

The Catholic Record.

"Christianus ubi nomen est, Catholicus vero Cognomen."—(Christian is my name, but Catholic my surname).—St. Pacian, 4th Century.

VOLUME XXII.

LONDON, ONTARIO, SATURDAY, OCTOBER 13, 1900.

NO. 1447.

The Catholic Record.

London, Saturday, October, 13, 1900.

SAMPLE CAMPAIGN DOCUMENTS.

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 McKuley 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 Philippines, 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, Rom, 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 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 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 naturalism of immaturity and ignorance storming the very strongholds of credulity and darkest ignorance through the medium of half-baked fiction was undreamed of by the literati of forty years ago. Perhaps he is now reading the latest effusion of Miss Corelli. This "gifted authoress," of sylvan-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 grown-ups with a fondness for thrilling situations and patent medicine English — are putting good coin into Marie's coffers. One of the sweetly unconscious things about her is that she takes herself so seriously. She is the self-appointed guardian of things in general, and reckons little whether her claim be 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 Catholic 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 toll 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 take 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."

CARDINAL GIBBONS ON GODLESS 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 of souls that are straying away from 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 present century, how many of them shall we find ranked among the most bitter and unrelenting enemies of the Church?

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 Kendrick of Baltimore, a man of incapable 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 indifference that they profess religion, although they admit their parents were Catholics.

The great question is, whence arises these defections from the faith? The cause is very easily explained. The child's early Christian education is neglected by his parents. He is sent to a school where his religion is ignored or held up to ridicule, and ridicule 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 brought against his faith; and the charges are so often repeated that he believes them to be true. He is ignorant 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 schools must be established and 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 passing 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 school scarcely deserves the name." Far be it from me to question the sincerity or to underrate the zeal of those who are the patrons of a purely secular education. The system which they espouse, however, does not go far enough.

We want our children to receive an education which will make them not only learned, but pious men. We want them to be not only men of the 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, "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. "Whoever," 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 pious imperceptibly reacts on the parents. When St. 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 catechizing the children whom he assembled in the 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 abandoned 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 contemplating 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 masterpieces. 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 admiration.

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 CONVERSION.

From Our Young People.

Years ago there lived in Paris 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 prayed unceasingly that the grace of conversion might be vouchsafed to a soul so dear to them. Among the few that frequented the colonel'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.

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 see a priest.

At first the officer listened to the request with undisguised coldness, he pleaded his inability to execute such a commission, as he himself was not a practical Catholic—indeed, he feared he had quite lost his faith. Not discouraged by these excuses the two ladies besought him more earnestly and with tears, assuring him that this was their last resource. Unable to withstand any longer such an appeal 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 preliminary remarks the old officer summed up courage.

"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 confession!"

"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 me."

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 whose 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 to me."

"You don't mean this very minute?"

We are in too great a hurry. Besides, I am not prepared."

"It will not take long," said the abbe, encouragingly. "I will prepare you." And, confessions—he pointed to a prie dieu.

The soldier somewhat reluctantly knelt down. The good priest helped him to examine his conscience, excited his contrition, and he soon rose from his knees another man. He warmly thanked the Abbe S—, who prepared to set out at once for the house of the colonel. In the exuberance of his joy the convert also hastened to the Rue du Bac, and reached the sick bed before the priest.

"The Abbe S— is coming," he said, "Ah, my dear friend, after confession will you tell me how happy you feel?"

That evening the dying man was reconciled to God. He lived a few days and expired in the most comely sentiments of repentance and gratitude for the supreme grace of the last hour.

THE EVOLUTION OF A SCOFFER.

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 follows 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 himself by laughing at the Catholic ceremonies, and what he termed the 'monkeys' of the priest at the altar. On the occasion of the dedication of the little church, the young man was present, out of mere curiosity. Bishop Watterson officiated and preached with his usualunction and eloquence 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 church on the train, he took in good 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 ceremonial or of Catholic doctrine, and said he would be glad to learn something about them. The priest gave him a concise statement of Catholic belief and practice, and in the conversation 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 to ill health, was obliged to leave Columbus, where he had a charge in addition to the country mission, and thus lost sight of his young friend for several months. Shortly after his return he observed him at Mass one morning, and in the interview which followed the priest learned with pleasure that the young man was ready for baptism. He also informed his clerical friend that he wished to become a priest, but the priest laughingly told him he had better wait until he was a Catholic.

"However, after being received into the Church, his desire was still strong, and in due course of time he was adopted as a seminarian by the Bishop of Fort Wayne. He made his theological studies at St. Charles Seminary, in Maryland, St. Viator's Illinois, and at St. Mary's, Cincinnati, at which latter place he was ordained about five years ago. Upon the occasion of his ordination, his clerical friend and the old gentleman who had been his sponsor at baptism were present and were the first to receive his blessing.

"To day a handsome church and school are monuments to the zeal of the young man who once laughed at the ceremonies of the little country church of St. Joseph in Licking county. The subject of this brief sketch is the Rev. Robert J. Pratt, now the estimable rector of the new St. Bernard's church, and the priest who in the providence of God was instrumental in bringing him into the true fold is Rev. D. A. Clarke, of Holy Family Church, Columbus, who delivered the dedicatory sermon."

A NEWMAN INCIDENT.

In The Church Times, a correspondent quoted the following passage from a letter he has received about John Henry Newman's visit to Littlemore in 1868: "A. B. built a house in Littlemore in order to be near Newman, and lived on there after his succession. When Newman once more came back in June, 1868, C. D., the older servant of A. B., saw him leaning over the churchyard gate in tears, and begged him to go and see his master. Newman refused at first but at last consented. The two old men threw their arms around each other and neither

could speak for tears. A. B.'s wife described the whole scene to my informant, and showed her the spot where the two men sat under an ancient tree and talked long about old days."

BLOCKHEADED BIGOTS.

We clip the following from a Pittsburgh paper:

"The Western Pennsylvania penitentiary officials presented the Madonna gallery of the Mt. Mercy convent, Oakland, with a fine engraving of the Leonard de Vinci representation of the Madonna and Child, also pictures representing the Way of the Cross and the Crucifixion. At a recent meeting of the penitentiary officials it was decided to do away 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 historical event that ever took place on this earth—the Crucifixion—should be considered a sectarian picture, is not stated by these Smart Ales of the penitentiary. According to these sots 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 privileged while a picture of the Blessed Virgin, the incarnation of purity and holiness and the Mother of the Redeemer of the world, is barred out. The former is not sectarian; the latter, according to these 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 which the picture of his crucified Saviour is a constant reminder, inspires hope in his desolate heart and resolutions of amendment of life. But this book of meditations with its reforming and hope-giving influence must be removed from the heart-hungry 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 it. 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 a talented educator, somewhat top-heavy with a sense of his own importance. He lifted the college curtains to the light of the nineteenth century, and introduced the Harvard faculty to modern methods and ideas. His reforms excited first the indignation and then the admiration of the sleepy self-worshippers of Massachusetts, and concluding that anyone who knew more than they did themselves must be a sort of demi God, they formed an Eliot cult, which is sandwiched between readings of Browning and Ibsen. As for Eliot, he has been so affected by this incense from the Back Bay that he imagines himself a Grand Lama of education, whose words must be accepted as oracles from infallible authority.

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, but he never probed the real evil—the cancer that is eating the heart out of Harvard and some other American universities—educational lip service on the part of the student body. The average student goes to Harvard or Yale because it is fashionable, because his father wants him to be a college graduate, and is able to stand the expense. He has a "good time," as he calls it, spends money, glances superficially at his lessons, attends his classes with more or less irregularity, and "crams" for examinations. The "tutoring" or "cramming" is a recognized college trade, by which poor students, who are really in earnest, make a living, and enable their well-to-do associates to devote their time to recreation, if not to dissipation. As a result of this system the ordinary college graduate is disgracefully deficient in his knowledge of the American language, and is often surpassed in its 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 when he said, at the commencement of St. Francis Xavier's college, in Carnegie Music hall, "that not one of the graduates of Harvard, if given the themes handled by the young

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 idiotic secret societies with the sons of millionaires. Conscientious study is bound to tell in superior equipment for the duties of life, for useful knowledge 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 to 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 CATHOLIC 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 revelation.

A semi intellectual grimace 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 disdain ordinary common food. Oh, no! "The Catholic paper" is not good enough for his pampered appetite, his dilettante 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 apprentice. It may be the causality 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 intelligence.

It doesn't give his brain the right kind of exercise. His rudimentary cerebrum is not titillated 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 improve!

Some of its articles, at least, might be printed in monosyllables. It might clip more instances of railway accidents, fires, poisoning trials and slashing affrays from the immaculate dailies!

Why write so much of Catholic rights, Catholic morality, Catholic education, Catholic faith? Why not dubious partisan politics? Why look to Catholic papers when the dailies "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 intelligence outside of the price of groceries or the state market; who knows of nothing beyond bread-winning and low politics; who has the rables 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 weak sophistry—these are the class of 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 comparatively little effort to make all these contribute 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 we 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 with a 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 aid.—Messenger of the Sacred Heart.

THE CATHOLIC RECORD

AURELIA; OR, THE JEWS OF CAPEA GATE

CHAPTER XXII.—CONTINUED.

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

"This, my dear Gargus, 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 do in the case of the Vestal's case. But," added this mysterious man, "we have now reached the important point of this conversation. Let us recapitulate: Domitian has already put to death on account of Christianity, Flavius Clemens and Domitian, and besides many who were not his kindred. What members of the imperial family remain that have been spared by his cruelty?"

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

"Aurelia," remarked Gargus, "has already appeared before the city prefect, who charged her to give up Christianity. From Aurelia, 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 island of Pandataria."

"I believe Domitian will never dare to attempt anything against her or the island of Pandataria. . . You can affirm most positively to them, Domitian has resolved to punish their boldness, and no consideration of family ties will stop him. . . Yourself, my dear Gargus, are threatened with an early prosecution. . . and at this very time I would not give four sesterterti for your life."

"So much the better," remarked Gargus with a calmness that won his companion's admiration. "I have told you that I aspire only to the glory of my brethren who have died for the name of Christ. . . the more so since I must impart to them the grave news you have told me. . . Anyhow, don't expect that the young Caesars, Vespasian and Domitian 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 Gargus, bowing to his companion, hastened away. The unknown remained alone, absorbed in his perplexing thoughts. "What shall we do," he soliloquized, rising from his seat. "If these two men fail me? . . . 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-day?"

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, 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 louder: "Brethren and Senate!"

The door was promptly and noiselessly opened. "I am expected, am I not?" said the 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 room, where a few men were assembled, who he explained: "Ah! here is Parthenius at last!"

"Parthenius, the news is serious. . . we must decide how to act. . . Here I see these tablets have taken last night from under Domitian's pillow. . . The speaker was a deformed and hideous 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 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 Vespasian, but she had sanctified this legitimate affection by showing herself ready to sacrifice it to God. . . 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 encouraging 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 she frequently conversed on this subject with Cecilia, whom she called sister, and who, conforming to her desires and orders, gave her the same sweet name."

death. . . This is why we look with pity on life and all its joys, even to the highest! . . . But tell me, my dear Gargus, how did you conceive this hope of which you speak? . . . What made you become a Christian, you the wealthy designator of the supreme chief of Venus Libitina's agents?"

"It was a miracle," replied Gargus, "a miracle which passed my understanding. . . You said just now that it was I who saved the Grand Vestal! No! it was the God of the Christians!"

"A miracle, Gargus. . . What you are a Christian because you have seen what you call a miracle? . . . But there is a man in Rome who has been performing miracles long since."

"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 suddenly from the crowd, he led to Pozzonia, where his disciples, Damas, affirms that he saw him at the very hour he should have still been in Rome?"

"Well," inquired Gargus, "if Apollonius of Thyana has performed those miracles, what do you think of Domitian's belief 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 about, that they should be held in greater faith?"

"But," replied Gargus, "you have seen one and you may judge for yourself."

"What do you mean?" asked the unknown.

"What!" said Gargus, "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 into the boiling oil? . . . Did you not see that apostle of Christ rejoice in the midst of this fearful ordeal, and come out unharmed? . . . Is that miracle not great enough which was witnessed by the whole Roman people? . . . What do you think of it?"

Gargus alluded to the glorious triumph of St. John the Evangelist, which the Catholic Church celebrates on the 6th of May. . . But, beside 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 Gargus' question: "Magic! my friend. . . pure witchcraft!"

"Well," said Gargus, "your Apollonius of Thyana who is said to be a great magician, may try it. . . and if he succeeds. . . But," he added, "this is 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 young Caesars, Vespasian and Domitian 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 Gargus, bowing to his companion, hastened away. The unknown remained alone, absorbed in his perplexing thoughts. "What shall we do," he soliloquized, rising from his seat. "If these two men fail me? . . . 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-day?"

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, 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 louder: "Brethren and Senate!"

The door was promptly and noiselessly opened. "I am expected, am I not?" said the 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 room, where a few men were assembled, who he explained: "Ah! here is Parthenius at last!"

"Parthenius, the news is serious. . . we must decide how to act. . . Here I see these tablets have taken last night from under Domitian's pillow. . . The speaker was a deformed and hideous creature who had sprung forward to welcome Parthenius. . . In other words, it was Hirsutus, the emperor's dwarf, and most implacable enemy."

to devote a sufficient portion of her income 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 desires in her private life, for the enjoyment and secret vanity of the pompous exigencies to which she must submit in public. . . Thus, she taught herself, her numerous slaves, had remained with her, but she who was in their sickness, and provided with solicitude for all their wants. . . They were frequently the anxieties of her charitable intentions, in which she was aided, however, by the secret and frequent aid of ever, principally by Cecilia and Gargus, when the persecution broke out suddenly, when Domitian determined to wage against the Jews so long designated to his vengeance."

The first persecution was due to the necessity 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 causes of the second persecution. . . Domitian, after his many crimes, covered with the blood of the most illustrious citizens, could not 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 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 extreme measures to prevent the realization of the fate predicted by the Chaldean philosophers, and of the approach of which he had a presentiment."

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 related in his acts of cruelty, hoping to pacify his public mind, but it had no effect, and the warnings of his approaching fall continued more frequent and explicit. . . He then gave full way 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."

At last, shut up in his palace, like a wild beast in his lair, and roaring with powerless fury, he remembered the prophecy that the Jews would become masters of all things, and he persuaded himself that the danger lay within his own kindred. . . He resolved, therefore, notwithstanding his former fear of the powerful God of the Christians, to proceed against his relations, in whom he centered all his apprehensions; for, if the standard of their refusal to witness the murder of the emperor, he had issued against the Christians."

Flavius Clemens was put to death, and his wife Flavia Domitilla, was banished, but Domitian attempted nothing against the young Caesars and Anrelia, notwithstanding the danger lay within his own kindred. . . He resolved, therefore, notwithstanding his former fear of the powerful God of the Christians, to proceed against his relations, in whom he centered all his apprehensions; for, if the standard of their refusal to witness the murder of the emperor, he had issued against the Christians."

Flavius Clemens was put to death, and his wife Flavia Domitilla, was banished, but Domitian attempted nothing against the young Caesars and Anrelia, notwithstanding the danger lay within his own kindred. . . He resolved, therefore, notwithstanding his former fear of the powerful God of the Christians, to proceed against his relations, in whom he centered all his apprehensions; for, if the standard of their refusal to witness the murder of the emperor, he had issued against the Christians."

Flavius Clemens was put to death, and his wife Flavia Domitilla, was banished, but Domitian attempted nothing against the young Caesars and Anrelia, notwithstanding the danger lay within his own kindred. . . He resolved, therefore, notwithstanding his former fear of the powerful God of the Christians, to proceed against his relations, in whom he centered all his apprehensions; for, if the standard of their refusal to witness the murder of the emperor, he had issued against the Christians."

Flavius Clemens was put to death, and his wife Flavia Domitilla, was banished, but Domitian attempted nothing against the young Caesars and Anrelia, notwithstanding the danger lay within his own kindred. . . He resolved, therefore, notwithstanding his former fear of the powerful God of the Christians, to proceed against his relations, in whom he centered all his apprehensions; for, if the standard of their refusal to witness the murder of the emperor, he had issued against the Christians."

Flavius Clemens was put to death, and his wife Flavia Domitilla, was banished, but Domitian attempted nothing against the young Caesars and Anrelia, notwithstanding the danger lay within his own kindred. . . He resolved, therefore, notwithstanding his former fear of the powerful God of the Christians, to proceed against his relations, in whom he centered all his apprehensions; for, if the standard of their refusal to witness the murder of the emperor, he had issued against the Christians."

Flavius Clemens was put to death, and his wife Flavia Domitilla, was banished, but Domitian attempted nothing against the young Caesars and Anrelia, notwithstanding the danger lay within his own kindred. . . He resolved, therefore, notwithstanding his former fear of the powerful God of the Christians, to proceed against his relations, in whom he centered all his apprehensions; for, if the standard of their refusal to witness the murder of the emperor, he had issued against the Christians."

Flavius Clemens was put to death, and his wife Flavia Domitilla, was banished, but Domitian attempted nothing against the young Caesars and Anrelia, notwithstanding the danger lay within his own kindred. . . He resolved, therefore, notwithstanding his former fear of the powerful God of the Christians, to proceed against his relations, in whom he centered all his apprehensions; for, if the standard of their refusal to witness the murder of the emperor, he had issued against the Christians."

Flavius Clemens was put to death, and his wife Flavia Domitilla, was banished, but Domitian attempted nothing against the young Caesars and Anrelia, notwithstanding the danger lay within his own kindred. . . He resolved, therefore, notwithstanding his former fear of the powerful God of the Christians, to proceed against his relations, in whom he centered all his apprehensions; for, if the standard of their refusal to witness the murder of the emperor, he had issued against the Christians."

Flavius Clemens was put to death, and his wife Flavia Domitilla, was banished, but Domitian attempted nothing against the young Caesars and Anrelia, notwithstanding the danger lay within his own kindred. . . He resolved, therefore, notwithstanding his former fear of the powerful God of the Christians, to proceed against his relations, in whom he centered all his apprehensions; for, if the standard of their refusal to witness the murder of the emperor, he had issued against the Christians."

Flavius Clemens was put to death, and his wife Flavia Domitilla, was banished, but Domitian attempted nothing against the young Caesars and Anrelia, notwithstanding the danger lay within his own kindred. . . He resolved, therefore, notwithstanding his former fear of the powerful God of the Christians, to proceed against his relations, in whom he centered all his apprehensions; for, if the standard of their refusal to witness the murder of the emperor, he had issued against the Christians."

Flavius Clemens was put to death, and his wife Flavia Domitilla, was banished, but Domitian attempted nothing against the young Caesars and Anrelia, notwithstanding the danger lay within his own kindred. . . He resolved, therefore, notwithstanding his former fear of the powerful God of the Christians, to proceed against his relations, in whom he centered all his apprehensions; for, if the standard of their refusal to witness the murder of the emperor, he had issued against the Christians."

Flavius Clemens was put to death, and his wife Flavia Domitilla, was banished, but Domitian attempted nothing against the young Caesars and Anrelia, notwithstanding the danger lay within his own kindred. . . He resolved, therefore, notwithstanding his former fear of the powerful God of the Christians, to proceed against his relations, in whom he centered all his apprehensions; for, if the standard of their refusal to witness the murder of the emperor, he had issued against the Christians."

Flavius Clemens was put to death, and his wife Flavia Domitilla, was banished, but Domitian attempted nothing against the young Caesars and Anrelia, notwithstanding the danger lay within his own kindred. . . He resolved, therefore, notwithstanding his former fear of the powerful God of the Christians, to proceed against his relations, in whom he centered all his apprehensions; for, if the standard of their refusal to witness the murder of the emperor, he had issued against the Christians."

Flavius Clemens was put to death, and his wife Flavia Domitilla, was banished, but Domitian attempted nothing against the young Caesars and Anrelia, notwithstanding the danger lay within his own kindred. . . He resolved, therefore, notwithstanding his former fear of the powerful God of the Christians, to proceed against his relations, in whom he centered all his apprehensions; for, if the standard of their refusal to witness the murder of the emperor, he had issued against the Christians."

These preliminaries settled, the conspirators separated after swearing to each other fidelity to the cause they had embraced. . . 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 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 wrapped concealed the dagger with which he was to strike the tyrant."

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 aruspice, and the latter having predicted that some great change was preparing, he had him put to death."

Sometimes after this, he tried to pull out a small wart he had on his forehead. . . On the eighth 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 he 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 he had predicted to attempt upon his person. . . But at this moment Parthenius came in to tell him that a man who had important news to communicate, 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 the emperor, and then, 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 the plot against his life, and had listened to the confessions of the conspirators. . . Saying this, he handed Domitian a long list which the latter seized hastily, and commenced to read."

The time had come. Stephanus drew himself up, and with a single glance, surveyed rapidly the whole apartment. . . He saw no one except Hirsutus, who was rolling on the floor, playing with a little dog, and exchanged a look of intelligence with him. . . Then his eyes fell on a man with a violent anxiety. . . Did remorse stay his hand, or was he studying where to strike?"

The emperor had thrown himself upon a seat, and leaning forward with his eyes fixed on 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 do little harm. . . 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 he moved 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 place behind the emperor, and made a sign to Stephanus, who laid his hand on the dagger held in his left hand, but he still waited for some movement of Domitian that would give the opportunity to strike."

At last the emperor got to the end of the long list of names, and he was in the habit of resting his head on his hand, 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 pain, he sprang to the bed. . . But as he pulled it out, the scabbard, the hilt only remained in his hand; the blade had been broken off. . . Hirsutus laughed aloud, and, pointing to the hideous face at his master, pointed to the closed doors."

The emperor understood that he had been betrayed, and that he was lost! . . . Then commenced a fearful struggle between the wounded man and the intellect, which each other, and rolled upon the floor, Stephanus striking repeated blows; and Domitian trying to wrest the dagger from his adversary's hand and to gouge his eyes, whilst he called in vain to his pretors. . . His hands labored to open the door but he found that the other conspirators waited, and the struggle was soon ended. . . Seven daggers buried in Domitian's breast, made him a corpse!"

Meanwhile, the pretors were bursting through the 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 pretors immediately hastened to court Rome in search of a leader who could help them to avenge the master they regretted."

But they could find nothing but indifference 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 portraits of Domitian in the temples, and wherever the people had hitherto bent the knee as before the images of a god. . . His name was erased from the public monuments and triumphal inscriptions. . . 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. . . This was Flavia Domitilla, the 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 nurse."

Phyllis wrapped the body in a shroud, and aided by some hired vespillo, had

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 virtues and the veneration in which they were held in Rome, protected them during the fearful persecution of the Christians which happened under the Emperor Trajan. . . Their friendship for Olinthus, Cecilia and Gargus also preserved these young people from harm. . . Such, at least, is the natural inference we must draw from the silence of history concerning them."

Clemens, the holy pontiff, one of the most illustrious successors of the apostle, was put to death during Trajan's persecution, in the year of our Lord, 100. . . Marcus Regulus did not succeed in the realization of his ambitious dreams. . . He lost favor under Nerva and his successor Trajan, but contented himself with enjoying in peace and retirement his immense fortune. . . He died of a natural death at a very advanced age."

The reader, no doubt, will wish to know something of Entrapelle's fate. . . He was not made a senator. . . In this matter we are indebted to a claim of losing the hope which had been the dream of his life? . . . History remains silent on this point. . . It often throws a shadow upon the end of those it had surprised with its light, and the obscurity of their grave."

THE END. LOYALTY TO THE CHURCH. From a London contemporary we learn that the Catholic young men's 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 Catholics, clerical and lay, in the kingdom. . . This is one of the most important Catholic societies in England, and the meeting has attracted very general attention. . . Important papers were read and discussed at the different meetings, on various subjects, but our attention has been particularly attracted by the admirable paper, which was presented, Cardinal Vaughan, who was compelled to be absent on account of illness."

His letter was all the more interesting to us because his theme has long been a favorite one with us—loyalty to the Church. . . "Pray express to the 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 disastrous effects of such association upon Catholic young men, and we feel that we can not too earnestly warn our people against this dangerous, seductive and threatening evil."

The sketch of Lady Burton which appears in the October number of the Catholic 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 moral gifts in her that went to make up the finest type of womanhood. . . "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 Wourdur. . . We see also the courage, the fighting instincts, and the daredevilry 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 fighting for his king. . . She herself has left on record her deep sympathy, moved, when travelling in Jerusalem, to hear some English sailors singing the national songs. . . "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 ancient faith; a loyalty that never left her, that ruled her whole life, and that 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 mortals 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 consolation in repugnance in one's mind in associating the exalted 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 some not familiar with the history of one of his literary works, his nature must have been streaked through with a deep vein of sensuality, ill disguised by his fine artistic talents, and rather

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 he would of any human institution. . . The secular press, therefore, must be uncatholic, 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 injured by it. . . It creates an atmosphere of irreverent levity and of indifference to religion. . . Unfortunately, many of our laity are not sufficiently instructed in the principles of their religion to be able to meet and resist the arguments which are put forward in favor of the invidious 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 consequences is a more or less widespread lack of interest 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 their 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 are indebted to a claim of losing the hope which had been the dream of his life?"

History remains silent on this point. . . It often throws a shadow upon the end of those it had surprised with its light, and the obscurity of their grave."

THE END. LOYALTY TO THE CHURCH. From a London contemporary we learn that the Catholic young men's 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 Catholics, clerical and lay, in the kingdom. . . This is one of the most important Catholic societies in England, and the meeting has attracted very general attention. . . Important papers were read and discussed at the different meetings, on various subjects, but our attention has been particularly attracted by the admirable paper, which was presented, Cardinal Vaughan, who was compelled to be absent on account of illness."

His letter was all the more interesting to us because his theme has long been a favorite one with us—loyalty to the Church. . . "Pray express to the 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 disastrous effects of such association upon Catholic young men, and we feel that we can not too earnestly warn our people against this dangerous, seductive and threatening evil."

The sketch of Lady Burton which appears in the October number of the Catholic 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 moral gifts in her that went to make up the finest type of womanhood. . . "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 Wourdur. . . We see also the courage, the fighting instincts, and the daredevilry 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 fighting for his king. . . She herself has left on record her deep sympathy, moved, when travelling in Jerusalem, to hear some English sailors singing the national songs. . . "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 ancient faith; a loyalty that never left her, that ruled her whole life, and that 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 mortals 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 consolation in repugnance in one's mind in associating the exalted 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 some not familiar with the history of one of his literary works, his nature must have been streaked through with a deep vein of sensuality, ill disguised by his fine artistic talents, and rather

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 he would of any human institution. . . The secular press, therefore, must be uncatholic, 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 injured by it. . . It creates an atmosphere of irreverent levity and of indifference to religion. . . Unfortunately, many of our laity are not sufficiently instructed in the principles of their religion to be able to meet and resist the arguments which are put forward in favor of the invidious 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 consequences is a more or less widespread lack of interest 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 their 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 are indebted to a claim of losing the hope which had been the dream of his life?"

History remains silent on this point. . . It often throws a shadow upon the end of those it had surprised with its light, and the obscurity of their grave."

THE END. LOYALTY TO THE CHURCH. From a London contemporary we learn that the Catholic young men's 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 Catholics, clerical and lay, in the kingdom. . . This is one of the most important Catholic societies in England, and the meeting has attracted very general attention. . . Important papers were read and discussed at the different meetings, on various subjects, but our attention has been particularly attracted by the admirable paper, which was presented, Cardinal Vaughan, who was compelled to be absent on account of illness."

His letter was all the more interesting to us because his theme has long been a favorite one with us—loyalty to the Church. . . "Pray express to the 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 disastrous effects of such association upon Catholic young men, and we feel that we can not too earnestly warn our people against this dangerous, seductive and threatening evil."

The sketch of Lady Burton which appears in the October number of the Catholic 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 moral gifts in her that went to make up the finest type of womanhood. . . "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 Wourdur. . . We see also the courage, the fighting instincts, and the daredevilry 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 fighting for his king. . . She herself has left on record her deep sympathy, moved, when travelling in Jerusalem, to hear some English sailors singing the national songs. . . "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 ancient faith; a loyalty that never left her, that ruled her whole life, and that 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 mortals 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 consolation in repugnance in one's mind in associating the exalted delicacy

emphasized by the masculine arrogance 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 Burto's staunch adherence to the Catholic standard of a woman's devotion to her husband, there is behind her the whole weight of English tradition 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, "I would 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 "Idylls of the King," and the pathetic efforts of poor Eald to serve her churlish 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 Hibernating He Enters a Convent and is Regarded as the Model of the Community—Cruelty 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—a Philippine Friar.

Looking over the petitions to the Holy See, placed as an appendix to the decrees of the Second Plenary 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, Philip of Jesus. 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 convent 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 of these islands.

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 supplemented the mother's tears and entreated, and at length won the day. Philip, to the joy of his parents, announced his determination to enter the Franciscan Novitiate at Puebla, there to expiate 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 unctious that he could gain heaven with much less sacrifice, he returned after a few months to the parental 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 resolve: "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 austerities, 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 reeking the pain that it would inflict on even the pious of the world, that Philip of Jesus' great longing, the end of all his prayers, was that he might be permitted to lay down his life for Christ.

Hungering for a sight of their son, they go, this pious, grateful couple, to the commissary general of the Province of New Spain, then sojourning in the capital, to beg that Philip may be granted permission to return at least for a visit to Mexico. Their request is granted, but this granting procured

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 coincidence, the St. Philip, bound from the now far-famed Cavite to Acapulco, 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 comfort of the afflicted, the gentle corrector of the rough sailors, whose fears and anger would find expression in oaths 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, shone out a large cross about the size that the Japanese are wont to use in executing criminals. First it appeared white, then changed to 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 marvel 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 bride.

Scarcely had they landed when they discovered how perfidious was the promise of hospitality and assistance held 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 Talcossama with a pretext for ordering the arrest and execution of all the Franciscans in the convents 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 his. These courageous words decided his fate. He had trembled lest the crown of martyrdom might escape his grasp. His face beamed with joy when the decision of the military governor 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 the choir the Vespers of the day, the well-known summons came. Fray Pedro Bautista, the superior of the convent, taking the large crucifix from the altar for a standard, led his companions to the chapel of the Blessed Sacrament to kneel's few moments in prayer. There, their joy and gratitude found expression in the solemn chanting of the "Te Deum" and the liturgical commemoration of St. Francis, and when they passed without the gates of their beloved convent to greet where they found Franciscans from their eleven other convents 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 disgrace 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, Gionosko, 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 missionary, who on receiving them, raised his eyes to heaven and exclaimed: "I offer You, O my God, these first fruits of the Church in Japan."

This barbarous ceremony accomplished, our martyrs entered on that mouth of long and painful traveling which was to end at the hill of Nagasaki.

At the summit of the hill, already filled by an immense crowd of spectators, 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 distinguished the voice of Philip of Jesus repeating with outstretched hands:

"Hall, precious cross, on which the Redeemer of the world died for me! O blessed sea-faring, O fortunate vessel whose shipwreck has been for me the cause of such great gain!" It re-quired 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 St. Philip's cross had not been properly placed, and so when the crosses were raised on high the whole weight of his body was thrown on the hand 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 repeated in still lower accents, but scarcely had he breathed the Holy 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 Japanese soil.—Church Progress.

Redeemer of the world died for me! O blessed sea-faring, O fortunate vessel whose shipwreck has been for me the cause of such great gain!" It re-quired 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 St. Philip's cross had not been properly placed, and so when the crosses were raised on high the whole weight of his body was thrown on the hand 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 repeated in still lower accents, but scarcely had he breathed the Holy 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 Japanese soil.—Church Progress.

PROTESTANT TRUTH-TELLING AS TO THE WRETCHED REFORMATION.

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

Page 46. "The second injury which Henry put on his people was the destruction of the guilds and the confiscation of their property. The sums he had received 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 which still survived. In the last year which still survived. In the last year but one of his reign a Bill was actually passed by both Houses for the dissolution of all colleges, chantries, hospitalities, 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."

Page 65. "I contend that from 1565 to 1574, a conspiracy, concerted by law and carried out by parties interested in its success, was entered into 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 grinding the English workman down to the lowest pittance, in stamping out every expression of discontent which indicated organized resistance, and in multiplying 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 corporation. 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 fifteenth century nothing moves the righteous wrath of Gascoigne more than the teaching of Peock to the effect that ecclesiastical revenues enjoyed by churchmen can be disposed of according to the discretion of the recipient as freely as the proceeds of private property. After heresy, simony and sorcery, the heaviest charge which could be levelled against a churchman was that of avarice, and a covetous priest who hoarded his revenues was lucky if the charge of avarice was not coupled with those graver vices to which I have referred. We may be certain, too, that the duty which is so generally imposed on them by public opinion—the force of which is not yet extinct—was inculcated by them on 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 artisans whom they employed, without much grudging, and still more would the poor at the gate not be sent away 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 often 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. They could not deny to others that on which they subsisted. But some Orders were under special duties. The Hospital-unders were bound to relieve casual destitute. Hence, when Waynflete cured the surrender of the house of the Oxford Hospitaliers, he bound his colleague to the duties which the surrendered house had performed to say, 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, housed 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 living records 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 purposes interceded for the retention of some amongst the most meritorious, useful, and unblemished of them. It is possible that these institutions created the mendicancy which they

relieved, but it cannot be doubted that 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. . . . Vestiges of their halls remained long in small villages, these halls being devoted to the business and occasional feasts of the society. They were convenient 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 treading poor strangers hospitably. Biomefield, speaking of their feast, says: 'But as the poor of the parish always were partakers with them, I much question whether their revenues were not better spent than that they have been since they were rapaciously seized from the parishes to which they of right belonged.' (Norfolk, 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-vestments. 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 augmentations of the universities, and for the better provision for the poor and needy. They were swept into the hands of Seymour and Somerset, the Dadeys 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. It 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 obligations were utterly neglected, would contribute of their own free will to the relief of destitution, even if their resources were as considerable as before."

"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 slavery, 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 Elizabeth's counsellors in the degradation and helplessness of your countrymen."

Page 109. "I can imagine the delight with which Arthur Young would have studied the particulars and the accurate balancing of a ballist'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 the farmer of the eighteenth century who far better provided with agricultural appliances, and far more competent for the work of 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 illiterate."

Page 127. "From one point of view, the analyst of '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 that by far the most accurate and exact, the relative position of the workman 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, far higher, and the margin of enjoyable income over necessary expenditure 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 worship of saints" are "insoluble and insane problems," but who acknowledges that

"The Reformation in England



TEST THE WONDER WORKING FOR DYSPEPSIA IN ANY FORM. We will mail to any address a LARGE SAMPLE ON RECEIPT OF TEN CENTS. Highest Endorsements. K. D. C. COMPANY, Limited. NEW GLASGOW, N.S. 127 State Street, BOSTON, MASS. Mention this Paper. JOHN FERGUSON & SONS, 180 King Street, The Leading Undertakers and Embalmers Open Night and Day. Telephone—House 271; Factory 269.

TEST THE WONDER WORKING FOR DYSPEPSIA IN ANY FORM. We will mail to any address a LARGE SAMPLE ON RECEIPT OF TEN CENTS. Highest Endorsements. K. D. C. COMPANY, Limited. NEW GLASGOW, N.S. 127 State Street, BOSTON, MASS. Mention this Paper. JOHN FERGUSON & SONS, 180 King Street, The Leading Undertakers and Embalmers Open Night and Day. Telephone—House 271; Factory 269.

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 truth, like Mr. Sarbuck, that the 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 says, "shamelessly over-rode all the official and accepted teaching of the Church as to indulgences."

IMITATION OF CHRIST.

Bearing the Defects of Others.

What a man cannot amend in himself 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 admonished, doth not comply, content 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 knoweth how to convert evil into good. Endeavor to be patient in supporting 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 perfect, and yet we mend not our own defects. We would have others strictly corrected, but are not willing to be corrected ourselves. The large liberty of others displeases us, and yet we would not be denied anything we ask for. We are willing that others should be bound up by laws, and we suffer not ourselves by any means to be restrained. Thus it is evident how seldom we weigh our neighbor in the same balance as ourselves. If all were perfect, what should we then have to suffer from others for 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.

Page 54. "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 augmentations of the universities, and for the better provision for the poor and needy. They were swept into the hands of Seymour and Somerset, the Dadeys 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. It 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 obligations were utterly neglected, would contribute of their own free will to the relief of destitution, even if their resources were as considerable as before."

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 Elizabeth's counsellors in the degradation and helplessness of your countrymen."

Page 109. "I can imagine the delight with which Arthur Young would have studied the particulars and the accurate balancing of a ballist'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 the farmer of the eighteenth century who far better provided with agricultural appliances, and far more competent for the work of 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 illiterate."

Page 127. "From one point of view, the analyst of '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 that by far the most accurate and exact, the relative position of the workman 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, far higher, and the margin of enjoyable income over necessary expenditure 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 worship of saints" are "insoluble and insane problems," but who acknowledges that

"The Reformation in England

TEST THE WONDER WORKING FOR DYSPEPSIA IN ANY FORM. We will mail to any address a LARGE SAMPLE ON RECEIPT OF TEN CENTS. Highest Endorsements. K. D. C. COMPANY, Limited. NEW GLASGOW, N.S. 127 State Street, BOSTON, MASS. Mention this Paper. JOHN FERGUSON & SONS, 180 King Street, The Leading Undertakers and Embalmers Open Night and Day. Telephone—House 271; Factory 269.

TEST THE WONDER WORKING FOR DYSPEPSIA IN ANY FORM. We will mail to any address a LARGE SAMPLE ON RECEIPT OF TEN CENTS. Highest Endorsements. K. D. C. COMPANY, Limited. NEW GLASGOW, N.S. 127 State Street, BOSTON, MASS. Mention this Paper. JOHN FERGUSON & SONS, 180 King Street, The Leading Undertakers and Embalmers Open Night and Day. Telephone—House 271; Factory 269.

TEST THE WONDER WORKING FOR DYSPEPSIA IN ANY FORM. We will mail to any address a LARGE SAMPLE ON RECEIPT OF TEN CENTS. Highest Endorsements. K. D. C. COMPANY, Limited. NEW GLASGOW, N.S. 127 State Street, BOSTON, MASS. Mention this Paper. JOHN FERGUSON & SONS, 180 King Street, The Leading Undertakers and Embalmers Open Night and Day. Telephone—House 271; Factory 269.

TEST THE WONDER WORKING FOR DYSPEPSIA IN ANY FORM. We will mail to any address a LARGE SAMPLE ON RECEIPT OF TEN CENTS. Highest Endorsements. K. D. C. COMPANY, Limited. NEW GLASGOW, N.S. 127 State Street, BOSTON, MASS. Mention this Paper. JOHN FERGUSON & SONS, 180 King Street, The Leading Undertakers and Embalmers Open Night and Day. Telephone—House 271; Factory 269.

TEST THE WONDER WORKING FOR DYSPEPSIA IN ANY FORM. We will mail to any address a LARGE SAMPLE ON RECEIPT OF TEN CENTS. Highest Endorsements. K. D. C. COMPANY, Limited. NEW GLASGOW, N.S. 127 State Street, BOSTON, MASS. Mention this Paper. JOHN FERGUSON & SONS, 180 King Street, The Leading Undertakers and Embalmers Open Night and Day. Telephone—House 271; Factory 269.

TEST THE WONDER WORKING FOR DYSPEPSIA IN ANY FORM. We will mail to any address a LARGE SAMPLE ON RECEIPT OF TEN CENTS. Highest Endorsements. K. D. C. COMPANY, Limited. NEW GLASGOW, N.S. 127 State Street, BOSTON, MASS. Mention this Paper. JOHN FERGUSON & SONS, 180 King Street, The Leading Undertakers and Embalmers Open Night and Day. Telephone—House 271; Factory 269.

TEST THE WONDER WORKING FOR DYSPEPSIA IN ANY FORM. We will mail to any address a LARGE SAMPLE ON RECEIPT OF TEN CENTS. Highest Endorsements. K. D. C. COMPANY, Limited. NEW GLASGOW, N.S. 127 State Street, BOSTON, MASS. Mention this Paper. JOHN FERGUSON & SONS, 180 King Street, The Leading Undertakers and Embalmers Open Night and Day. Telephone—House 271; Factory 269.

TEST THE WONDER WORKING FOR DYSPEPSIA IN ANY FORM. We will mail to any address a LARGE SAMPLE ON RECEIPT OF TEN CENTS. Highest Endorsements. K. D. C. COMPANY, Limited. NEW GLASGOW, N.S. 127 State Street, BOSTON, MASS. Mention this Paper. JOHN FERGUSON & SONS, 180 King Street, The Leading Undertakers and Embalmers Open Night and Day. Telephone—House 271; Factory 269.

TEST THE WONDER WORKING FOR DYSPEPSIA IN ANY FORM. We will mail to any address a LARGE SAMPLE ON RECEIPT OF TEN CENTS. Highest Endorsements. K. D. C. COMPANY, Limited. NEW GLASGOW, N.S. 127 State Street, BOSTON, MASS. Mention this Paper. JOHN FERGUSON & SONS, 180 King Street, The Leading Undertakers and Embalmers Open Night and Day. Telephone—House 271; Factory 269.

TEST THE WONDER WORKING FOR DYSPEPSIA IN ANY FORM. We will mail to any address a LARGE SAMPLE ON RECEIPT OF TEN CENTS. Highest Endorsements. K. D. C. COMPANY, Limited. NEW GLASGOW, N.S. 127 State Street, BOSTON, MASS. Mention this Paper. JOHN FERGUSON & SONS, 180 King Street, The Leading Undertakers and Embalmers Open Night and Day. Telephone—House 271; Factory 269.

TEST THE WONDER WORKING FOR DYSPEPSIA IN ANY FORM. We will mail to any address a LARGE SAMPLE ON RECEIPT OF TEN CENTS. Highest Endorsements. K. D. C. COMPANY, Limited. NEW GLASGOW, N.S. 127 State Street, BOSTON, MASS. Mention this Paper. JOHN FERGUSON & SONS, 180 King Street, The Leading Undertakers and Embalmers Open Night and Day. Telephone—House 271; Factory 269.

TEST THE WONDER WORKING FOR DYSPEPSIA IN ANY FORM. We will mail to any address a LARGE SAMPLE ON RECEIPT OF TEN CENTS. Highest Endorsements. K. D. C. COMPANY, Limited. NEW GLASGOW, N.S. 127 State Street, BOSTON, MASS. Mention this Paper. JOHN FERGUSON & SONS, 180 King Street, The Leading Undertakers and Embalmers Open Night and Day. Telephone—House 271; Factory 269.

TEST THE WONDER WORKING FOR DYSPEPSIA IN ANY FORM. We will mail to any address a LARGE SAMPLE ON RECEIPT OF TEN CENTS. Highest Endorsements. K. D. C. COMPANY, Limited. NEW GLASGOW, N.S. 127 State Street, BOSTON, MASS. Mention this Paper. JOHN FERGUSON & SONS, 180 King Street, The Leading Undertakers and Embalmers Open Night and Day. Telephone—House 271; Factory 269.

TEST THE WONDER WORKING FOR DYSPEPSIA IN ANY FORM. We will mail to any address a LARGE SAMPLE ON RECEIPT OF TEN CENTS. Highest Endorsements. K. D. C. COMPANY, Limited. NEW GLASGOW, N.S. 127 State Street, BOSTON, MASS. Mention this Paper. JOHN FERGUSON & SONS, 180 King Street, The Leading Undertakers and Embalmers Open Night and Day. Telephone—House 271; Factory 269.

TEST THE WONDER WORKING FOR DYSPEPSIA IN ANY FORM. We will mail to any address a LARGE SAMPLE ON RECEIPT OF TEN CENTS. Highest Endorsements. K. D. C. COMPANY, Limited. NEW GLASGOW, N.S. 127 State Street, BOSTON, MASS. Mention this Paper. JOHN FERGUSON & SONS, 180 King Street, The Leading Undertakers and Embalmers Open Night and Day. Telephone—House 271; Factory 269.

TEST THE WONDER WORKING FOR DYSPEPSIA IN ANY FORM. We will mail to any address a LARGE SAMPLE ON RECEIPT OF TEN CENTS. Highest Endorsements. K. D. C. COMPANY, Limited. NEW GLASGOW, N.S. 127 State Street, BOSTON, MASS. Mention this Paper. JOHN FERGUSON & SONS, 180 King Street, The Leading Undertakers and Embalmers Open Night and Day. Telephone—House 271; Factory 269.

TEST THE WONDER WORKING FOR DYSPEPSIA IN ANY FORM. We will mail to any address a LARGE SAMPLE ON RECEIPT OF TEN CENTS. Highest Endorsements. K. D. C. COMPANY, Limited. NEW GLASGOW, N.S. 127 State Street, BOSTON, MASS. Mention this Paper. JOHN FERGUSON & SONS, 180 King Street, The Leading Undertakers and Embalmers Open Night and Day. Telephone—House 271; Factory 269.

TEST THE WONDER WORKING FOR DYSPEPSIA IN ANY FORM. We will mail to any address a LARGE SAMPLE ON RECEIPT OF TEN CENTS. Highest Endorsements. K. D. C. COMPANY, Limited. NEW GLASGOW, N.S. 127 State Street, BOSTON, MASS. Mention this Paper. JOHN FERGUSON & SONS, 180 King Street, The Leading Undertakers and Embalmers Open Night and Day. Telephone—House 271; Factory 269.

"Hit the Nail On the Head."

If you have eruptions, pains in the head or kidneys, stomach trouble and feelings of weariness, "Hit the nail on the head." Hood's Sarsaparilla is the hammer to use. It will purify your blood. The masses praise it for doing this and making the whole body healthy.

Sick Headache—"I was troubled with sick headaches. I took Hood's Sarsaparilla, my husband having been cured of salt rheum by it, and soon it made me feel like a new woman." Mrs. Robert McAffee, Deerhurst, Ont.



Peterboro Business College

New Term Opens Sept. 4th. Increased attendance has compelled us to provide more accommodation. Send for handsome new circular giving full particulars. W. PRINGLE, Principal, Peterboro, Ont.

BELLEVILLE BUSINESS COLLEGE LIMITED.

We teach full commercial course, as well as full shorthand course. Full civil service course. Full telegraphy course. Our graduates in every department are to-day filling the best positions. Write for catalogue. Address: J. FRITH JEFFERS, M. A. PRINCIPAL, Belleville, Ont.

CENTRAL Business College

A school that is doing the best work in business education in Canada to-day. Our magnificent catalogue is full of information. Send for one. Enter college now if possible. W. J. ELLIOTT, Principal, Stratford, Ont.

NORTHERN Business College

OWEN SOUND, ONT. Re-opens for Fall Term SEPT. 3rd, 1900. Young men and women who wish to be successful should call or write for particulars and be ready to start on Opening Day. C. A. FLEMING, Principal, OWEN SOUND.

ASSUMPTION COLLEGE, SANDWICH, ONT.

THE STUDIES EMBRACE THE CLASSICAL AND Commercial Courses, Shorthand and Typewriting. For further particulars apply to Rev. D. CUSHING, C.S.B.

ST. JEROME'S COLLEGE, BERLIN, ONT.

Complete Classical, Philosophical and Commercial Courses, Shorthand and Typewriting. For further particulars apply to Rev. THRO. SPETE, President!

RUTS.

Our carefully arranged courses of study keep you out of the old ruts. We give you up-to-date instruction in business and shorthand, Catalogues free. Forest City Bus. & Shorthand College, J. W. Westervelt, Principal, London, Ont.

NOW OPEN

FALL TERM IN THE CENTRAL BUSINESS COLLEGE, Toronto. Enter any time. Ten teachers. Sixty typewriting machines. Unexcelled facilities for assisting students to positions. Write for calendar. W. H. SHAW, Principal, Yonge and Gerrard sts. Established 1859.

The LONDON MUTUAL

Fire Insurance Co. of Canada. Head Office, LONDON, ONT. JOHN DRYDEN, D. C. MACDONALD, President and Manager. CAMERON MACDONALD, JAMES GRANT, ASST. MANAGERS. H. WADDINGTON, Managing Director and Secretary.

PLUMBING WORK IN OPERATION

Can be Seen at our Warerooms, DUNDAS STREET. SMITH BROTHERS Sanitary Plumbers and Heating Engineers, LONDON, ONTARIO. Sole Agents for Peerless Water Heaters Telephone 558.

BUCKEYE BELL FOUNDRY

THE E. W. VAN DUZEN CO., CINCINNATI, O. FAVORABLY KNOWN SINCE 1826 BELLS CHURCH, SCHOOL & OTHER PURPOSES WEST-TROY, N. Y. BELL-METAL CHIMES, ETC. CATALOGUE FREE.

The Catholic Record

Published Weekly at 404 and 406 Richmond street, London, Ontario.

Price of subscription—\$5.00 per annum.

ADVERTISERS: REV. GEORGE R. BROTHERMAN, Author of "Mistakes of Modern Ireland."

THOMAS COFFEY, Publisher and Proprietor, Thomas Coffey, Messrs. Luke King, John Nigh, P. J. Neven and Joseph H. King, are fully authorized to receive subscriptions and transact all other business for the CATHOLIC RECORD.

Rates of Advertising—Ten cents per line each insertion, agents measurement.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, the Bishops of Hamilton, Peterborough, and Oshawa, and the clergy throughout the Dominion.

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

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

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

The Editor of THE CATHOLIC RECORD, London, Ont.

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

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

Blessing you, and wishing you success, Believe me, to remain, 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 BIGOTED BOARD.

We notice that the Rev. F. Ryan, rector of St. Michael's cathedral, Toronto, has reconsidered his former decision to resign his position on the Collegiate Institute Board of Trustees.

He will remain a member of the Board notwithstanding the exhibition of fanaticism by the majority in twice rejecting Miss O'Rourke's application for a position on the staff of teachers, being the most competent among the applicants.

THE ELECTIONS.

As we anticipated last week, the Conservatives and Unionists are achieving an overwhelming triumph in the British elections. The Government 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. 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 Nationalists and was defeated, but he is now 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.

SEPARATE SCHOOL LITERATURE NOTES.

We have much pleasure in acknowledging 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 Entrance 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 notes on the several lessons are 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 each of the authors, dealing with him as a man and as a writer, and in the case of Dickens and others depicting 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 getting such an intelligent knowledge of

these lessons as pupils in the fourth 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 de 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 made to see, and the dumb to speak. A few days ago there was a large pilgrimage from Fall River, Massachusetts, and a Mrs. Grigon brought her 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 was applied to his eye by the priest in charge, the excrescence 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 built in place of the humble one which was there formerly.

The new building was erected chiefly through the generosity of pious visitors who gave thanksgiving offerings for favors received through St. Anne's intercession. HOW CATHOLICS ARE SLIGHTED.

The Free Press of the 3rd inst., in an article under the above heading, seeks to make political capital for the Tories based on the denunciation of Political Professors versus Political Practices, which appeared in the RECORD of the 22nd 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 intolerance 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 parliamentarian 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 the crafty politicians, who used him for purposes of their own, without reference 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. In the pamphlet from which we quoted in a former issue entitled "Causes of the Conservative Defeat," published in Montreal, in August, 1897, the author refers to the mistake made by Sir John Thompson in permitting 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 dropping 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 Catholics of Ontario had fought shoulder to shoulder with the Protestant supporters of Sir John Macdonald, to keep him in power, there was no recognition of their services until 1871, when the Catholics, having determined on uniting for their common protection, that arful politician concluded that promises would pass current no longer, and so conferred here and there an appointment on Catholics.

Will the Free Press inform the Catholics of Ontario what recognition they received from the Governments of Sir

John Thompson and Mackenzie Bowell? 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 QUESTION.

In another column will be found an account of the magnificent reception given to His Excellency Mgr. Falconio 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 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 utmost loyalty was expressed for the Pope and respect and affection for Mgr. Falconio himself, both on account of his office as Delegate and of his personal qualities.

The address touches upon the school grievances under which 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 continue to maintain their Catholic schools in the future as in the past.

Mgr. Falconio, in his reply, after thanking them heartily 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 generally, and we trust that ere long a satisfactory arrangement will be 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 did not mean that the Catholic people of Winnipeg should not aim by peaceful method to obtain full justice. We want to see full justice done, but we shall follow the peaceful course which accords with 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 accept the offer, and thus remove the 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 conditions may be made permanent by legislation.

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. Falconio ended his address by expressing the hope that at last full justice will be done. This is precisely the point at which we aim.

After the visit to Winnipeg his Eminence left on Oct. 2 for the Pacific coast. He expressed himself as highly pleased 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 Brooks' 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 in earnest.

The United States executive and General Wood himself must be fully 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."

Then the 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 Americans," were everywhere visible.

THE REMEDY FOR ANARCHISM.

There is of late a great display of vigor on the part of the Catholic press of Europe in urging the restoration of the Pope's temporal power. The world has been so horrified at the series 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 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 great Emperor of Austria, who was slain publicly in Geneva, by an Italian anarchist, and many other crimes so 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 spoliation of the Church in 1870, and

not out of the conviction that religion is a wrong. It is no wonder that observant people of every nationality see in the present condition of Italy good reason to revert to the ancient order of 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 proprietorship.

A Belgian paper, whose editor is even now, President of the Belgian Senate, the Count d'Urseel, 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 the Italian usurpation. Count d'Urseel points out that just the same 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 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'Urseel 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, founded on the Papal sovereignty at Rome, to restore the peace between Church and State, which formerly existed throughout Italy, and the destruction of which has certainly not brought peace and prosperity, but has entailed instead heavy taxation for government and huge armaments, and impoverishment of 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 conflict, has, in the Toronto Evening News of Sept. 29, a communication attacking venomously the Catholic missionaries to the same country, who have for the most part remained at their posts, the conspicuous heading of 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 is to be left to the various circumstances of each case, and we do not blame either 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 rev. gentleman, whom he does not name, will, no doubt, know that he is

referred to, and will be able, if he sees fit, to answer for himself. The Rev. Mr. Goforth renews the calumnies which were first made in the London, England, Daily News and 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

"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 Chinese Inland Mission, thirty miles eastward. In one of the mobs, the leader, as soon as he heard they were Protestants, instead of beating, plied and gave them money to buy food. Few in this country are aware of the fact, but the Boxer movement started in a district where the Roman Catholic Church did a great injustice 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 everywhere 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 Hawaiian 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 blood-thirsty Boxers, he takes willingly to the work of abusing his 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. Goforth in the trials which he assures 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 characterize it by a word of three letters. It is well known that as a rule the Protestant missionaries ventured only 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 evidently through jealousy of the success of the Catholic missionaries that Mr. Goforth 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 condescending style. A priest claims equal rank with a prefect. A Bishop 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."

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 Protestants teach the doctrines of Jesus! Which of them do that? The Unitarians or the Methodists, the Presbyterians 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 we understand the same thing is occurring in China.

But the Catholic Bishops claim "to be equal in rank to Governors or Viceroys," 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 figures may be obtained later, but they are not attainable now, though Mr. Goforth pretends that the Catholic missionaries angered the Chinese by inducing 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 defensive, and never offensive.

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 Nestorians were not Protestants, nor have they Protestant doctrine except on one point, we need not discuss here that uncertain historic period. At all events, in the thirteenth century the Franciscans began 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 impugn their motives, their sincerity, but we cannot praise the honesty or zeal of the Catholic priests to be impugned, who went the knowing that they were almost certainly sooner or later to meet the fate of their predecessors.

The following summarized extracts from a letter from Sister M. Jaurin 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 loose all his batteries, fugues are flocking to us for protection, have more than two hundred and women and children. Happily for us European ministers have made demands the Empress which we hope may better condition. A body of marines, it is said, are coming to guard our houses, but we depend more on the protection of God and Blessed Virgin than on the soldiers, who are in the hands of the good God. Let us do with us what He will. I have been through many storms, but never did I see such a calamity as the present one."

Contrast this with two recent Methodist 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 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 we understand the same thing is occurring in China.

But the Catholic Bishops claim "to be equal in rank to Governors or Viceroys," 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 figures may be obtained later, but they are not attainable now, though Mr. Goforth pretends that the Catholic missionaries angered the Chinese by inducing 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 defensive, and never offensive.

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 Nestorians were not Protestants, nor have they Protestant doctrine except on one point, we need not discuss here that uncertain historic period. At all events, in the thirteenth century the Franciscans began 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 impugn their motives, their sincerity, but we cannot praise the honesty or zeal of the Catholic priests to be impugned, who went the knowing that they were almost certainly sooner or later to meet the fate of their predecessors.

The following summarized extracts from a letter from Sister M. Jaurin 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 loose all his batteries, fugues are flocking to us for protection, have more than two hundred and women and children. Happily for us European ministers have made demands the Empress which we hope may better condition. A body of marines, it is said, are coming to guard our houses, but we depend more on the protection of God and Blessed Virgin than on the soldiers, who are in the hands of the good God. Let us do with us what He will. I have been through many storms, but never did I see such a calamity as the present one."

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

Sacred Heart Review. PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER. CVL

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 vena 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 recognition.

Of course so long as Indulgences were a remission of canonical 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 absolved." But when these severer penances had virtually passed away in the Church, thereforeward the faithful, if truly repentant, and absolved of eternal pain, yet looked forward, before reception into paradise, to a greater or less amount of expiatory 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 intercessions of His Church, and in view of His own merits, and of the derivative merits of His saints, would lessen or remove even these transitory pains.

In this spiritual sphere, it is plain, the sharp distinction could not 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. Thereforeward the remissions of sentence against this or that individual sin naturally passes 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 of the most earliest, Indulgences, were one and all plenary. Thereforeward Indulgences in the form of a remission of purgatorial pains for particular sins, if they ever existed at all, seemed to have passed into utter oblivion. 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 abuses that had settled upon them.

Yet Dan 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 reserved sins!

We know that there are certain scandalous sins from which, except in extreme, a common confessor can not absolve. There are others from which 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 toilsome, costly and dangerous. When the offender reached Rome he was absolved freely, but had to procure in the Papal chancery, at high fees, according to the flagrantcy of the offence, certificate of absolution for the better assurance of his home confessor. Rome did not account it his business to make, of course he would handle them as brutally and venally as he handed Indulgences. Yet the two matters were essentially 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 absolution. 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 procured, 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 absolution to venal ends is a much greater sin than even an abuse of Indulgences, for it is a sacrilegious contempt of a chief sacrament: I am not trying to 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 coarseness.

A droll instance occurred within Cardinal Newman's remembrance of

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 Metcalfe-Swinerton controversy in Boston, Professor Fisher of Yale, in the Congregationalist, 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, sulking the tariff to the greatness of the sin. The man's good faith seems to have equalled his stupidity, for he gave the place and the Church. Inquiry was made and 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 French. The fact was undisputed and published. Dr. Hodges renews the blunder, 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 correspondence to aim, and all the popular Protestant writers on Indulgences that I have met thus far, Dr. Hodges included, 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 shoot a sparrow. But I have read through (twice) Bendel's thorough little work, the works of Lepicier, Dr. Lee of England, Wetzer and Welte, Lehmkühn, Tanqueray, Bellarmine, besides many more casual treatises or essays. Surely this ought to be artillery enough 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 before we reach it, we have still to go through some very unpleasant quagmires of unintelligence and misrepresentation. This unhappy fact springs out of the Dan 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 Catholic Church off her former doctrinal basis, and made a really different 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 ease of leeway, but the fact that such a 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 July ripened at the Orange Twelfth. July celebration. The present year offers no exception to the rule. Drunkenness, no exception to the rule. Drunkenness, assault and manslaughter are the invariable and inevitable results. A party celebration of a long past triumph of one class over another is, in any event, objectionable, as calculated to renew and perpetuate ill-feelings. But this particular celebration is something worse. It is a bitter, hostile demonstration against the Father and the Catholics. The feeling, aroused on those occasions is furious, but, happily, transitory as well. It is a temporary madness. Orangemen and Catholics are good friends and neighbors for a great part of the year. As the "twelfth" approaches relations become strained. Only the other day I heard a story which curiously illustrates this peculiar form of temporary insanity, and which the writer of the story assured me was literally true. He happened to go into a house in the Orange quarter of Belfast, and was amazed to see over the mantel piece in the best room a portrait of His Holiness the Pope, balancing a portrait on the other side of King William III. In the act of crossing the hall he observed the phenomenon. "You see, sir," she said, "I'm a Catholic from County Cork, and my husband is a black northern Orangeman, and we both have our own faith in pictures." "But do you never quarrel about it?" he asked. "Only once in the year," was the answer. "As sure as ever the 'twelfth' comes round my man goes raging mad, and takes down His Holiness and dances on him, and makes bits of him on the floor." "What do you say to that?" "Nothing, where's the use when the fit is on him? But next morning, bright and early, before my man is up, I take down the portrait, and bring him out and pawn him." Then I go to the Catholic quarter and buy His Holiness, and hang him up again. I give my husband the pawn ticket for his King William when he comes down to his

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 amazing thing is that men of position and education, and even of strong religious feeling encourage those demonstrations 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 feast, 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, preceded 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 existence to this banquet; we have been received into the holy, Catholic Church, which from the triumphant Church, changed into the sacrament of baptism, our Divine Redeemer invested us with that heavenly 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 even now in administering the sacrament of baptism, the priest places a white veil over the child, and says: "Receive this white garment, which mayest thou carry without stain before the judgment seat of our Lord Jesus Christ, that thou mayest have eternal life."

Our highest and holiest, in fact our only object of life, is to fulfill this admonition 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 opportunities to do this by battling for virtues, by fulfilling our duties, by patience in sufferings. The sacraments, however, are the special means by which sanctifying grace is increased in our souls; thus, for instance, was in our 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 plenitude 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 matrimony dedicate themselves to the service of God. Even to the faithless child of God, who by grievous sin, has lost the garment of grace, our heavenly Father has to give again the angelic garment of His love, if only the sinner will return penitently like the prodigal son. Our merciful Redeemer is similarly prepared to receive the repentant child, to imprint upon him the kiss of peace, and to re-instate him into his eternal inheritance.

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, notwithstanding so many means, we would live in enmity with God and walk on the broad road that leads to destruction! O poor, erring sinner, what excuse would you bring, if at this moment the Eternal Judge would approach you and ask: "Friend, how comest thou in hither not having on a wedding garment?" (Matt. 22, 12) Would you not in tears of despair strike your breast and exclaim: "I have lost it, lost the angelic garment of your grace, through my fault, through my fault, through my most grievous fault."

Truly, we know not when the King will come to view His guests, we know not when He as Judge will approach, but we do know, if in that moment which decides our eternity we are not clothed in the wedding garment of grace! It would be a calamity for which there are not sufficient tears to deplore, a woe which an eternity cannot repair. The lamentable fate of the man relates in the gospel of to-day will be our own and we shall hear the words: "Bind his hands and feet and cast him into the extreme darkness; there shall be weeping and gnashing of teeth." (John Matt. 22, 13)

O you, who are free from mortal sin, and permitted to call yourselves children of God, esteem it your greatest happiness; preserve, at all hazards, this glorious vesture of grace and remain faithful to your God until death. But you, who by mortal sin have separated yourselves from God, your souls are dead, you have no claim to Heaven, and I earnestly entreat you,

TOBACCO, LIQUOR AND DRUGS.

Dr. McTaggart's tobacco remedy removes all desire for the weed in a few weeks. A vasequin medicine, no hypodermic injections, no publicity, no loss of time from business, and a certainty of cure. Address or consult Dr. McTaggart, 312 Bathurst street, Toronto.

I eagerly admonish you to have mercy on your poor, immortal souls; remain not a day, not an hour longer in this dangerous condition, in which, 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 opportunity 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 willfully offend God and cast our celestial 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 themselves 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 rejoice.

The Sacred Heart of Jesus will know 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. Leave 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 sometimes very useful to us by humbling us and teaching us what we are, and how useful it is for to be hidden in the abyss of our nothingness.

The Health Problem is much simpler than is sometimes supposed. Health depends chiefly upon a perfect digestion and pure blood, and the problem is solved very readily by Hood's Sarsaparilla. You may cure well by taking it promptly for any stomach or blood disorder. Its cures of scrofula, salt rheum, catarrh, dyspepsia, rheumatism and other diseases are numbered by the thousands.

The favorite family cathartic is Hood's Pills. STILL ANOTHER TRIUMPH—Mr. Thomas S. Bullen, Sunderland, writes: "For four years I was afflicted with Piles; and frequently I was unable to walk or sit, but four years ago I was cured by using Dr. THOMAS' ELECTRIC OIL. I have also been subject to Quinsy for over forty years, but Electric Oil cured it, and it was a permanent cure in both cases, as neither the Pills nor Quinsy have troubled me since."

Very many persons die annually from cholera and kindred summer complaints, who might have been saved if proper remedies had been used. If attacked do not delay in getting a bottle of Dr. J. D. Kellogg's Dysentery Cordial, the medicine that never fails to effect a cure. Those who have used it say it acts promptly, and thoroughly, subdues the pain and disease.

You never read of such cures elsewhere as those accomplished by Hood's Sarsaparilla, did you? It is America's Greatest Medicine.

Don't Cough

Stop it with SCOTT'S EMULSION of Cod Liver Oil.

A little coughing is nothing—the tickling, that makes you cough once, is some dust; not the least harm. You scratch an itch, and forget it. This cough is scratching an itch.

But the cough, that hangs on and comes back, is a sign of an itch that hangs on and comes back. There is something that makes that itch.

Inflammation: a germ; it's alive; like a seed in moist warm ground; it will grow if you let it, even in children.

Take SCOTT'S EMULSION of Cod Liver Oil, and the germ will die.

If you have not tried it, send for a free sample, its agreeable taste will surprise you. SCOTT & BOWNE, Chemists, Toronto, Ont. and 47, 49, 51, 53, 55, 57, 59, 61, 63, 65, 67, 69, 71, 73, 75, 77, 79, 81, 83, 85, 87, 89, 91, 93, 95, 97, 99, 101, 103, 105, 107, 109, 111, 113, 115, 117, 119, 121, 123, 125, 127, 129, 131, 133, 135, 137, 139, 141, 143, 145, 147, 149, 151, 153, 155, 157, 159, 161, 163, 165, 167, 169, 171, 173, 175, 177, 179, 181, 183, 185, 187, 189, 191, 193, 195, 197, 199, 201, 203, 205, 207, 209, 211, 213, 215, 217, 219, 221, 223, 225, 227, 229, 231, 233, 235, 237, 239, 241, 243, 245, 247, 249, 251, 253, 255, 257, 259, 261, 263, 265, 267, 269, 271, 273, 275, 277, 279, 281, 283, 285, 287, 289, 291, 293, 295, 297, 299, 301, 303, 305, 307, 309, 311, 313, 315, 317, 319, 321, 323, 325, 327, 329, 331, 333, 335, 337, 339, 341, 343, 345, 347, 349, 351, 353, 355, 357, 359, 361, 363, 365, 367, 369, 371, 373, 375, 377, 379, 381, 383, 385, 387, 389, 391, 393, 395, 397, 399, 401, 403, 405, 407, 409, 411, 413, 415, 417, 419, 421, 423, 425, 427, 429, 431, 433, 435, 437, 439, 441, 443, 445, 447, 449, 451, 453, 455, 457, 459, 461, 463, 465, 467, 469, 471, 473, 475, 477, 479, 481, 483, 485, 487, 489, 491, 493, 495, 497, 499, 501, 503, 505, 507, 509, 511, 513, 515, 517, 519, 521, 523, 525, 527, 529, 531, 533, 535, 537, 539, 541, 543, 545, 547, 549, 551, 553, 555, 557, 559, 561, 563, 565, 567, 569, 571, 573, 575, 577, 579, 581, 583, 585, 587, 589, 591, 593, 595, 597, 599, 601, 603, 605, 607, 609, 611, 613, 615, 617, 619, 621, 623, 625, 627, 629, 631, 633, 635, 637, 639, 641, 643, 645, 647, 649, 651, 653, 655, 657, 659, 661, 663, 665, 667, 669, 671, 673, 675, 677, 679, 681, 683, 685, 687, 689, 691, 693, 695, 697, 699, 701, 703, 705, 707, 709, 711, 713, 715, 717, 719, 721, 723, 725, 727, 729, 731, 733, 735, 737, 739, 741, 743, 745, 747, 749, 751, 753, 755, 757, 759, 761, 763, 765, 767, 769, 771, 773, 775, 777, 779, 781, 783, 785, 787, 789, 791, 793, 795, 797, 799, 801, 803, 805, 807, 809, 811, 813, 815, 817, 819, 821, 823, 825, 827, 829, 831, 833, 835, 837, 839, 841, 843, 845, 847, 849, 851, 853, 855, 857, 859, 861, 863, 865, 867, 869, 871, 873, 875, 877, 879, 881, 883, 885, 887, 889, 891, 893, 895, 897, 899, 901, 903, 905, 907, 909, 911, 913, 915, 917, 919, 921, 923, 925, 927, 929, 931, 933, 935, 937, 939, 941, 943, 945, 947, 949, 951, 953, 955, 957, 959, 961, 963, 965, 967, 969, 971, 973, 975, 977, 979, 981, 983, 985, 987, 989, 991, 993, 995, 997, 999, 1001, 1003, 1005, 1007, 1009, 1011, 1013, 1015, 1017, 1019, 1021, 1023, 1025, 1027, 1029, 1031, 1033, 1035, 1037, 1039, 1041, 1043, 1045, 1047, 1049, 1051, 1053, 1055, 1057, 1059, 1061, 1063, 1065, 1067, 1069, 1071, 1073, 1075, 1077, 1079, 1081, 1083, 1085, 1087, 1089, 1091, 1093, 1095, 1097, 1099, 1101, 1103, 1105, 1107, 1109, 1111, 1113, 1115, 1117, 1119, 1121, 1123, 1125, 1127, 1129, 1131, 1133, 1135, 1137, 1139, 1141, 1143, 1145, 1147, 1149, 1151, 1153, 1155, 1157, 1159, 1161, 1163, 1165, 1167, 1169, 1171, 1173, 1175, 1177, 1179, 1181, 1183, 1185, 1187, 1189, 1191, 1193, 1195, 1197, 1199, 1201, 1203, 1205, 1207, 1209, 1211, 1213, 1215, 1217, 1219, 1221, 1223, 1225, 1227, 1229, 1231, 1233, 1235, 1237, 1239, 1241, 1243, 1245, 1247, 1249, 1251, 1253, 1255, 1257, 1259, 1261, 1263, 1265, 1267, 1269, 1271, 1273, 1275, 1277, 1279, 1281, 1283, 1285, 1287, 1289, 1291, 1293, 1295, 1297, 1299, 1301, 1303, 1305, 1307, 1309, 1311, 1313, 1315, 1317, 1319, 1321, 1323, 1325, 1327, 1329, 1331, 1333, 1335, 1337, 1339, 1341, 1343, 1345, 1347, 1349, 1351, 1353, 1355, 1357, 1359, 1361, 1363, 1365, 1367, 1369, 1371, 1373, 1375, 1377, 1379, 1381, 1383, 1385, 1387, 1389, 1391, 1393, 1395, 1397, 1399, 1401, 1403, 1405, 1407, 1409, 1411, 1413, 1415, 1417, 1419, 1421, 1423, 1425, 1427, 1429, 1431, 1433, 1435, 1437, 1439, 1441, 1443, 1445, 1447, 1449, 1451, 1453, 1455, 1457, 1459, 1461, 1463, 1465, 1467, 1469, 1471, 1473, 1475, 1477, 1479, 1481, 1483, 1485, 1487, 1489, 1491, 1493, 1495, 1497, 1499, 1501, 1503, 1505, 1507, 1509, 1511, 1513, 1515, 1517, 1519, 1521, 1523, 1525, 1527, 1529, 1531, 1533, 1535, 1537, 1539, 1541, 1543, 1545, 1547, 1549, 1551, 1553, 1555, 1557, 1559, 1561, 1563, 1565, 1567, 1569, 1571, 1573, 1575, 1577, 1579, 1581, 1583, 1585, 1587, 1589, 1591, 1593, 1595, 1597, 1599, 1601, 1603, 1605, 1607, 1609, 1611, 1613, 1615, 1617, 1619, 1621, 1623, 1625, 1627, 1629, 1631, 1633, 1635, 1637, 1639, 1641, 1643, 1645, 1647, 1649, 1651, 1653, 1655, 1657, 1659, 1661, 1663, 1665, 1667, 1669, 1671, 1673, 1675, 1677, 1679, 1681, 1683, 1685, 1687, 1689, 1691, 1693, 1695, 1697, 1699, 1701, 1703, 1705, 1707, 1709, 1711, 1713, 1715, 1717, 1719, 1721, 1723, 1725, 1727, 1729, 1731, 1733, 1735, 1737, 1739, 1741, 1743, 1745, 1747, 1749, 1751, 1753, 1755, 1757, 1759, 1761, 1763, 1765, 1767, 1769, 1771, 1773, 1775, 1777, 1779, 1781, 1783, 1785, 1787, 1789, 1791, 1793, 1795, 1797, 1799, 1801, 1803, 1805, 1807, 1809, 1811, 1813, 1815, 1817, 1819, 1821, 1823, 1825, 1827, 1829, 1831, 1833, 1835, 1837, 1839, 1841, 1843, 1845, 1847, 1849, 1851, 1853, 1855, 1857, 1859, 1861, 1863, 1865, 1867, 1869, 1871, 1873, 1875, 1877, 1879, 1881, 1883, 1885, 1887, 1889, 1891, 1893, 1895, 1897, 1899, 1901, 1903, 1905, 1907, 1909, 1911, 1913, 1915, 1917, 1919, 1921, 1923, 1925, 1927, 1929, 1931, 1933, 1935, 1937, 1939, 1941, 1943, 1945, 1947, 1949, 1951, 1953, 1955, 1957, 1959, 1961, 1963, 1965, 1967, 1969, 1971, 1973, 1975, 1977, 1979, 1981, 1983, 1985, 1987, 1989, 1991, 1993, 1995, 1997, 1999, 2001, 2003, 2005, 2007, 2009, 2011, 2013, 2015, 2017, 2019, 2021, 2023, 2025, 2027, 2029, 2031, 2033, 2035, 2037, 2039, 2041, 2043, 2045, 2047, 2049, 2051, 2053, 2055, 2057, 2059, 2061, 2063, 2065, 2067, 2069, 2071, 2073, 2075, 2077, 2079, 2081, 2083, 2085, 2087, 2089, 2091, 2093, 2095, 2097, 2099, 2101, 2103, 2105, 2107, 2109, 2111, 2113, 2115, 2117, 2119, 2121, 2123, 2125, 2127, 2129, 2131, 2133, 2135, 2137, 2139, 2141, 2143, 2145, 2147, 2149, 2151, 2153, 2155, 2157, 2159, 2161, 2163, 2165, 2167, 2169, 2171, 2173, 2175, 2177, 2179, 2181, 2183, 2185, 2187, 2189, 2191, 2193, 2195, 2197, 2199, 2201, 2203, 2205, 2207, 2209, 2211, 2213,

