50c. a box or six boxes for \$2 50, by addressing the Dr. Williams Medicine Co , Brockville, Ont. be persuaded to try something else said te be "just as good."

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es to His Excellency Archbishop Paleonio — A Monster Procession
With Three Bands—Loyalty and Devotion to the Church Expressed—The
Behool Question—Recognition by the Delegate of the Plous Sentiments of

Winnipeg Free Press, Oct. 1-

Winnipeg Free Press, Oct. 1

In connection with the visit of His Excellency Archibishop Diomede Falconio, the Apostolic Delegate, the Catholics of the city yesier day held a demonstration in his honor. The proceedings were of a highly successful character, and there was a very large turnout of Catholics to do honor to His Excellency. At 1390 clock the party assemblet at the Catholic club rooms in Fould's block, where arrange ments were made for their marching in processional order to St. Boniface to accompany consistency. The procession, which was headed by the band of the 90th, formed up on Main street in de presence of a large crowd, which turnout the band came the boys of St. Mary's schorch, the band came the boys of St. Mary's school, next the members of the Catholic Club Catholic Foresters, Catholic Mutual Benefin Club, Catholic Foresters, Catholic Mutual Benefin Club Catholic Foresters, Catholic Catholic For

Winnipeg, Sept. 30, 1900

city. The address was read as follows by Mr. N. Bawlf:

Winnipeg, Sept. 30, 1900

To His Excellency the Most Reverend Diomede Falconio, Archbishop of Larissa, Apostolic Delegate:

May if Please Your Excellency.—The Catholics of Winnipeg gratefully take advantage of the opportunity presented by your first official visit to western Canada, to respectfully and restrently approach Your Excellency, and to acceive in our midst the special representative in Canada of our Holy Father, the illustrious occupant of the chair of St. Peter, whose profound learning, eminent virtues, and unwearying labors for the moral and material betterment of the human family, have specially endeared him to his own faithful flock the world over, and have won for him the respectful admiration of those who are not of his fold.

From the day when you first reached Canada, we have looked forward to meeting you, and we hold it one of the greatest privileges ever accorded us, that, we have been permitted to meet so distinguished a churchman as Your Excellency, and one so closely connected with our Chief Pastor.

But whilst as humble and devoted children of the Church we are filled with joy on account of your visit here, there are special circum stances of our case which intensity our feelings, and in consideration of which your bresence animates us with brightest hopes for the future. These circumstances are well known to Your Excellency, but we deem it not map portune to refer on this suspicious occasion, to the long struggle we have made in our at tempt to regain our rights. We are obliged to pay taxes what innumerable disappointments we have met with in the course of our struggle to regain our rights. We are obliged to pay taxes towards the erection, quipment and maintended and our lands and our rights. We are obliged to pay taxes towards the erection, quipment and maintended buildings, and to support our own schools besides—a double burden that bears intolerably hard upon us.

tune to refer on this suspicious occasion, to long struggle we have made in our at appt to regain the constitutional rights and vileges, which until ten years ago, we enged in the matter of education. It is, we be two, unnecessary to tell Your Excellency hat innumerable disappointments we have et with in the course of our struugle to rein our rights. We are obliged to pay taxes wards the erection, equipment and maintennee of an excessively expensive system of tables schools, to pay civil taxes on our school suildings, and to support our own schools be idea—a double burden that bears intolerably hard upon us.

During your Excellency's visit you will see ample evidence of the grievous nature of the burden we have to bear; but although it is well nigh insupportable, we assure your Excellent the Catholics of Winniber and in this we confidently and the restoration of their legal succational rights and in this we confidently and the restoration of their legal succational rights and in this we confidently mainted arreven the humblest children of the marvellous oversight which our Excellency's visit we see in it one more Excellency's visit we see in it one more pear, filled with graduade on account of your pear, filled with graduale on the work of the filled with graduale on the yound the pear of the match of the catholics of the match of the

N. BAWLF, Chairman of the Committee, F. W. RUSSELL, Secretary.

Chairman of the Committee,
F. W. RUSSELL.

Secretary.

His Excellency in the course of his reply said he was very pleased indeed to receive such an address and he had to thank them from the bottom of his heart for the reception they had given him. He was very pleased to come to this country. In their address they had made allusion to a painful question and one which should not exist in a free and liberal country like this. The House of God was no place for discussion and he could only tell them what he had said at St. Boniface that morning. They knew well there was no person in this world who had so much at heart the Christian education of youth as the Sovereign Pontiff, hence there was nothing that could be dearer to him than to know that this painful question of the Catholic schools of Manitoba was settled throughout the whole province in such a manner as to give full satisfaction to the rights of the Catholics. He was glad to learn through the Archbishop that siready, with the exception of Winnipeg, something had been done in order to reach this happy end and that there was amelioration in the state of the question in country districts, and he sincerely nord that their separated brothers, and he sincerely nord that their separated brothers, for the sake of that learning which was so necessary for the port that charity so much recommended by their Divine Lord, with the same measure of fairness as the health of the majority in the province of Quebec. In the meanwhile he would recommend the Catholic majority in the province of Quebec. In the meanwhile he would recommend the Catholic majority in the province of Quebec. In the meanwhile he would recommend the Catholic majority in the province of Quebec. In the meanwhile he would recommend the Catholic sto follows scrupulously the wise, the prudent, and peaceful instruction of the Holy See and take those concessions which might be given until full justice was attained. His Excellency soke of the constancy of the Irish in the faith and alluded to the unity of Catho AT THE IMMACULATE CONCEPTION.

AT THE IMMACULATE CONCEPTION.

From St. Mary's church the procession advanced to the church of the Immaculate Conception, presenting an imposing spectacle, which attracted much attention. As many as possible crowded into the church, which had been occupied by many for about half an hour beforehand. The arrival of His Excellency, accompanied by the archbishop, bishops and clergy, was announced by The Blessed Virgin habitually retracted with half all her powers into the inner sanctuary of her soul, in which the divine Image lay hid. In her by completely to the most gracious will of God.

struction of the House of Providence

the chiming of the bells, followed by the music of the organ, After a short service Mr. F. W. Russell, on behalf of the church, read an address of welcome, declaring the felicity which his visit brought, and assuring him of the loyal devotion of the congregation to the Pope.

The Most Reverend Delegate replied at some length, expressing his best thanks as the beautiful sentiments of belgate replied at some length, expressing his best thanks as the beautiful sentiments of Holy Father. The Pope. It was that the sentiments of the sentiments of the sentiments of love and veneration towards the Holy Father. "It was that throughout the world, wherever Carholics were to be found, there were such sentiments of love and veneration towards the Holy Father. "I," said His Excellency, "am a stranger to your nettion; how is it you respect and veneration towards the Holy Father. "I," something supernatural in this demonstration of love and attention. In order to explain it we must, have regard to those principles of religion which exait the Holy Father to such a high position. You know well that our Redeemer canne down to this world to save all mankind. Redeempt on all mankind. By Church in such a manner that she was to bot the keeper of His divine word, the teacher of the truth. He chose Peter, one of His beloved disciples and gave to him the powers which he had received from the Elemal Father. "Thou art Peter," said He," and upon this rock which he had received from the Elemal Father. "Thou art Peter," said He," and upon this rock which he had received from the Elemal Father. "Thou art Peter," said He," and upon this rock in mind the head of the truth. He chose Peter, one of His beloved disciples and gave to him the powers which he had received from the Elemal Father. "Thou art Peter," said He," and upon this rock in mind the head of the Church. His is the reason. "His hock. This is the reason;" him at the head of the Church His incoming the poper in the honor will be presented thin in the most solemn manner to be the summe Dundas was recently visited by one of the most disastrous conflagatations in its history, when the Rome of Providence was completely destroyed. The fire base uniting and spread rapidly, and by the time the volunter fire brigate arrived the whole of the south portion of the building was a mass of a strength of the building was a mass of a strength of the building was a mass of a strength of the portion of the building was a mass of a strength of the portion of the building was a mass of a strength of the portion of the fire is a mysiery. About a quarter of one of the Sister had occasion to go to the south end of the building, and looking out of a window she noticed smoke coming find a portion of the por

Swampy. A. Katons.

Address To THE DELEGATE.

The following address was then read to His Excellency by one of the larger bys:

May it please Your Excellency:

The staff and pupp this institution, highly honored by your presence here to day, beg to present by your presence here to day, beg to present by your presence here to day, beg to present it hanks and of their profound respects. The dutiful reverence and love we can be a supple of the day and beloved Father, the Pope, receive to day a new impulse. Your Excellency's visit to our humble school is a special proof of the unremitting zeal of the saintly Pontiff for the welfare of all the children of his flock. Hed your Excellency not inherited the love and charity of our Holy father for the poor children of all nations, you would not have laid aside your numerous and imperious occupations to procure us the consolation we heartily anticipated and that we now enjoy. The present occasion will stand foremost among the many festivals of our dear industrial school. And when in after years our thoughts will revert to the days spent here Your Excellency's fatherly visit will be fondly and gratefully remembered. To complete the happiness of this memorable day, we humbly solicit your blessing for the success of the school, for our dear parents, and especially for your grateful and respectful children here present.

THE REPLY.

In replying to the address His Excellency

In the meantime the firemen were fighting with might and main against hopeless odds. The fire had worked its way through the roof into the apartments occupied by the Sisters, and was making rapid progress. About a quarter after 4 a telephone messaxe was sent to the central fire station, Hamilton, ask ing for assistance, and arrangements were made at once to have a special car run out from Hamilton. Two thousand feet of hose was loaded on to the car, and Chief Aitchison and half a dozen men started for the scene of the fire. It was after 5 o'clock, however, before they arrived, and by this time the main building was a mass of ruins, the morth half and the main building was a mass of ruins, the roof having fallen in a few minutes before. Two more lines of hose were laid from the hydrant near the old cotton mills, and Chief Aitchison directed his attention to the chapel, the only part of the building which the fire had not reached. The pressure, although still weak, was better than at the start, and by hard work and the use of plenty of water the firemen were successful in saving the sacred edifice which alone cost in the neighborhood of \$9,000. It was after 7 o'clock before the fiames had spent their fury, and the fire began to die out, and then all that remained of the large building were the four walls and the chapel, which is situated at the northwest corner.

When it became generally known how serious the fire was all the shops and factories in the town closed down, and three-quarters of the population turned out to assist the firemen. One of bae hardest workers of all was five. J. H. Hazewood, pastor of the Methodist church. He was on the scene almost as soon as the firemen, and immediately puiled off his coad and assisted in gotting the inementant, of this city, and he firemen. He not only kept the foundation, and ferrowards in carrying out furniture. Alfred Rogers coal merchant, of this city, and he had an afterward in the second of the building. Thanks to the general particle of the other workers. Town Co school, for our dear parents, and execution, or your grateful and respectful children here present.

THE RELY.

In replying to the address His Excellency told the children he had never thought they could be instructed so well. How glad would be the Father in God, the Vicar of the Lord Jesus Christ, the head of the Church, to hear that these children were so well educated! He asked that whether they had ever thought how well grace the Lord had granted them by eating them from their homes to this institution. He wished them often to recall to mind the great sacrifice made for their sakes who had left their homes and friends and banished all the pleasures of the world to take care of them. He urged them always to be faithful to their holy religion; and that when they were good Christians and thorough Catholies, and to be subject to ecclesiastical and civil authority. His Excellency gave the pupils the Fope's special blessing.

LITERARY NOTE.

It was in Father Finn's stories that the real

It was in Father Finn's stories that the real American Catholic boy was first found, and this led to that prince of story-tellers being cailed—and most appropriately—the "discoverer" of this particular youth. Add just as he was the first to paint his boy heroes in their true colors, and win for himself first place as their chronicler, so a story from his pen is the first illustrated Catholic juvenile to be published. This new story, which bears the title of His First and Last Appearance is destined, we thoroughly believe, to have an enormous sale, for the publishers, Benziger Brothers, have most liberally seconded Father Finn's efforts by bringing out the book in splendid style at the low price of one dollar. There are 29 full page and text illustrations by Charles Svendsen, the book is handsomely printed on good paper, and the binding is a very handsome one. The price has been made so low in the expectation of an enormous sale. You can get it from the CATHOLIC RECORD, London, Ont., or direct from the publishers.

ing.

Offers of accommodation were telephoned out from Hamilton. Ald. Nelligan sent word to the Mother Superior that accommodation could be found for fifteen or twenty people at the House of Refuge. The Sisters of St. Joseph of fered assistance, and numerous other similar offers were received. After consultation with Rev. Father Heenan, the Sister Superior decided to send the children into Hamilton, and they spent the night at St. Joseph's convent. They came in on a special electric car, which Manager Green placed at the disposal of the Sisters. they spent the children into Hamilton, and they spent the night at St. Joseph's convent. They came in on a special electric car, which Manager Green placed at the disposal of the Sisters.

Some cab loads of Nuns also came to the city, and the others found accomodation in the same chapel as his life-long foe.—Merriman.

with the inmates in the town and drill hals.

The House of Providence was founded twenty-two years ago by Rev. Father McNulty, whose statue stood in front of the building until it was torn away yesterday by the firemen. The main building was originally the home of the late James Coleman, exmayor of Dundas, and is situated on the crest of a high bill overlooking the town. It was afterwards used as a Methodist college, and 1875 passed into the hands of the Sisters. A few years afterwards a large wing was added at a cost of \$12,000. Later on the chapel, costing \$3.000, was built.

The Mother Superior says that the loss will

The North British Mercahuse company rice the \$10,000 risk on the building, and the Manchester company hold the \$2,000 on the contents.

The children are comfortably quartered at St. Joseph's convent. They had no coats, hats, shoes or stockings on when they arrived in the city, most of their clothing having been des troyed in the fire.

Several of the Sisters from Hamilton went coutthis morning to believe those who stayed

shoes or stockings on when they arrived in the city, most of their clothing having been des troyed in the fire.

Several of the Sisters from Hamilton went out this morning to believe those who stayed with the helples of people all night.

So far none of the old people suffered to any extent as a result of their thrilling experience.

Spectator, Oct. 5.

The Hamilton Morning Post opened a subscription list at its office Friday. Among the subscribers are the Bishop and the Right Rev, F. P. McKvay. Bishop of the Hondon, each subscribers are the Bishop and the Right Rev, Serbing \$100; Wm. Gibson, M. P., \$90.

Although no course of action has yet been decided upon in connection with the rebuilding of the House of Providence, the matter is receiving the attention of those in authority and will be decided at an early date, as it is desirable to get a new building under cover before the winter sets in. If not rebuilt in Dundas, the institution will certainly be re-established either in or close to this city, and will be a Hamilton institution. The Council which has the control, points out that the Providence owes Dundas nothing. For twenty years it has been spending \$20,000 or upwards a year in supplies, monthly in Dundas, but has an ever received aid from the municipality to anything more than a nominal extent. The money for its maintenance has been drawn from eight counties that constitute the diocesse of Hamilton. Some of those in authority are known to be favorably impressed with the idea one internal management for the sake of economy, but the House for Incurables to have of rebuilding here, and establishing in connection with the institution a purely non-sectarian home for Incurables, the need of which has been long felt, the two institutions to be under one internal management for the sake of economy, but the House for Incurables to have of all denominations, and to be a place where the city may send its old and infirm, who are not it subjects for the City Hospital, or it inmates for the House for Refuge.

Mayor

Hamilton, October 6, 1900. Ald. TenEyck, Chairman of Finance:

Ald. TenEyck, Chairman of Finance:

Dear Sir.—I would respectfully suggest your calling a special meeting of the Finance Committee, prior the Council meeting on Monday night, for the purpose of considering the propriety of making a grant to the House of Providence in view of the terrible loss suffered by the buning of the Home and a large portion of the meant and supplies.

The providence in view of the terrible loss suffered by the buning of the Home and a large portion of the meant and supplies.

The providence in view of the terrible loss suffered by the buning of the Home and a large portion of the meant and a large portion of the meant and large will appreciate the recognition of this on this occasion. I find that he Mayor's charity fund is liable to have a small surplus this year, and I am quite willing the Amyor's charity fund is liable to have a small surplus this year, and I am quite willing that and I trust that some of the committee may be able to consent to, say \$300 more being granted out of their appropriations. I would also suggest that your committee should consider the suggestion of encouraging the rebuilding of this institution in, on in the immediate neighborhood of Hamilton. I understand that their annual expenditure for supplies amounts to about \$25,009, and in addition to this benefit from such an institution can be encouraged to build an annex for incurables, and have the same run somewhat on the lines of St. Joseph's Hospital—open to all classes of citizens. A home for incurables is the only missing link in Hamilton's most excellent chain of charitable institutions, and every effort should be made to secure such an institution.

Yours very truly.

J. V. TEETZEL, MAYOR.

—Hamilton Times, Oct. 6.

The Feast of the Holy Rosary was celebrated at the cathedral. Sunday, by a solemn High Mass at 10:30. The celebrant was Father Lenhart, recently ordained Fathers Holden, and Donovan were deacon and sub-deacon respectively. The Bishop was present.

We regret to report that the Very Rev. Father Keough, V. G., Paris, is obliged to take a rest owing to serious sickness. It is to be hoped that his health will soon be restored.

OBITUARY.

MRS. THOS. PAYNE, JR., BUFFALO. sad surroundings was that everybody had escaped from the building without serious in escaped from the building without serious in escaped from the building without serious in with might and main against hopeless odds. The fire had worked its way through the roof into the apartments occupied by the Sisters, and was making rapid progress. About a quarter after 4 a telephone message was sent to the central fire station, Hamilton, ask ing for assistance, and arrangements were made at once to have a special car run out from Hamilton. Two thousand feet of hose was loaded ont ot he car, and Chief Altchison and half a dozen men started for the scene of the fire. It was after 5 o'clock, however, be for they arrived, and by this time the main building was a mass of ruins, the roof having fallen in a few minutes before. Two more lines of hose were laid from the hydrant near

The above has reference to the daughter-in law of Mr. Thomas Payne, carriage maker, a former resident of London. We had the pleas ure of knowing the deceased lady. She was an admirable woman, and the marks of esteem shown on the occasion of her death were mo deserved. We offer our sincere condolence to the husband and relatives. R. I. P.

the husband and relatives. R. I. P.

MRS. HARVEY, SIMCOE.

On the 3rd Oct. 1909. Mrs. Harvey, the oldest woman in the Simcoe parish, was called to her eternal, home. Deceased was eighty-seven years of age, was born in the county Tyrone. Ireland, and came with her husband to this country some sixty five years ago. They worked hard to make a home, and by industry and perseverance accumulates wife some five years ago. Mrs. Harvey preceded his district fortune, Mr. Harvey preceded his end by industry and perseverance accumulates wife some five years ago. Mrs. Harvey was a thoroughly religious woman, and even when the rehidish days regretted she could not go Mass. They were one of the first settlers in Sincoe parishlong before a Catholic church was built, and Mrs. Harvey often waiked to Simcoe, eight miles, to Mass, when Mass was celebrated in a private house or ball. Consequently God blessed her last days with all the sacraments and she seemed conscious of the pricest's presence.

Mrs. Harvey leaves one son and three daughters, to mourn her demise—Mrs. Forster, Mrs. Harvey leaves one son and three daughters, to mourn her demise—Mrs. Forster, Mrs. Harvey leaves one San and Mrs. On the old home, and Mrs. Dunn. The funeral took place on Saurday to St. Mary's church. Simcoe, where Mass was celebrated by the Rev. Father L'Heureux, thence to the cemetery, where the last remains of Mrs. Harvey were laid in their final resting place. Requirescal in pice!

THE PHILIPPINES.

A despatch coming through Paris from Luz on to Agoncillo. Aguinaldo's representative states that the Americans have recently met with severe losses. The details are as follows, but they may not be reliable.

Paris, Oct. 5—"in a battle fought at San Juan the Americans lest 180 men, the Filipinos 26, among them Lieut.-Col. Fidel, who was leading a bayonet attack, and who before dying cried:—"I die contented. I have done my duty. A cheer for the liberty of the Philippines.

pines.'
At Lanta Crus, in the island of Martindu-oue, the American garrison, comprising fifty que, the American garrison, comprising fifty-two men. hassurrendered to the Filipinos. Ar Pasig and Paranaque, a few miles from Manila, fighting is progressing with renewed ardour."

A PLEASING EVENT. Thos. Hussey Honored.

On Thursday of last week Mr. and Mrs. Thos. Hussey, of Ashfield township, were waited on by about two hundred residents of Huron, mostly from near the old homestead, and presented with an address previous to their departure for their new home near Owen Sound. Accompanying the address were two handsome fur coats, one for Mr. and one for Mrs. Hussey. The address was read and presentation made by Hugh McPhee, who appropriately aliuded to the good feeling that existed between neighbors in the town ship, and the kindliness of the host and hostess. As soon as this part of the programme was over Mr. and Mrs. Hussey started the amus ments for those present, and from that time until near day break pleasure ruled, and young and old enjoyed themselves. Vocal and instrumental mustic formed a good part of the evening's entertainment, and it may be said that rarely has violing given sweeter music than was heard that night. Several excellent solos were given by well known residents, and that they were appreciated the hearty applause testified. Twice between eve and morn supper was served, and those who have ever enjoyed the hospitality of the lost and hostess know that excellent repasts were given. During the night Mossrs McPhee, Joseph Griffin, D. McGillicuddy, Morgan Dalton and Jno, Griffin were cailed on to address the gathering. Each speakers introduced many incidents of past Ashfield life that showed by the worthy couple who were leaving them were so much loved. All who know them in township and town will wish Mr. and Mrs. Hussey all prosperity in their new home. The following is the address:

Dear Sir, —We, a few of your many friends and well-wishers in the township of Ashfield. Goderich Star.

town will wish Mr. and Mrs. Hussey all prosperity in their new home. The following is the address:

Dear Sir.—We, a few of your many friends and well-wishers in the township of Ashfield, learning with nesmail degree of regret that you and your ment of the township and its people. We are also aware that the social condition of your neighbors was at all times dear to you and the township and its people. We are also aware that the social condition of your neighbors was at all times dear to you and that your generous hand was always ready to help the needy. These mentions actions are well known to us, and we sincerely rust will redound to your adult of the township and its people. We are also aware that the social condition of your neighbors was at all times dear to you, and that your generous hand was always ready to help the needy. These meritorious actions are well known to us, and we sincerely rust will redound to your abundant fruit in after days.

As a small token of our esteem and regard be pleased to accept this fur coat, and we ardently hope that you may be long spared on well and happy in your new home.

Signed, H. MacPhee, Phillip Austin, J. E. Sullivan, Jerry Flynn, Morgan Dalton, W.

Signed, H. MacPhee, Phillip Austin, J. E. Sullivan, Jerry Flynn, Morgan Dalton, W. McCarty, J. Long, M. Dineen,
Ashfield, Sept. 21, 1900.

MARKET REPORTS. LONDON.

London, Oct. 11.—Grain, per cental—Wheat \$1.08 to \$1.10; oats. 70 to 75c; peas, 80 to \$1.00; buckwheat. \$1.00 to 75c; beas, 90 to \$1; barley, 76c to 75; oorn. 75 to 80c; rye, \$1.00; buckwheat. \$1.00 to \$1.20; beans, per bushel, \$1.25 to 81.00;
Farm Produce—Hay, new, \$7.00 to \$7.50; straw, per load, \$3.00 to \$3.50; straw, per ton \$6.00.

Live Stock—Live hogs, \$5.60 to \$5.75; pigs, pair, \$3 to \$5; export cattle, \$1.50 to \$5.

Dairy Produce—Eggs, fresh isid, per dozen, 16 to 17c; eggs, basket lots, 14 to 15c; butter, best rolls, 20 to 28c; butter, best crocks, 18 to 20c; butter, store lots, 16 to 17c; butter, creamery, 23 to 26c; cheese, pound, wholesale, 10 to 11c; cheese, pound, retail, 123 to 14c; honey, per pund, 123 to 15c; land, per pound, wholesale, 9 to 93c; lard, per pound, retail, 10 to 11c.
Poultry—Ducks, dressed per pair, 50c to 90c; spring chickens, (dressed) 55 to 75c; spring chickens, (dressed) 55 to 75c; spring chickens, (dressed) 55 to 75c; spring chickens, (dressed) 55 to 86; spring chickens, spr

carcass, 9c.; lam b, by the quarter, 9 to 11c.
TORONTO.

at 48c. west. Buckwheat firm, at 45c. west, and 47c. east

MONTREAL

MONTREA

Latest Live Stock Markets.

Latest Live Stock Markets.

TORONTO.

Toronto, Oct. 11.— The following is the range of quotations at Western cattle market this morning:

Cattle — Shippers, per cwt., \$4.12; to \$4.65; butcher choice, do., \$3.75 to \$4.25; butcher, inferior. \$2.56 to \$3.00; tslockers. ber cwt., \$2.00 to \$5.00; export butlis, per cwt., \$3.25 to \$4.00.

Sheep and lambs—Sheep, per cwt., \$3.25 to \$3.25; bucks, per cwt., \$2.75 to \$3.50; appring lambs, each, \$2.25 to \$3.25; bucks, per cwt., \$2.75 to \$3.500.

Mikers and Calves,—Cows, each, \$20 to \$45; calves, each, \$2 to \$7.50.

Hogs—Choics hogs, per cwt., \$6 to \$6.25; light hogs, per cwt., \$5.25 to \$5.50; heavy hogs, per cwt., \$2.50 to \$5.50; sows, \$3.00 to \$3.50; stags, \$2.00 to \$2.25.

asses, per c.w., \$5.25 to \$5.50; 80ws, \$3.00 to \$3.50; stags, \$2.00 to \$2.25.

East Buffalo, N. Y., Oct. 11. — Receipts—Cattle, \$4 cars; sheep and lambs, 5 cars; hogs, 17 cars. Shipments — Cattle, \$4 cars; hogs and lambs strong and higher; choice to extra natival mabs strong and higher; choice to extra natival mabs, \$5.20 to \$5.60; good to choice, \$5 to \$5.22; common to fair, \$4.25 to \$5.75; the period common to fair, \$4.25 to \$5.75; the period \$3.75 to \$4; compa, \$5.55 to \$5.75 Hogs—Heavy, \$5.70 to \$5.75; mixed, \$5.70; Yorkers, \$5.40 to \$5.60; pizs \$5.30 to \$5.40; grassers, \$5.25 to \$5.50; roughs, \$4.50 to \$5.; stags, \$3.75 to \$4.

Ah, my friend! what is there for us but to hold faster and firmer our faith in the goodness of God! The all which he allots to us or our friends is for the best—best for them, for us, for all. Let theology and hate and bigotry talk as they will: I for one, will hold fast to this. God is good; He is our Father. He knows what love is—what our hearts, sore and bereaved, long for. He will not leave us comfortles; for is He not Love?—J. G. Whittier, to Lydia Maria Child.

Springhill, Cumberland Co., N. S.

If you are troubled as any of these people, send your symptoms to DR. SPROULE, B. A., Graduate Dublin University, formerly Surgeon British Royal Naval Service. Exciling the property of the proper

FRIENDS_

ADVISED AGAINST

Sending to Dr. SPROULE for Treatment. Said he was a Humbug who would take People's Money and do no good.



DR. SPROULE, B. A.

Cobden, Ont., Sept, 8th, 1900 DEAR DR. SPROULE,-

DEAR DR. SPROULE,—
I received your very kind and welcome letter and am glad to say that I do not need any more treatment, for I feel just splendid. I am sure if you seen me now you would say that I looked splendid too, as every one who sees me says, and all the neighbors tell me how much better I look than before I took your treatment. I have not felt so well for years.

We live on a farm and I can now do all myown work, and take care of the baby too; and I never feel tired like before; I used to be tired all the time and sleepy. My pains and aches are all gone. My back does not ache now all, and I do not have any headaches. I have no trouble with catarrh in my head or no Bronchitis or no cough.

Oh I do feel grateful to you for what you have done and also for writing me as you did, have done and also for writing me as you did,

Oh I do feel grateful to you for what you have done and also for writing me as you did, for if you had not encouraged me I do not think I would have taken your treatment. The people around here thought that I was running a great risk in sending you money, and advised me not to try any one away from home. They said you were justlike the others, that take people's money and give no benefit in return, but how glad I am now that I did, not take their advice and I think God directed

not take their advice and I think God directed me to you.

I could not say too much in favour of your treatment and I would like you to use my name as a testimonial, as it will be a great pleasure for me to help any of my fellow beings. We should not live for ourselves only in this world, and from what you have done for me, I know and bileve that you can cure any case of catarrh. May God's blessing ever rest upon you, from your grateful triend,

MRS. JOHN COWIE.

Cobden, Ont.

Could Hardly Speak

Throat and Lung Inflamed—Ulcerated Ear - Caused Splitting Headache.

Mrs. Wilson's trouble was mainly in her head, throat and ears; but it was so severe as to weaken and pull down her entire system-and make it very difficult for her to control her

and make it very difficult for her to control her nerves.

Her throat was swollen and so badly diseased that it had affected the tongue and made speech at times almost impossible and always painful. Her voice also had become harsh and unnatural. About six years before, she had had a very bad ulcerated ear, which had not been properly treated and from which she had never fully recovered; so that whenever she went out in the cold, or whenever a draught of wind struck her, it sent a sharp and almost unbearable pain throughout her whole head. There was a constant disagreeable discharge of mucus from the head and nose, and this of course aggravated the trouble. Indeed the disease there made it impossible for her togo

she suffered for hours from a "splitting headache."
Mrs. Wilson took only one course of treatment from Dr. Sproule and some time after
wrote as follows:
DEAR DR. SPROULE.—In regard to your last
letter about my sending for more remedies, I
am glad to say that it will not be necessary. I
finished those I had some time ago and feel
better than for many years. I did feel a little
disappointed at first because they did not act
more quickly: but before I was finished I was
more than pleased with its cure. My friends
are telling me how much better I am looking
and how fat I am getting.
I never did like the thought of seeing my
name in public print, but I think it would be
very selfish of me to keep it to myself after all
the good I have derived from your treatment.
So use my name as you will and I shall be glad
to answer any letters of inquiry. May you be
long spared to carry on the good work that God
has given you to do.

Your sincere patient.

Your sincere patient,

MRS. WILLIAM WILSON 130 14th Ave., Vancouver, B. C.

Cured in Two Months

After Suffering for Years and Trying All Kinds of Patent Medicines and Local Doctors with no Permanent Benefit.

My Dear Doctor,—I know that you will be wondering about me. I have tried your medicine and proved it to be all right. I have been four years suffering with Catarrh in different ways. I used to be stopped up in my head with scales and mucous discharge, and some times my throat, could not use a handkerchief any more than twice, and I took cold easily and my head was stuffed up. I used to have headaches between the eyes, and my hearing was being affected, and my breath was offensive, and I tried many different medicines, and was not cured until I wrote to you. Dr. Sproule, and tried your medicines. I found relief after using them a few days and in a short time was cured, and to make a good job of it I used all your treatment which was sent, and the result is I am a well man and am willing to do anything toward advertising your wonderful treatment, I am willing to answer any questions or any letter with an addressed envelope, which will benefit others and you can use my name in any way, if you think it will do any good in directing others to where they can get cured.

Ever yours, ARNOLD D. ERNEST, Springhill, Cumberland Co., N. S.

VOLUME XXII.

The Catholic Record.

London, Saturday, October, 20, 1900. OUR PUBLIC MEN.

We have always a great respect and a great compassion for our public men. Beset on all sides by friends and enemies, rushed off to receptions and dinners-waited on and talked at by cranks of every variety, they are the most overworked and tired of mortals. The least we can do for them is not to accept an estimate of them from ward heelers and political cartoonists.

THE APOSTOLIC DELEGATE.

Monsignor Falconio is winning golden opinions for himself in the Prairie Province. There, as amongst us, he has seen for himself the virility of the Faith and the love and vener ation for the Church. And whils travel in this country of magnificen distances must be fatiguing, it mus also be consoling to him to know and feel that he is in the house of his chil dren. Just what is the dominant char acteristic of his personality w are not prepared to say. Talen he has and tact, as evidence by a long and successful diplo matic career, but perchance who attracts men of all classes and creeds his genial kindness. Whatever ma be the cause of his power and influence we are pleased to say that his name spoken with respect in all quarters by Catholics, of course, who venera him as the representative of the Ho Father and love him for himself ; ar by Protestants, who regard him as gentleman of the finest fibre.

SECRET SOCIETIES RESPON IBLE.

We think that Catholics have too long a time been addicted to silen on the question of Government patro age. That they do not receive an thing like what they are entitled to indisputable-and this is true of be political parties. Now this stateme may possibly be controverted by in viduals who have what they term good appointment, but the fact rema that Catholics have been and are criminated against in this matt They have, we confess, some mi berths in the civil service, but as gards the better positions they are most an unknown quantity. P ticians may bluster, but any amoun bluff and platform gush cannot s our eyes to the unjust treatment has been meted out to our co-relig

Now, we should like to ask, how our friends the large salaried offic get their " pull ?" How do they n ipulate the wily politician so as to ceive the fleshpots, whilst the Cath must content himself to be a menia to wander in the desert of polipromise. They certainly have s mysterious and all-powerful influ over the dispensers of governme

We know of one instance of a Co lic who, though competent in e way, and backed up by a C lic politician who had rend good service to his party, turned down because an Ore man wanted the job. The follow King William was duly installed the Catholic politician accepted the buff with due meekness and lapse silence. He had the chance of h to make a future. One word of p protest would have gained him fr not only from within the fold but fair minded Protestants, but he ferred silence to fight.

We have no hesitation in asc the condition of affairs largely Masonic and Orange organiza that work systematically and un to exclude Catholics from all imp offices. The average Protestant ber of the community who is l for a position or for promotion himself of their tremendous infl He joins as many as his means low, and when he applies for the "brothers" are to a man him. The gentleman who do the political plums never dre spurning that application. H much afraid of the "secret s vote to do it. He may possibly his inability to act otherwise, b the good of the party depend not antagonizing the brothe Rather Reverend Patriarch