

The Catholic Record.

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

VOLUME XXIII.

LONDON, ONTARIO, SATURDAY, FEBRUARY 23, 1901.

NO. 1,166.

The Catholic Record.

London, Saturday, February 23, 1901.

CATHOLIC EDUCATION SUPER- IOR.

It is a matter of regret that some parents, especially those favored with the world's goods, will persist in depriving their children of the benefits of Catholic education. Without laying stress on the fact that it is a policy at variance with their responsibility and the best interests of their offspring we say that it is a policy that has not the shadow of an excuse. In point of material and professional equipment our colleges are second to none in Canada. And when we remember that in conjunction with that, they afford every opportunity for the knowledge and practice of our holy faith, the true Catholic parent will not long hesitate as to whether, for example, he shall send his boy to Ottawa or McGill.

AN UP TO DATE RELIGION.

Outside the Church there is a cry for religion up to date that is adapted to the requirements of the times. Just what the requirements are is not so evident. Some preachers believe that musical religion consisting of the "Sweet Gospel Hymn" as sung by a high salaried choir is sufficient to put love and hope and confidence into the souls of all who are staggering under life's burdens. Others pin their faith on swimming tanks and athletic appliances. Whatever one may think of the spiritualizing influence of this method it must be admitted that it is admirably qualified to develop the muscle necessary for the conversion of alien peoples. All, however, are as one in declaring that this age needs a religion that begins and ends with externals, very proper and respectable indeed, and not calculated to wound the susceptibilities of anyone. Now all this may be demanded by the requirements of the times, but what about the requirements of God?

GIVE THE BOYS A CHANCE.

It must be apparent to any observer that many of our boys begin too early in life to be breadwinners. They are allowed to leave school at thirteen or fourteen years of age and are thus sold into economic slavery by their foolish and shortsighted parents. Just as they are reeling in a dim way the necessity and value of discipline and education, they are thrust into the world, to learn its catchwords, to imitate its ideas that take the bloom and sunshine from the youthful heart, and to become eventually beings without hope and without ambition. It is all very well to say that a quick-witted lad will always make his way. We know certainly of some cases where such has been the result, but the rule is that the boy who, whilst yet in his teens, starts out to conquer the world is bound to go under. He has no weapons to protect himself amidst the struggling crowds that battle for a living. He may manage, indeed, to eke out an existence, but will any parent with even the most elementary sense of his responsibility say that he has done his duty in dooming his offspring to that. We are well aware that in some households every dollar earned is of real benefit, but even then a little sacrifice, less dress and maybe less drink, will enable the boy to get a start in life. Why is it that Scotchmen are, in every walk in life, so prominent to-day in Canada? Simply because they are, in the majority of instances, trained and educated men. Their parents had the sense to see that the policy of flinging an undeveloped body and unenlightened mind into the vortex of life was bad policy. Accordingly they stood by their children until they could take care of themselves, and gave them, despite oftentimes restricted means, a chance for self-improvement.

We may preen ourselves on our progress, but we tell you that unless parents desist from bartering the future of their children for a miserable pittance, we shall discover that we are doing little else than filling up the ranks of the glioneites. And, moreover, what prospects are there of their becoming good Catholics. Hearing day in and day out the language of the streets, exposed to temptation and without any refining or uplifting in-

fluence at a most dangerous and uncertain time of life, is it any wonder that many are lost to society and to the Church?

A NEW MISSIONARY ENTER- PRISE.

Our ministerial brethren have girded up their loins for an organized onslaught against the Filipinos. They have planned their campaign, and from their erstwhile strongholds, now weakened or dismantled by scepticism or disbelief, we shall see them, Baptist, Methodist and Presbyterian, cheek by jowl, invading a new country for the purpose of teaching its inhabitants a thousand ways to get out of Christianity.

With every desire to be impartial, one cannot see why they should gird up their loins for an organized onslaught against the Filipinos. They have planned their campaign, and from their erstwhile strongholds, now weakened or dismantled by scepticism or disbelief, we shall see them, Baptist, Methodist and Presbyterian, cheek by jowl, invading a new country for the purpose of teaching its inhabitants a thousand ways to get out of Christianity.

The missionaries may be very excellent men, but how, with no other commission save that which they receive from the "Boards" of sects that can boast only of a few years of existence, they can look upon themselves as ambassadors of the Lord, passes our comprehension.

To ask a man to stake his hope of eternity upon the word of a fallible teacher, deputed by a fallible Board, requires, to say the least, a great deal of assurance. If in mundane matters our judgment is often at fault, and if for interpretation of law one must have recourse to a lawfully constituted tribunal, we cannot but wonder at the temerity of individuals preening themselves on their ability to understand and to teach the things that are of God.

Whence shall come the pure light of the Gospel that is about to illumine the path of the Filipinos? Not certainly from the "Boards," nor, as is evident, from the mere natural intellect. Some may say from the Holy Ghost, but that is unsupported by scriptural evidence, and, moreover, declared untenable by Protestant authorities, who are quite willing to admit now that the law of Christ must have an authority to interpret and to enforce it.

THE TEMPORAL POWER.

Our readers will pardon us for again touching upon the subject of the temporal power of the Pope. It has been said brutally and cynically that Leo XIII. has nothing to complain of in his present situation, and that his liberty and freedom in ecclesiastical jurisdiction are sufficiently safeguarded by the Italian Government. Before going any further we may say that we are surprised at the attitude of at least one of our contemporaries. Some years ago when passion and bigotry lent willing ears to the charges of the revolutionists we might understand it; but to-day, when the whole shameful story from the first Piedmontese encroachment to the unchivalrous desertion of the ambitious and intriguing Napoleon is as an open book we can account for it only on the grounds that, according to some, any hand may be, and with impunity, raised against Rome. That the absorption of the temporalities was robbery pure and simple, and that the so-called plebiscite invented to give it a semblance of legality was a farce, are facts admitted to-day by men whose faculties are not hopelessly twisted. We suppose, then, that they who marvel that protest should come from the Roman Pontiff vindicate their conduct on the principle that the minority has no rights, just as believed the good people who throttled the minority of Manitoba. Happily, however, sane minds are beginning to recognize that the restoration of the temporalities is demanded by justice, and, moreover, that is the one thing that can maintain the stability and integrity of the Italian Monarchy.

We are told that the Bill of Guarantees is enough for the Pope's independence. But that Bill was only a sop—a concession—to the outraged Catholic world. From the beginning it was a fraud. It has been at times violated openly and shamefully. Its sole object

was to make the Holy Father the vassal of politicians who could by a dash of the pen abrogate the laws made by their predecessors and so despoil him effectively of the prerogatives of the temporal kingship that is his by a clearer and juster title than that of any monarch in the world. And even if the guarantees were carried out with the most unflexible rigor it would not alter the Papal claims by one jot. Supposing, again, that the Bill in question were acknowledged by all Italians as a measure ensuring Papal independence, it would not, to quote a writer, make the situation of the Pontiff legitimate any more than the popular approbation of the condemnation of Jesus Christ legitimized the Crucifixion. Says Leo XIII.:

"Wherefore, first of all, in order to assert in the only way now possible the rights and liberty of this Holy See, we declare that we shall never cease to contend for the full obedience due to our authority, for the removal of all obstacles put in the way of the full and free exercise of our ministry and power, and for our restoration to that condition of things in which the provident design of the Divine wisdom had formerly placed the Roman Pontiffs."

"And in demanding such restoration we are moved by no ambition, no desire of domination, but only by the best interests of our office and by the sacred oaths we have taken, and, besides, not only because the civil sovereignty is necessary for the protecting and preserving of the full liberty of the spiritual power, but because, moreover, a thing in itself evident, whenever there is question of the temporal principality of the Holy See, then the interests of the public good and the salvation of the whole of human society are involved."

The best friends of Italy do not hesitate to say that the sole remedy for its present unhealthy state is to make peace with the Pope. To place the temporal independence of the Papacy, says Wilfrid Ward, on a permanent basis, and to make it a source of strength to the Italian kingdom, instead of a source of discord among Italians, is the problem which now lies before Italian statesmanship.

RELIGION IN SOCIETY.

By CARDINAL GIBBONS.
The practice of social virtues is necessary for the protection of the family, the safety of the individual and the welfare of the Commonwealth. But how can these social virtues be practiced without sufficient motive? These motives must be strong and powerful, because you have passions and self-interest to overcome. They must be universal, because they are binding on all members of society. They must be permanent, because they apply to all times and places.

What motives, religion apart, are forcible enough to compel legislators, rulers and magistrates to be equitable and impartial in their decisions? What guarantee have we that they will not be biased by prejudice and self-interest? Will a thirst for fame and a desire for public approbation prove a sufficient incentive for them to do right? How often has not this very love of glory and esteem impelled them to trample on the rights and liberties of the many, in order to win the approbation of a few sycophants, just as Robespierre his subjects and his young courtiers, and as Alexander the Great his viceroy and his satraps? Would you vote for a presidential candidate that avowed atheistic principles? I am sure you would not. You would instinctively mistrust him; for an unbelieving President would ignore the eternal laws of justice as the basis of civil legislation.

What principles without religion are binding enough to exact of you that obedience which you owe to society and to the laws of your country? Is it the dread of civil punishment? But the civil power takes cognizance only of overt acts. It has no jurisdiction over the heart, which is the seat of rebellion, the secret chamber where dark schemes are concocted. The civil power cannot enter the hidden recesses of the soul and quell the tumults raging there. It cannot invade the domestic circle to expel the intemperance and lewdness that enervate and debauch both mind and body. It cannot suppress those base calumnies, whispered in the dark which poison the social atmosphere with their foul breath, and breed hatred, resentment and death. You might as well expect to preserve a tree from decay by lopping off a few withered branches whilst allowing the worms to gnaw at the roots, as to preserve the social tree from moral corruption by preventing some external crimes whilst leaving the heart to be worn eaten by vice.

Besides, if you are so disposed, can you not in many instances escape the meshes of the law by resorting to gifts, bribes and ingenious frauds.

If the civil sword, even with the aid of religion, can scarcely restrain public disorders, how futile would be the attempt to do so without the co-operation of moral and religious influence! Still less do you fear the judgment that posterity may pronounce on your conduct. For if you believe neither in God nor in a life to come, the condemnation of after-ages will not disturb you, for you will not disturb your ashes reposing in the tomb.

Nor can you suppose the emoluments of office an adequate incentive to induce you to be an upright and law-abiding member of society. The emoluments of office are reserved for the privileged few; the great bulk of society will always be consigned to private life.

Do not imagine because you happen to be a man of irreproachable private life, integrity of character and incorruptible justice that your fellow citizens will cordially embrace you, force you from your cherished seclusion and bestow upon you some office of trust and distinction.

A SECTARIAN VIEW.

The Church and Its Usages From a Non-Catholic Standpoint.

A writer in the Boston Transcript is engaged in making a study of different religions and the approximate attendance at worship. In his investigations he has now reached the Catholic churches, and makes the statement that the proportion of men present in Catholic churches is larger than in any Protestant ones. Mr. Cooke describes him as a Protestant of the Protestants, not only by education, but by nature and conviction. Nevertheless he may be said to give a fair presentation of what the Church is from his point of view, looking at its worship, as he does and as do all Protestants, from a purely material instead of a spiritual standpoint. Mr. Cooke says:

"After attending seven services and hearing four sermons in Catholic churches I do not feel that I am sufficiently informed to pronounce any final judgment on them. I can only give such impressions as I was able to form under these circumstances. Of course one who has known only Protestant Church services those of the Catholic Church are novel and not easily understood. It is as a Protestant I must judge of them, and my impressions will have all the limitations that grow out of that fact."

Speaking of this strangeness of the Catholic service to a Protestant, he says: "The symbolism of the Catholic Church is one of its most marked features, always present, always required to be understood and demanding a high degree of poetic or imaginative power for its right appreciation. It clothes the things of the spirit with a rich garb of imagery and makes the earthly shadow forth the heavenly with a new alphabet to learn, a new language to acquire, and the Protestant who wishes all things brought to the level of common sense or direct logical statement is quite at a loss in the midst of all this symbolism."

"The Latin of the priest's intoning and of the singing will also be an of-fense to many a Protestant, who likes to have everything put into plainest speech and to know the exact words of the hymn sung by the choir. The Catholic who has his translated service book, however, and has learned to follow the meaning of it without the book in hand. The Vespers are in English, and at High Mass the Bible is read in English, and the preaching is in as simple and direct language as any one could desire. The Latin, therefore, can be no hindrance to the Catholic worshippers, and is far less obtrusive than any one would at first suppose."

"Is the Catholic more worshipful than the Protestant? Apparently he is, when you see him making obeisance to the altar on entering and on leaving the church and kneeling frequently during the service. When you see every person in the congregation kneeling for many minutes during the most solemn part of the Mass, you may conclude that devotion in Protestant churches cannot reach such a height. It is a marked feature in Catholic churches, too, that the whole congregation is more intent upon the worship than is the case in any Protestant congregation, not turning about to watch the choir or to see who else is in church."

In regard to the much-bruited idea that Catholics do not read the Bible, Mr. Cooke further says:

"Those who have not recently attended Catholic churches may not be able to fully realize the extent to which the services have been brought into harmony with American conditions. I have already remarked on the small degree to which the Latin seems to obtrude itself. The Bible is read and expounded as faithfully in Catholic churches as in Protestant. The idea so many Protestants have that the Bible is ignored by Catholics, if ever true, certainly is not so at the present time in this country. Preaching is made as much of in Catholic as in Protestant churches. The sermons are shorter, more simple

and direct; but they are not less effective. Evidently the priests are thoroughly trained in the art of forcible expression and effective discourse. They not only preach how to deal with script, but they know how to appeal to its human nature. Few Protestant preachers are there who might not learn many a lesson in good preaching by attending Catholic churches."

"Somewhat to my surprise I learned that the Catholic preaching is thoroughly evangelical, using the word in the sense in which it is employed by the more orthodox of Protestant denominations. It is not the Church which the Catholic sets forth as the Saviour of the world. He regards the Church as Christ's guardian and con- servator of His teaching; but it is Christ to whom he looks for salvation. No Protestant can present this more clearly than it was done in the sermons I heard, or exemplify the evangelical spirit more sincerely. I am somewhat inclined to think that the most faithful evangelical preaching is now to be heard in Catholic churches. Those who wish for that type of preaching, as it was heard fifty years ago in the Protestant churches of New England, I am sure are more likely to hear it in Catholic than Protestant churches. Putting aside those illustrations and references that belong to the Catholic Church exclusively, and these are not the most important or most insistent features, it seemed to me that the old-fashioned Protestant preaching is about what you now get in the Catholic churches. The Catholics I heard preached fear of future punishment, but I have not heard it in any Protestant church. The Catholics remain true to the old theology throughout, and do the Protestants. So far as the preaching was concerned this seemed to me the chief difference between Catholic and Protestant. So far as evangelical fidelity is concerned I do not think the Protestants have any advantage. I was nearly inclined to accept the statement of a neighbor who said that now the Catholics are the evangelicals of the evangelicals. I hope that some of my most orthodox readers will inquire if I am right or wrong in this statement. This is the impression I have received, but I am subject to correction."

"I am not inclined to accept the notion of many Protestants that Catholics are faithful to the Church because the fear of hell is held constantly over them. When the people no longer feel that their salvation depends on fidelity to the Church, say many Protestants, they will at once desert it. Possibly this may be true to some extent, but this kind of remark is not comprehensive enough to cover the whole situation. What needs to be recognized is that the Catholic Church ministers to a wider range of human interests than does the Protestants, and that it is far better organized for the accomplishment of its work. The Catholic Church has inherited and perfected the vast administrative system of the old Roman Empire, and it has developed the most perfect system of organized human activities the world has ever known. That counts for much; but it counts for even more that the Catholic Church inherits the primitive worship of vast populations, and that its worship is a child's primer of religious expression. It is adapted to the needs of the humblest minds and can be accepted by the most ignorant."

"The service is wider in its appeal than that of the Protestant Church, reaches lower down and it may be reaches higher up. If the higher forms of art have their rightful expression, we may assume that music, poetry and symbol convey even higher spiritual truths than those expressed by metaphysical statement and logical argument. The Protestant has magnified doctrine quite out of proportion to other forms of life, and the diminution of church attendance and interest attests to this fact. The Protestant churches have quite divorced themselves from art and symbolism, with the exception of music, and they lose those who need to have spiritual truths presented in picture language. They also lose those to whom art is the highest form of human expression."

The writer goes on to say that a year ago, in reply to an article from his pen in the Boston Transcript regarding the life of a New Hampshire hill town, the Sacred Heart Review said that the remedy for the desertion of the churches in such communities was the Mass. Replying to this he betrays the Protestant's mental inability to understand the full significance of the Holy Sacrifice, thus falling entirely to catch the Review's meaning. He says:

"The Protestants of such a community would be wholly at a loss to make anything out of such a form of religion, and it would not even excite their curiosity. Even the Episcopal minister complained that during the fifteen summers he had been there no native had ever connected himself or herself with his services."

"The Catholic has been trained to the form of religious expression that has the Mass as its central motive; but how utterly unlike the form of training given to the Protestant! Any Protestant child would make a

good Catholic if trained to utter himself in that spiritual language, but without the training he is quite at a loss to know what to make of the Mass. The Mass will not convert Protestants, but it might be done by the preaching without the Mass."

Again the Protestant speaks in expecting Catholics to eliminate the Mass, which is their central act of worship. On the whole, however, Mr. Cooke's presentation is interesting, if not also instructive, as showing us how we appear to those without the fold who are not blinded by prejudice.

IMPORTANCE OF A SINGLE CON- VERSION.

One hundred years ago Count Frederick Leopold Stolberg became a convert to the Catholic Church, and now the family, the Bishop, the local clergy, and the Westphalian nobility have been celebrating the hundredth anniversary of the event. A contemporary says:

"The importance of a single conversion is indicated by the fact that no fewer than a hundred and twenty-two direct descendants of the Count were present at the fete. But the influence of Stolberg's conversion had a far wider range than his family circle. He was a son of one of the oldest and noblest houses in Germany, was recognized at the courts of Copenhagen, Berlin, and St. Petersburg as a diplomatist of high ability, was looked up to by the people with pride as a poet and a writer; was an intimate friend of such men as Goethe and Klopstock, and, above all, enjoyed universal esteem for the uprightness of his character. His submission to the Catholic Church at a time when eminent Germans were asserting that Christianity was approaching an end, and that it was all over with Catholic progress, created a remarkable sensation. His great work, 'History of the Religion of Jesus Christ,' was epoch making. It was for the beginning of the present century what Bossuet's 'Exposition de la Doctrine Catholique' was for the seventeenth century, or what Meoher's 'Symbolik' has been for the middle of the nineteenth century."

"How many souls have been brought to a knowledge of Catholic truth by Stolberg's 'History of the Religion of Jesus Christ' will, says Frederick von Schlegel, who owed his own conversion to it, 'only be known on the day when all things are brought to light.' The effects of Stolberg's labors are still felt, and his name will always be linked with that of Gorres for his success in reviving Catholic life in Germany."—The Missionary.

A DRAWING POWER.

In a singular paper on "Romanist Survivals in Protestantism" in the Baptist Standard, we meet with some emphatic words that give us a hope that the writer of them will grasp the entire truth some day. He seems to be one of those Baptists of so pronounced a type that even the use of the prefix "reverend" to the names of his ministerial brethren offends him; and even among Baptists, he finds Romanist customs. He writes as follows:

"The Reformers, coming out from Rome, brought many of her traits with her. Nourished by the wolf's milk, they inevitably imbibed the wolf's nature. . . . Roman habits are among us also by natural development just as Romanism itself has developed from instincts that are in all human hearts. One of these instincts is the desire for mental rest. Only those men who have studied to weariness and are vexed by uncertainty, who long to believe something but find objections to everything they try to believe, can understand how seductive that Church is that professes to speak with authority. We have said, 'Oh, for some sign from God, some clear statement, accompanied by unassailable proofs. And this Church comes and says, 'Thee, rest. Here is the truth with God's own seal upon it. Cease from debate. Be saved from bewilderment.' Dollinger said of Queen Christina, of Sweden, 'She took refuge in the ship of ecclesiastical certainty from the ocean of philosophic doubt.' John Henry Newman is described as a man of irresistible personal attractions, but as one who strongly felt the need of authority, and so he went from the evangelical school to High Church, and thence to Rome. Father Hecker, founder of the Paulist Fathers in this country, said, 'The first and deepest need of man's heart is guidance, but it must be an unerring and divine guidance, and so he went all the way from Unitarian transcendentalism to Rome. The long procession of men who have gone, particularly from the English Church, into the Roman communion, went because they could accept no ministry that had not the authority back of it to speak the last word. There is a drawing power here that is fully to be felt.'"

We would suggest to this writer, and to others like minded, that they should turn from the din of controversy and their time-worn prejudices, and read what men like St. Francis of Sales have written, with profound spirituality, about ritual and sacraments and the love of God. Let them use less controversy and try more earnest prayer. They will learn that the "drawing power" in the Catholic Church comes from the Holy Spirit of God, Who has adapted that Church to man's nature, man's needs, man's aspirations. —Sacred Heart Review.

The workings of divine grace in the human soul are usually silent, mysterious, not subject to rule, but real and convincing. God speaks to our soul, not in the language of men, but in a voice that the soul herself understands. We may not be able to analyze those interior whispings or to translate them into human words, but we know their meaning and feel their force.—Archbishop Keen.

A SINGER'S ROMANCE.

The Warlock street flats were always dismal. On a bright day they looked more gloomy and grimy than ever, and when the sun beat down strong and yellow upon the dull red bricks it seemed to be erubing out the life and stifling the breath of the human beings who fought and struggled and laughed and wept inside.

To say the heat was almost unbearable. It beat down upon the ugly, narrow, rickety street until the poverty-stricken neighborhood appeared loathsome even to its hardened inhabitants. In one of the flats a woman, who was little more than a girl, waded listlessly backward and forward or strummed with weary effort upon her little piano. She was pale with the heat and restless with a foreboding that entered her heart. For the first time since her marriage she felt lonely and miserable, and she had been married just six months. During that time nothing had occurred to mar the harmony of their lives. For six months they had been perfectly happy. Everything had gone smoothly. Ralph, who was a singer in one of the theatres, had had continual engagements, and although the salary he earned was very small, they had lived comfortably upon it and been content.

But now there was a gnawing fear in her thoughts—a jarring anxiety that refused to be still. She had seen Ralph grow paler and thinner day after day. She had noticed the weariness grow in his eyes, the tired look that was fast becoming habitual to his face, and she was afraid—of what she scarcely dared even think to herself; but she knew that Ralph was working too hard and that the summer heat was undermining his strength.

She sat down presently to practice. Somehow today her voice sounded clearer and stronger than it had ever done before. The keys seemed to fall with scarcely an effort beneath her fingers, and she found herself singing an old song that she had known years ago at home—a dull, pathetic little air that made her suddenly break down and sob—she scarcely knew why, except that the gloomy foreboding had gripped her heart and something in the song seemed, absurdly enough, to apply to her.

Suddenly an idea occurred to her. She sprang up with a start, her cheeks glowing with a sudden brightening in her eyes. A few minutes later she was making her way rapidly through the narrow, reeking street and out into the broader thoroughfare beyond.

She stopped before a house bearing a brass plate, and the flash in her cheeks began to fade away. She hesitated for a moment before she rang the bell, and then, in her nervousness, gave such a peal that the professor, slumbering peacefully inside, started up in fright.

"Ach, Himmel!" he remarked. "What is it?" The reply came in the form of a neatly dressed servant, who announced that a young lady was waiting to see him, and the professor's curiosity overcame his usual dignity of manner. He gave orders that the young lady should be admitted.

Nellie came in nervously. She glanced at the big, bearded man in front of her and wished she had not been so hasty. She was more than half afraid of the professor—who had such a reputation for eccentricity—and she hesitated before she plunged into the story she had so carefully planned to tell him.

When she spoke, all her nicely worded sentences, all her carefully calculated eloquence, vanished, and she could only stammer helplessly: "I—I want to see you," she began. "I—I want to see you."

The professor smiled—a grim, significant smile—and she felt in very truth she was bearding a lion in his den. "Oh, I know it's a strange thing to ask you to do," she said nervously, "but I thought—I thought—"

The professor grunted through his beard. "Well, well," he said gruffly. "Will you take a seat?" "Oh, no," said Nellie excitedly. "If you please, I'd rather stand. I'm too anxious. I want to know if—I could make some money."

She paused. A sudden horror of her own temerity overtook her. She had come to one of the most celebrated professors of music in London and boldly asked him to test her voice. Supposing he asked her for a guinea or two for doing it? She could not pay him, and she must be told so at once. "I think perhaps I ought not to have come," she said nervously. "I am very poor. I have no money to pay for your opinion, but—but I never thought of that when I came. I forgot—I only thought of—of Ralph—of myself."

Her voice broke a little, and when she looked up she found the professor's small, twinkling eyes keenly fixed upon her. He said nothing. He stood immovably watching her, and as if in reply to some unuttered question, she went on.

"I was so anxious. This afternoon something worried me. I don't know what it was exactly—a sort of foreboding, and I could not help thinking. My husband, you know, sings at a theatre. He—he is not strong, and lately he seems strange, as if—as if his health was giving away. He wants rest and change. Only the other week the doctor said he ought to get away to the sea, and—and he can't do it. He only earns just enough for

to live upon, and if—if he should be ill I don't know what we should do. I come to you to know if I could earn some money."

She stopped. The professor was still watching her. "Well, well," he said not unkindly, "let us see. Let me hear you sing." She sat down nervously to the piano. The keys were indistinguishable before her eyes, and her fingers trembled weakly. For a moment her voice was beyond her control. She felt incapable of steadying it, and she could not remember a word to sing.

"Then she suddenly caught sight of an old song called 'Daddy' lying upon the piano and she took it up and began to play. She sang through the first verse with all the exquisite pathos of which her voice was capable. It rang out soft and clear across the room, and the professor almost fancied he dreamed.

He woke with a start to find that she had stopped and was putting back the music. "Again," he said, harshly. "Sing it again."

She sang it through once more, and when she looked around the professor was staring out of the window, and the sight of his back turned toward her sent a chill to her heart.

"I was afraid I should be a failure," she said, with a half sob, taking her gloves. "I am sorry—I—"

He turned round at the sound of her voice. She did not know that his eyes were full of tears and that the song had conjured up recollections of his dead wife.

"Scales," he said abruptly. And Nellie went back obediently to the piano. When she had finished, he came over himself and put her through a number of exercises. He tested her voice in every possible way. He took infinite pains with her—such pains that Nellie would have considerably astonished some of his pupils if they could have heard—and when he had finished, he looked up interestedly into her face.

"Your voice has been well trained, was all he remarked. "I had a good master," said Nellie, with the chill growing at her heart, and he always kept up my practice. I have practiced every day since I have been married."

"Good, good!" said the professor suddenly. "Very good! And if something should turn up will you take it at once?" Nellie caught her breath with a gasp of astonishment. "Take it?" she cried. "Then—then, you do think—you think I can earn some money?"

"I think," said the professor, forgetting his dignity and his English, with a sudden irate gesture, "I think you have a beautiful voice—a beautiful voice!"

That afternoon Nellie waited impatiently for Ralph to come back from rehearsal. She was burning to tell him the news and to get his permission to look out for an engagement. The professor had spoken so favorably of her voice, had given her so much encouragement, that she was filled with the widest hopes. There must be something in it. He had promised to help her out of sheer admiration for her voice, and surely it must be worth something for so great a professor to take her up.

She lay back luxuriously in her easy chair and dreamed golden dreams. And the summer afternoon waned and passed, and still Ralph did not come. She sat up listening for his footsteps. Symphonies were making such a noise on the stairs outside that she could hear nothing. Men—heavy booted men—seemed to be tramping up with some heavy burden. She could hear their clumsy feet clambering up; she could hear the murmur of their gruff voices, and she signed impatiently as the sounds came nearer.

Suddenly they stopped—stopped outside her door, and then there was an ominous silence. The next moment there came a knock, and a policeman looked in.

Nellie started up with a cry. The policeman came forward and tried to keep her back. Some other men followed him. There seemed to be quite a lot of men crowding into her little room, but she could see none of them distinctly—only one form that lay stretched unconscious on a shutter, and over that form she bent, with a terribly white face, and stared wildly at the narrow stream of red blood that was oozing slowly from her husband's colorless lips.

Somebody was saying something to her about Ralph. He fainted at rehearsal, and—She looked up and found the doctor speaking to her. "The truth is the kindest after all," he said presently. "He is very dangerous only ill—so ill that I think—glance round the shabbily furnished room—I think he ought to be removed to a hospital. He requires great care—great care. He must have a nurse, and if his life is to be saved he must be spared nothing."

Nellie looked up helplessly. "Yes, yes," she said dully. "He shall have a nurse. He shall be spared nothing."

The doctor glanced at her curiously. He wondered what she was going to do. This pale faced girl. He had learned that her husband was an actor. He knew, too, that he earned only a small salary, and he feared more than he told her—more than he cared to put into words.

He said nothing further—he only wondered. And Nellie ordered a nurse and everything else the doctor suggested with a reckless disregard of expense. There was no hope.

The doctor said so, but Nellie refused to believe it, and she sat by the bedside, looking eagerly into her husband's colorless face and trying to find some sign of hope—in vain. This very day he might either die or live, and the doctor had said that she must prepare for the worst. It was impossible. She could not die. She would not believe that Ralph might die.

As she sat there the nurse entered and brought her a letter. Nellie looked at it indifferently. What did letters matter now? She took it in her trembling hands and tore it open wearily. As she read a sudden red flush sprang into her cheeks and a sharp light flashed into her eyes. She read on confusedly. What she read made no impression upon her at first. The letters danced before her eyes, and the words appeared stupid and meaningless, but after a minute they came clear, and she began to understand.

Mrs. Lucille, the professor wrote, was unable to sing at the Albert Hall that night, and she, Nellie Underwood, was to take her place.

She looked at Ralph—ill, perhaps dying—on the bed, and then she turned back to the letter. Her chance had come at last. The chance that she had waited for so eagerly had come at last like a wonderful miracle or else like a fish-stick trick.

She looked at it for a moment longer, and then she broke into harsh, unmeaning laughter. She was to sing at the Albert Hall that night.

The manager regretted that Mrs. Lucille had been taken ill. He was extremely sorry and he was angry, too, for Mrs. Lucille's name on the bills had more than filled the house, and now her place was to be taken by a little pale faced girl, who looked hopelessly plain and unattractive.

Underwood! The very name was commonplace. The audience sighed impatiently and leaned wearily back against their cushioned seats. They looked more weary than ever when Nellie stepped upon the stage. She was clothed in white—a plain, old fashioned gown, years old, and with out a single flower, and they uttered a faint murmur.

The accompanist sat down and rattled off the opening bars of a famous old song. It was the cry of a woman for a lover she would never see again, and it was so old that people thought it was worn out.

The accompanist played on, the notes became lower and finally ceased, and then he waited. Apparently Nellie had not heard. The music had fallen from her hands, and she was staring out with a white, set face at the crowded hall before her.

"Stage fright, poor thing," people murmured. Some of them stared at her coldly, some of them put up their opera glasses to look at her, but they could not see what she saw—a man lying tossing, perhaps dying, on a bed. They could not feel what she felt, that terrible aching at her heart, and that choking at her throat.

Suddenly the mist cleared from her eyes, and she saw, with a start, the waiting audience before her and the glances leveled to her face, and she turned to the accompanist. He understood her glance and commenced again.

Then she raised her eyes and stared straight toward the gallery. When she opened her lips, her voice rang out clear and full across the crowded hall. It never faltered. The notes fell from her lips liquid, wonderful, and the audience suddenly became still. They ceased to stare at her. Opera glasses fell—it was strange that they had been come down—and in that great hall there was scarcely a sound to be heard.

The song went on. What was there in that old fashioned air to hold them spell bound? A girl's fresh voice calling to her absent lover. They had never heard it sung like that before.

The eyes of beautiful women became moist. Strong men leaned forward to hide their faces. They scarcely realized it when the music stopped; then they looked up, to see her disappearing from the stage, and for a brief moment there was a dead silence.

Then the storm began. Artificial women fought their artificiality. Wounded men woke to life again and shouted wildly at the empty platform. Nellie heard it faintly at the back, but her only thought was to get away to Ralph, and while she was speeding homeward in a cab a man was making profuse apologies to the audience. He was sorry Mrs. Underwood could not sing again that night, but he hoped and believed they would hear her again very soon.

When Nellie got home, the room seemed to her very dark. She saw distinctly two figures which came toward her as she entered, and then she heard a faint voice—Ralph's voice—speaking to her from the bed.

She heard neither the doctor's admonitions nor the nurse's entreaties. She knelt at her husband's side and sobbed her heart out on his pillow.

It was a long time before Ralph thoroughly recovered, but when he did there was no longer any fear of starvation staring them in the face.

Nellie's voice had driven the wolf from the door.—London Answers.

have four times as many churches and three times as many ministers, the Baptists nearly five times as many ministers as there are Catholic priests in the country, although they have little more than one half of the communicants. The result is that there are only ninety Baptists on an average to one of their churches; one hundred and ten Methodists to each of their congregations, whilst the average number of Catholics to one church is not less than seven hundred and sixty seven."

THE HIDDEN LIFE

Its Lessons and the Obstacles to Its Attainment.

When we contrast the life of our Lord at Nazareth with the life that we should naturally have expected Him to live (says Father Clarke, S. J., in "The Life and Ministry of Jesus") it seems as if He were throwing away opportunities of good. If He had preached in the chief cities of the world, would not His Divine eloquence have converted tens of thousands? Why then did He remain living a life of inaction at Nazareth? It seems strange to us, but we must recognize that God's ways are not like ours.

We often wonder why it is that God allows those who have great abilities or powers of doing good to remain hidden and out of sight. Sometimes He deprives them of the health and strength necessary for active work; sometimes He short their career just when they are beginning to make their influence felt; sometimes He leaves them where their life seems absolutely thrown away. We are inclined to regret it, and perhaps to think that we would have ordered it otherwise. But in view of the Hidden Life of Nazareth, all such regrets must of necessity disappear.

Would greater glory have been given to God if the Son of God had exercised His Divine power and converted all mankind while on earth, as He might easily have done? No, for that which pleases God best is that we should remain where He has placed us, even though our lives are apparently useless. Never was a life so apparently useless as the life of Jesus at Nazareth. Yet every moment of it brought a glory to God compared with which the glory He derives from the service of all the Saints and Angels is as nothing.

What was the lesson that the Hidden Life at Nazareth was designed to teach? It was simply this, that the highest and most perfect kind of life does not consist in one occupation more than another, not in severe penances, not in active zeal, not in works of self-denying charity, not in living remote from all in order to spend one's life in contemplation and prayer, but simply in doing the will of God from day to day. This and nothing else is the secret of all order to spend one's life in contemplation and prayer, but simply in doing the will of God, simply and solely because it is the will of God, from day to day.

Is this an easy lesson? No, it is the most difficult lesson in the whole world. He who has really learned it in its perfection is already a great saint. It means that self and self will is dead within him and that he can say with the apostle, "I live now not I, but Christ lives in me." How far from this am I, in whom self lives and is so strong!

Is this an important lesson? It is the most important lesson in the whole world as it is the most difficult. Without having learned it we can never attain to solid or lasting happiness. We are exposed to have our happiness destroyed by something that we think we have reason to regret, something that interferes with our self will or threatens to interfere with our comfort, or with what we fancy will tend to our warfare or happiness. If only we could learn the secret of doing the will of God simply because it is His will, our life would be a haven upon earth.

What is it that makes it so difficult for us to do the will of God from day to day? It is mainly because we are not fully convinced that all true happiness is to be found in God, and God alone. We go on trying to attain happiness by doing our own will, even when we are conscious that it is opposed to the will of God. Yet we know by experience that all attempts to be happy without God prove miserable failures in the end.

Another obstacle is our inordinate love of our own will. It is one of the

consequences of free will, in our fallen state that a certain satisfaction is found in the mere arbitrary exercise of it. It is only when we have learned the joy without bound or limit that it is to be found in doing the holy will of God, that we are willing to forego the indulgence of our own will in order to put the will of God in its place. Then God's will becomes ours, or rather our own will disappears, swallowed up in the infinite Will of God.

Yet there is another obstacle consisting in the pain and suffering which are, from time to time, sure to accompany a faithful performance of the will of God. He permits this for the greater glory of His elect. Now pain and suffering are naturally very distasteful to us. We shrink from them instinctively. We require a very strong motive to enable us to face them. Nothing can counteract them save a strong fear and love of God.

This then must be my prayer: "Pierce through my flesh with Thy fear, O Lord, that I may love Thee ever more and more."

HOME EDUCATION.

The Church of God, in her exhortation to persons on their marriage, says: "If God bless you with children, let it be your first, your immediate care, after they are born, to make an offering of them to Him; and, as soon as possible, let them be strengthened in their original sin and enrolled among the number of His adopted children by the sacrament of baptism; and afterwards, in their earliest infancy, as soon as they can speak, begin to teach them the principles of Christian faith and the duties of a Christian life; * * * train them in the fear and love of God; * * * remember that if any of them perish through your neglect of giving them a proper education He will require their souls at your hands."

That is a clear statement of the obligations of parents; when a child is born make an offering of it to God; as soon as possible have it baptized; as soon as it can speak begin to teach it—teach it the first principles of the faith, and its duties of prayer to God and obedience to you. Not only teach, but also train it to fear and love God. These are the duties of parents, and if they fail in them, and the child be lost in consequence, God will require its soul at their hands.—American Herald.

BE SURE that your blood is rich and pure. The best blood purifier, ear-ache and vitalizer is Hood's Sarsaparilla. Be sure to GET HOOD'S.

THE BEST PILLS.—Mr. Wm. Vandergent, Sydney, Ontario, writes: "I have been using Parolee's Pills, and find them by far the best pills we ever used." For Delicate and Debilitated Constitutions these pills act like a charm. Taken in small doses, the effect is both a tonic and a stimulant, mildly exciting the secretions of the body, giving tone and vigor. FEVERS AND BILIOUS DISORDERS are positively cured by the use of Parolee's Pills. They not only cleanse the stomach and bowels from all bilious matter, but they open the excretory vessels, causing them to pour copious effusions from the blood into the bowels, after which the corrupted mass is thrown out by the natural passages of the body. They are used as a general family medicine with the best results.

Mother Graves' Worm Exterminator does not require the help of any purgative medicine to complete the cure. Give it a trial and be convinced.

Prevent Baldness

And Cleanse the Scalp of Crusts, Scales, and Dandruff by Shampoos with



And light dressings with CUTICURA, purest of emollient skin cures. This treatment at once stops falling hair, removes crusts, scales, and dandruff, soothes irritated, itching surfaces, stimulates the hair follicles, supplies the roots with nourishment, and makes the hair grow upon a sweet, wholesome, healthy scalp when all else fails.

Millions Use Cuticura Soap Assisted by CUTICURA Ointment, for preserving, purifying, and beautifying the skin, scalp, hair, and hands. No other foreign or domestic toilet soap, however expensive, is so effective for the purpose of the toilet, bath, and nursery. Millions of Women use CUTICURA SOAP in the form of bath for removing irritations, inflammations, and chaffs, or too free or offensive perspiration, in the form of face wash for the delicate purposes which readily suggest themselves to women, especially mothers. No other medicated soap is to be compared with it for preserving, purifying, and beautifying the skin, scalp, hair, and hands. No other foreign or domestic toilet soap, however expensive, is so effective for the purpose of the toilet, bath, and nursery. This is the best skin and complexion soap, and the next toilet and baby soap in the world.

Complete Treatment for Every Humour, consisting of CUTICURA SOAP, to cleanse the skin of crusts and scales, and soften the thickened cuticle, CUTICURA OINTMENT, to instantly allay itching, inflammation, and irritation, and soothe and heal, and CUTICURA RESOLVENT, to cool and cleanse the blood. A SINGLE SET is sufficient to cure the most torturing, disfiguring, and humiliating skin, scalp, and blood humours, with loss of hair, when all else fails. Buy COWAN'S, THE PUREST AND BEST.

"Experience is the Best Teacher."

The experience of millions has demonstrated that Hood's Sarsaparilla is the perfect remedy for all troubles of the blood, stomach, nerves, bowels, liver and kidneys, and that it imparts strength, vigor and vitality. Every testimonial is the voice of experience to you. Dyspepsia—Hood's Sarsaparilla is a grand medicine. It has cured me of dyspepsia. My blood was so poor that in the hottest weather I felt cold. This great medicine enriched my blood and made me feel warm." Mrs. James Malvey, 222 Piccadilly St., Belleville, Ont.

Hood's Sarsaparilla

Never Disappoints

Educational.

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 JEFFERSON, M. A. Principal, Belleville, 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 on a site 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, SCIENTIFIC, COMMERCIAL, AND ARTS, including all ordinary expenses, \$50 per annum. For full particulars apply to REV. D. CUNNING, C.B.C.

ST. JEROME'S COLLEGE, BERLIN, ONT.

Complete Classical, Philosophical and Commercial Courses, Shorthand and Typewriting. For further particulars apply to REV. THEO. SPETER, President.

HOME STUDY CENTRAL BUSINESS COLLEGE, TORONTO.

W. H. SHAW, Principal. A strong school, with 12 regular teachers, scientific equipment and well patronized, students from every province of the Dominion. Prepare for a good situation by taking a course in the

CENTRAL Business College

STRATFORD, ONT. A school well known from one end of Canada to the other for its superior work. We place many of our students in good situations. Students admitted each week. Handsome catalogue free. W. J. ELLIOTT, Principal.

The LONDON MUTUAL Fire Insurance Co. of Canada.

Head Office, LONDON, ONT. JOHN DRYDEN, President. D. C. MACDONALD, Manager. CAMERON MACDONALD, James Grant, Asst. Manager. H. WADSWORTH, Managing Director and Secretary.

Over \$2,500,000 paid in losses. Lowest rates. Losses promptly settled. CITY AGENT: A. W. BURWELL - 476 Richmond Street.

Catholic Prayer Books, Rosaries, Crucifixes, a Scapular, Religious Pictures, Statuary and Church Ornaments. Educational works. All orders receive prompt attention. D. & J. SADDLER & CO. Montreal.

PLUMBING WORK IN OPERATION

Can be Seen at our Warerooms, DUNDAS STREET, SMITH BROTHERS, Sanitary Plumbers and Heating Engineers, LONDON, ONTARIO. Sole Agents for "Fleming's Water" and "Hood's Sarsaparilla."

CATHOLIC HOME AND LITTLE FOLK'S ANNUALS.

We have a few of Honorable Catholic Home Annuals for 1900 still in stock, and should be pleased to mail same to any of our readers, for the sum of 25 cents in stamps. The boys and girls who have purchased copies of this little Annual are delighted with it. It is within the reach of all, as it costs only 5 cents. The stories are interesting and instructive, being written especially for the young readers of this little book. The illustrations are numerous and pretty. Address: Thos. Coffey, London, Ont.

CLARKE & SMITH Undertakers and Embalmers

1215 Wellington Street (Opp. The Old Night) Telephone 208 Church Bells, Chimes and Peals of Best Quality. Address: Old Establishments, THE E. W. VANUZEN CO., Cincinnati, O.

BUCKEYE BELL FOUNDRY

CHIMES, BELLS, AND PEALS. Solely for the purpose of the trade, we have a full stock of bells, chimes, and peals, and we are prepared to make to order any size of bell, chime, or peal, and we are prepared to make to order any size of bell, chime, or peal, and we are prepared to make to order any size of bell, chime, or peal.

CHURCH BELLS

Chimes and Peals, Best Quality, and the most complete stock of Church Bells, Chimes and Peals, and we are prepared to make to order any size of bell, chime, or peal, and we are prepared to make to order any size of bell, chime, or peal.

JOHN FERGUSON & SONS, 180 King Street, The Leading Undertakers and Embalmers. Open Night and Day. Telephone—Room 571, Factory 58.

Advertisement for K.D.C. (KIDNEY DISEASE CURE) featuring a large sample of the medicine and a testimonial from a man who cured himself of indigestion and stomach troubles. The ad includes the text 'LARGE SAMPLE OF THE WONDER WORKING K.D.C. TEST IT PROVE IT' and 'MIGHTY CURE OF... INDIGESTION and all other Stomach Troubles'.

Advertisement for Cowan's Hygienic Cocoa and Royal Navy Chocolate, highlighting its purity and health benefits. The text reads 'COWAN'S Hygienic COCOA Royal Navy CHOCOLATE Are the favorites with most people. Buy COWAN'S. The Purest and Best.'

Advertisement for 'ARE CATHOLICS PRIEST-RIDDEN?' featuring a testimonial from a Protestant paper praising the Catholic Church's stance on the issue. The text states 'The Independent Protestant paper, has this to say upon an old subject: "From the elaborate statistics of the diverse Christian denominations, published, we gather the result that the adjective, "priest ridden," attaches not to Catholics but in its fullest sense to Protestant denominations. These very statistics show that the Catholic priests have the largest parishes, and the Baptist the smallest; that the Methodist

THE CATHOLIC RECORD

The Catholic Record

Published Weekly at 454 and 456 Richmond Street, London, Ontario. Price of subscription—\$2.00 per annum.

EDITOR: REV. GEORGE R. NORTHGRAVES. Author of "Mistakes of Modern India." THOMAS COFFEY. Publisher and Proprietor, Thomas Coffey. Messrs. Luke King, John Nigh, F. J. Neven and Joseph S. King, are fully authorized to receive subscriptions and transmit all other business for the CATHOLIC RECORD. Agent for Newfoundland, Mr. T. J. Wall, St. John's.

LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1900. The Editor of THE CATHOLIC RECORD, London, Ont.: Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

London, Saturday, February 23, 1901. THE ORIGIN OF THE PERSIANS.

A volume has been recently issued by the French Government in which a number of inscriptions are given which were discovered recently at Susa, Persia, and which go back to the very beginning of Persian or Elamite civilization, and are at the same time a confirmation of the Scriptural account of the descent and dispersion of the human race as found in Genesis x. 22-32.

Elam, the father of the ancient Persians, is said therein to be the son of Shem or Sam. Modern scientific men with great persistency have maintained that philology shows the origin of the Persians to be Japhetic and not Semitic, but these recent discoveries are decidedly Semitic, and Professor Sayce of Oxford says:

"Our whole conception of the early Elamite history has been revolutionized, and it turns out that the tenth chapter of Genesis is right after all in making Elam a son of Shem. Once more archaeological discovery has confirmed the statement of an old Testament writer, and this time in a most unexpected manner."

It has frequently happened in a similar way that the best constructed theories of learned men, which were opposed to historical statements in the Bible, have had to be abandoned owing to unexpected discoveries. The reason for the similarity existing between the Persian and the Japhetic languages must now be looked for in some other cause than common descent from Japhet, which has been hitherto wrongfully supposed to have been the reason thereof. It is, at all events, a very frail basis on which to build a science to assume that the brothers Shem, Ham and Japhet, must have spoken languages differing radically from each other.

A BEAUTIFUL CELEBRATION.

On the feast or during the octave of the Epiphany, or Christ's manifestation to the Gentiles, it is the practice at Rome every year for the Polyglot Academy of the Propaganda to hold a suitable celebration in honor of our Redeemer, who is also the Redeemer of all nations. Nothing can be conceived more appropriate to this purpose than addresses in many of the most widespread languages of the world paying homage to Jesus our Saviour, and this is the form which the Propaganda celebration takes.

This year poems and essays relating to the graces of the Jubilee year and the prospects of religion during the twentieth century, were recited in forty different languages, the orators being for the most part students of the Academy who were natives of the countries in whose languages the recitations were made. The speech in Latin, however, was delivered by a young Irishman, Mr. John Tyndal, which is a testimony to the fact that this young Irish gentleman was one among the most proficient of the Latin scholars in the institution. The Scotch Gaelic speech was delivered by a Scotch student, and the Irish Gaelic one by an Irishman. The other addresses and poems were in English, Hebrew, Greek, Chaldean, Syriac, Armenian, German, French, Italian, Kurd, Sanscrit, Norwegian, Arabic, Portuguese, Persian, Slav, Astoric, (a dialect of Arabia) Lutch, Copt, Chinese, Japanese, Tagal (Philippine Islands), Roumanian, Malabaric, Romance, Turkish, Spanish, Danish, Albanian, Tamulic, Icelandic, Algonquin, (American Indian), C-Mr. Baca, and Zulu.

A dialogue on the indulgence of the Holy Year, and the visit of the pilgrims to the Eternal City, from all parts of the world, was recited by three jet black students from the countries of South and Central Africa.

It was stated in a telegraphic despatch from Rome immediately after this Epiphany celebration, that his Eminence Cardinal Vaughan and several English Prelates had caused a disagreeable scene by retiring from the hall because among the students who delivered the addresses one was a young Boer ecclesiastic, but as there is no mention of such an episode in the authentic reports which have reached us by mail, we may reasonably infer that nothing of the kind occurred, and that the story was only one of the many falsehoods which are so frequently concocted by the Roman correspondents of the Protestant secular press when they are dealing with subjects relating to the Catholic Church. We must say, we did not believe the story when it was published in the first instance, and the event has justified our incredulity.

The beautiful practice of holding this Polyglot entertainment annually is a striking illustration and object lesson of the Catholicity of the Church of God, which is in fact as well as in theory, "the Church of all nations."

The reports of the celebration in form us that besides Cardinals Vaughan and Logue, and many Cardinals of other nationalities, the French Ambassador to the Holy See, the Prussian, Bavarian, and Brazilian Ambassadors were present, and, as usual, the elite of Rome.

VALID AND INVALID MARRIAGES.

Senator Davis, of New York, has shown somewhat of a ridiculous over-enthusiasm in offering to put through Congress a Bill of Divorce in favor of a Mrs. Fitzgerald, whose husband has been sentenced to five years' hard labor in the State prison. Mrs. Fitzgerald announces that she did not ask for and she wants no divorce, but will cling faithfully to her unfortunate husband in his trouble. For the United States, this is somewhat of a surprise to the public, as divorces are eagerly sought for there on the most flimsy pretences, and are readily obtained. The officious Senator explains his position by saying that he thinks the husband's condemnation to five years in prison is sufficient reason for the granting of a divorce, and that he made the offer in all kindness. We do not doubt his good motives, but, all the same, anything is a calamity which makes it more easy to obtain divorces, especially in a country where the number of separated husbands and wives is somewhere between half and three quarters of a million. Mrs. Fitzgerald's devotedness to her duty as a wife and mother is worthy of all praise, and there would be much less disagreement among families and fewer fatherless and motherless children, if husbands and wives generally were influenced by the same principles of morals as she recognizes.

We are not aware for certain of Mrs. Fitzgerald's religion, but it has been stated that she is a Catholic. If such be the case, her fidelity to her marriage vows will be readily understood. The Catholic Church alone stands for the indissolubility of the completed marriage tie which was made by her divine Founder indissoluble, as God intended it to be from the beginning.

It must be borne in mind that such case as Mrs. Fitzgerald's valid marriage, which bound her to her husband "for better or for worse, for richer or for poorer, in sickness and in health till death do us part" is a very different matter from a marriage contract which is null from the beginning according to the law of God and of His Church, such as the Daltip marriage was, concerning which the Protestant ministerial associations are making so much ado. We cannot feel any special sympathy for either of the parties in this Daltip case, who knowingly violated the laws of the Church by being clandestinely married; but that marriage having been a clandestine one, and as such having been contrary to the law, both ecclesiastical and civil, which holds good in the Province of Quebec, we can see neither reasonableness nor consistency in the extraordinary efforts of the ministerial associations to have the marriage declared valid, except that they are anxious in everything to oppose what is the law as decreed by the Catholic Church.

If the Protestants had only some similar law to that of the Catholic Church invalidating clandestine marriages under certain circumstances, we should not hear of so many biga-

mistic and trigamistic marriages celebrated by Protestant clergymen.

ANARCHY IN RELIGION.

The Living Church of Chicago publishes the pictures of two groups of Bishops and clergymen of the Church of England, and the American Protestant Episcopal Church respectively.

The Church of England group represents five Bishops and eleven ecclesiastical dignitaries in copes as they appeared while taking part in a public ceremony on the occasion of the Queen's Jubilee in 1887; but though the whole sixteen wear copes there are no mitres, the university cap being used instead by 8, and the rest being bareheaded. In this group appears the Rev. Frederick W. Farrar, then Archdeacon of Westminster, and now Dean of Canterbury.

Dean Farrar had since that date become a leader of the Low Church movement: we may therefore presume that among Low Church people there is no antipathy against the use of the cope as the part of the vesture of clergymen. But as the occasion was a secular one, we cannot infer from this the exact extent to which clerical vestments are distasteful to the Evangelical party in the Church of England.

The second group consists of the American Bishops who took part in the consecration of Bishop Weller of Fond du Lac, Wisconsin. This group comprises eight Bishops of the Protestant Episcopal Church, the Russian Bishop of the Aleutian Islands, with two chaplains, and a pretended Bishop of the schismatical Poles who have established in a few American cities what is called the Polish National Catholic Church of the United States. Some of the Episcopalian and Anglican papers in speaking of the event fall into the mistake of calling the Pole Kozlowski "a Roman Catholic Bishop," which is, of course, an absurdity, as no Catholic Prelate could take part in such a travesty.

The so-called Bishops in this group, with the exception of the Russian, who wears the episcopal robes of the Russian Church, appear in the full dress of Catholic Bishops of the Latin rite, with albs, copes, mitres, and pectoral crosses. Only one crozier is used, which is borne by the newly consecrated Bishop of Fond du Lac.

The Toronto Church Record, referring to this matter, states that "there is something like a tumult in the American Church" in consequence of the event, owing to the fact that the order of consecrating Bishops as used in the Anglican and American Protestant Churches was not followed, but ceremonies employed in the Catholic Church were introduced, and it is added that "Bishop Clark, the presiding Bishop of the American Church, has publicly expressed his disapproval of the unauthorized ceremonial."

Among the unheard of rites for the consecration of Protestant Bishops, which were used on the occasion, was the anointing with oil, the conferring of the Episcopal ring and pectoral cross, and the requirement that the new Bishop should be led by the two consecrators around the church to give his blessing to the people who were required to kneel while receiving the blessing.

A New York Church paper, the Churchman, says: "These gentlemen may be supposed to have devised or to have condoned the order of service that was used on this occasion, and so to have made themselves aiders and abettors of ritual anarchy in the American Church. It is possible that all these things should be permitted in the Protestant Episcopal Church, but a question of fact is that this is not the service set apart in our Prayer Book for the consecration of Bishops, and that those who publish it as though it were, tamper with documents in a way that will be condemned by the common conscience of the Church."

It is to be remarked that the use of the cope is permitted by the canons of the Church of England, though these had fallen into disuse until they were revived under the modern Ritualistic movement; and the ceremonies significant of episcopal authority are also a decided innovation in imitation of Catholic usage.

One thing is evident from the occurrence, that the American Bishops are feeling the effect of the Pope's declaration of the invalidity of Anglican orders owing to the use of a defective form of Episcopal consecration from the very beginning, independently of other essential defects; and the ceremony adopted in the present instance is an attempt to get over this difficulty. But the defect is not by any means corrected by the engrafting of Catholic ceremonies on a form of consecration which has always been invalid. The so-called Bishops who took part in the ceremony are, not real Bishops, and they cannot transmit the Episcopal order, no matter how closely they may

imitate the ceremonial of the Catholic Church.

The ceremonial used does not even please the Episcopalians, who generally assert that the new Bishop, not having been consecrated according to the form prescribed in their Prayer Book, cannot be admitted to take his seat with the other American Bishops in Convocation. In this event, notwithstanding the presence of a Russian and a pseudo-Catholic Bishop, he will not be recognized as a Bishop by any Church, Catholic, Protestant, or Oriental. In fact, it is highly probable that the Russian Bishop Tikhon of Alentia will be brought to task by the authorities of his own Church for the part he took in the fictitious consecration. The schismatical Pole Kozlowski will have no one to bring him to task, as he is the supreme head of his own moribund Church.

RELIGION IN FRANCE.

Whatever may be the result of Mons. Waldeck-Rousseau's recent onslaught on the Catholic religion, the clergy are not apathetic in every case in asserting their rights, and contending for justice from those who in their official position endeavor to trample on the faith of the Catholic people in whose name they govern while persecuting that faith. The Mayors of several towns in the neighborhood of Paris prohibited priests from wearing clerical robes in their communes, and in the village of Persan a test case was tried before the court. The judges dismissed the prosecution of five priests, holding that the mayors have no legal right to make such decrees, which are only within the power of the Government to issue. Thus the priests have gained a first success in the war against religion, and there is reason to believe that M. Waldeck-Rousseau will also pause in his course, and perhaps go to the Consoa as Bismarck had to do some years ago in Germany.

RIOTS IN MADRID.

Madrid has been the scene of disorders which have made it necessary to put the city under martial law.

A young lady, the daughter of Senor Ubao, undoubtedly of her own free will, entered a convent in preference to marrying a young man whom her parents wished her to marry.

The despatch says that Madamo'selle Ubao was influenced by a Jesuit priest to enter the religious house, but no one becomes a postulant in a convent except by her own free will, and if she be legally a minor, the consent of her parents would also be required. It is therefore clear at first sight that the young lady must have entered the convent to avoid a marriage which was distasteful to her, and it was the evident work of the enemies of religion to mix the Jesuits in the matter. It is very possible that being urged by her parents to consent to the marriage, she had recourse to a priest for advice, and that he could see no objection to her following the more perfect course of devoting herself to God, rather than to give herself to the world; but we cannot believe that the priest would advise her to leave her home against the wish of her parents, unless that either they were endeavoring to force her as a minor to marry against her will, or that she was of the age of puberty and earnestly desirous of the religious life. In either case, the Catholic Church and the laws of all civilized countries uphold the right of the young girl or boy not to be forced into a marriage.

The rioters who raised the anti-Jesuit cry do not pretend even that the priest used force to get the girl into a convent. Their only accusation is that "he influenced her." The force must have been, therefore, altogether on the father's side, and was both unjust and contrary to the liberty of choice which every one, man or woman, ought to have in the selection of a partner with whom he or she is to be united for life.

Nothing but a hope of future divorce could induce a high spirited maiden to consent to a surely unhappy marriage under such circumstances or on such terms. But a divorce is not allowed either by the laws of God or the civil code of Spain. It is, therefore, right that the perfect liberty of both parties to a marriage, however youthful, should be religiously protected.

We may see from this how baselessly the Madrid rioters raged through the streets throwing stones at the houses of the Jesuits crying out "vive liberty," "down with reactionists," "down with Jesuits." And how farcical was the cry of Senor Salmeron, the lawyer of Senor Ubao in the High Court, "vive justice." These brawl-ers were really the partisans of oppression and injustice. It is evidently

only because some of our contemporaries rejoice to see any anti-Catholic movement, even though it be in the interest of anarchists, that they show exultation at these disturbances in the capital of a Catholic country.

The number of those who took part in the riots is said on the most exact information attainable at present, to have been about 500, which is but a very small number in a city of 420 000 inhabitants. One account says, however, that in the different parts of the city there were fully 2 000 rioters. This is probably exaggerated; but even this is not a large number. At all events, it is creditable to the authorities that the disturbances were easily suppressed at last, though they were repeated for several days. It has been deemed expedient to declare martial law in the city, and to General Weyler, formerly Captain General of Cuba, has been entrusted the task of preserving order.

At Valladolid, Barcelona and Valencia there have been similar riotous demonstrations, but they have also been suppressed.

DISTURBERS REBUKED.

We have had occasion sometimes to protest against misstatements of Catholic doctrine on the part of certain Presbyterian divines, and among these the Rev. G. M. Milligan, of St. Andrew's church, Toronto. It gives us pleasure to notice that on Sunday, Feb. 10, the Rev. Mr. Milligan, while delivering one of his series of lectures on the Commandments, rebuked severely those who endeavor to raise discord in our community by speaking falsely against a section of our population on race lines. He evidently refers to the efforts which have been recently made to excite agitation against the people of the Province of Quebec, because they are of French origin, and in religion Catholic. The following severe rebuke against these disturbers has the true ring in it.

Rev. Mr. Milligan said: "It would be a disgrace, for example, at this time of day to have racial differences breed war in our midst. Why should we have foes in the men of French blood within our borders? They are far from being firebrands. They are an industrious, contented, religious and domestic people, and they are our fellow-men, and a good type at that, who have proved themselves at various crises of our history loyal men as well. A quarrel between these people and ourselves would not argue a superabundance of patriotism anywhere, but of that wrath that worketh not the righteousness of God, who hath made of one blood all nations of men to dwell upon all the face of the earth. Let us be loyal to the ninth (according to Catholics the eighth) commandment, and peace is assured."

STRANGE AND CONTRADICTORY NEWS FROM THE PHILIPPINES.

A despatch dated January 29 was sent from Manila to the effect that 10,000 Catholic Filipinos, and citizens of the district of Binondo in Manila, which is the headquarters of the Federal party, "have resolved to separate from the Vatican, believing that the doctrines of Rome are detrimental to the progress of the country." Those favoring a middle course," it is added, "propose the formation of a Filipino Synod, and the throwing off of spiritual tutelage. A majority, however, joined the extremists in demanding complete emancipation from Rome, leaving the question of a new Church to be decided later."

It is admitted, further on, that "the real trouble does not lie with the Church, which is sincerely loved, but with the Friars, whose return to the provinces, backed by Archbishop Chapelle, is the cause of constant agitation among the Filipinos, who are rapidly absorbing liberal ideas."

It is represented that there is a general hatred of the Friars, and that enlightened Filipinos desire a complete separation of Church and State.

Of course it is regarded by the greatest friends of religion as a foregone conclusion that under the American regime there must be a separation of Church and State, and that a voluntary system of support for the Church must be established; but the supposed secession from the Church announced in the despatch bears upon its face the marks of being imaginary. In fact a despatch of the next day, January 30, states that "all the Filipino leaders of the federal party assert their continued fealty to the Catholic Church, except Baencomino, Rosario and Ner." It is stated that the United States authorities, both legislative and executive, will preserve the utmost freedom of worship, and it is further believed by Archbishop Chapelle that

the United States Government will deal fairly with the Church, leaving to it its property which was held under the Spanish Government. It will thus be able to start with a fair prospect of being decently supported voluntarily under the new conditions.

There is by no means a general desire on the part of the people to get rid of the Friars, though there are a few ambitious persons who would like to have a game of grab for the property of the Church. The great majority of the people appreciate the blessings of civilization, education, and religion which they have received from the Friars, and are sincerely attached to them, though a few revolutionists would wish the Friars to be robbed and driven away.

Judge Tait, President of the United States Philippine commission, said a few days ago in an interview that there is a difficult task for the Government to decide in what localities the presence of the Friars may cause unrest or disturbance, owing to efforts of Buencamino and his associates to establish an Evangelical Church, but we learn that these efforts are not seconded by the Filipinos to any extent, as these are sincerely attached to the Catholic religion.

THE WESTMINSTER CONFESION.

The Committee of the United States Presbyterian General Assembly which was appointed to consider the question of revision of the Westminster Confession terminated its labors at Washington on Feb. 15th. It has been unanimously agreed that some change in the creedal statement is necessary, but any agreement approaching unanimity as to the character of the change could not be arrived at. There will be, therefore, majority and minority reports. Out of sixteen members of the Committee thirteen were present, a majority of whom recommend a supplemental explanatory statement to cover certain points in the Confession, and statements also on the doctrines of the Holy Ghost, missions, and the love of God for all mankind. No intimation is given as yet in regard to the character of the changes to be recommended. The reports will be considered at the next meeting of the Assembly.

It remains to be seen whether or not the changes to be made will satisfy the cravings of those who demand revolutionary changes.

OUR CATHOLIC SUNDAY SCHOOLS.

While our Sunday schools are doing God's work, yet experience teaches that among the teachers are some who find it hard to know what to say. Their frame of mind does not lend itself readily to developing the words of the Catechism; others there are who amuse the children, but make little progress in imparting knowledge; others, again, have no method, and constantly skip from one page of the Catechism to another, and seldom succeed in explaining the Catechism in its entirety; while the thoroughly good catechist is found in few Sunday schools. Now, there are several books meant to remove these difficulties and to be an assistance to every class of religious instructor. And where is the teacher who can disregard the duty of preparing his own lesson? We read in Father Faber's life that he invariably took notes and made a careful preparation before he gave instruction to children. And if Father Faber, with his exceptional gifts, his mind teeming with ideas, his imagination rich in figurative, his genial character, his playful disposition, deemed it incumbent on him to take notes, we can hardly be charged with exaggeration in maintaining that a preparation is absolutely necessary for the general run of religious instructors, and we urge upon the teachers in our Sunday schools the duty of preparing for every lesson they undertake to teach.—Sacredos in American Herald.

THE MONASTERIES.

Alban Butler (at St. Omer) on the Monasteries in France Before their Destruction, a Century ago.

He often pointed out that rich tract of country which extends from St. Omer's to Liege, as a standing reputation of those who asserted that convents and monasteries inimical to the populeusness of a country; he observed that the whole income of the smaller houses, and two-thirds of the revenues of the greater houses, were constantly spent within twenty miles round their precincts; that their lands were universally let for the instruction of its tenants, and that no human institution was so well calculated to promote the arts of painting, architecture, and sculpture, works in iron and bronze and every other species of workmanship, as abbeys or monasteries, and their appendages. Thus, though the country in view was originally a marsh, and has for more than a century survived its commerce, it is the most populous country in Europe; and presents on its face of it as great a display of public and private strength, wealth, and affluence, as can be found in any other part of the world. [This district is now Belgium.]

Drop after drop, continually falling, wears a passage through the hardest rock. The busy tempest, as Carlyle points out, rushes over it and leaves no trace behind. A great purpose is cumulative; and, like a great wagoner, it attracts all that is kindred along the stream of life.—Orison Sweet Marden.

There is always hope in a man that actually and earnestly works. In idleness alone is there perpetual despair.—Carlyle.

Translated from... CBB... Encyclopedia... By D... To OUR V... PATRI... ARIES... WITH... POPE... Venerable... tollie B... The seri... time past... have... increasing... warmth... thought... men. Th... origin in... principles... widely d... invention... communal... crease of... ducing a... cumetanc... conflict... aims of... tween th... become e... States, a... appears... greatest... THE... From... Pontific... of the d... society, ... on Us... against... the the... rulous... tined to... less to... cause of... was the... Anostol... 1878... danger... and pro... public... further... subject... In the... May 17... the rig... was e... classes... mutua... those r... the tea... seemed... tious... justice... all con... of etit... THE O... Nor... mistal... from... dence... the C... looking... all soc... small... maitte... coura... unde... light... invet... The... stions... etthe... Amo... been... to O... intro... usef... rend... wha... ates... sura... and... tion... tere... dist... glec... scoo... gur... aus... gus... me... so... erit... An... the... na... so... wro... trn... of... ta... in... se... th... th... ta... cr... ct... se... re... le... g... S... T... p... p... u... o... v... w... C... Q... C... v... C...

OUR BOYS AND GIRLS.

Father Helving's Swan. The holidays were over, and the boys had come back to St. Oswald's to face with more or less cheerfulness the long and arduous part of the school year. The day was dull, and a knot of the students were standing just on one foot, and then on the other, discussing with no small disgust a new boy who had arrived during their absence. No one knew whence he had come; not even those who spent holidays at school. All that could be learned was that he was there—a self-evident fact—poor, dull, and unobscure. He was a plucked lad, his clothes were unattractively cast off by another, and larger boy, and when he was spoken to, he shrank, and trembled like a frightened animal, answering incoherently. He was a mystery, and one of the lads were none too well pleased to have added to their numbers and they treated him with the careless unintentional cruelty that well bred, healthy boys sometimes show to one who is dull, and unable to join in their sports. There was a rumor about in the school that the secret of his appearance had leaked out, and Jim Davis knew it; hence the group standing in the cold in the playground gathered to hear the tale with all the eagerness a story calls for. "Why, he's a perfect dumb skull," Dick Hobson was saying with inflated scorn. "When I asked him if he wanted to have a catch in the corridor, he said: 'Can't play ball, and says sir! What's the use of Father Helving telling us to be kind, and play with him if the fellow can't play?'" "It's my belief he can't read either," said Ed. Willis. "You see he's not in any classes, and I asked him if he wanted one of my books, and he got as scared as a mouse, and he got as scared as a mouse, and he got as scared as a mouse."

whole face transfigured by the music to which he was listening. When the messenger announcing Will's illness had delivered his tidings, Herr Bannmeister struck a false chord with his left hand, and his right cleared his hair tragically. "On no use, no use," he exclaimed. "On, what luck!" The boys sat in speechless horror, taking in the fact that their entertainment was ruined. No one observed Hans creeping towards the piano, his head erect, his cheeks crimson, "I can, I can," he said stily. "You can, you can what?" asked the big German in his booming bass. "Sing Will's part. I heard you play it," replied Hans. The boys laughed, in spite of their despair, but the professor frowned. "Vere hat you die music face hidden?" he asked, raising his hand for silence and surveying with experienced eye the boy's altered visage, recognizing the look it bore. "You can sing? Good! Begin," and he struck the opening chords of Will's first solo. A little timidly, but gaining courage as he went on in the delight of the melody Hans began. Such a voice! High, and true and sweet, with a quality quite indescribable, but which made even the boys who were not musical wish they were where they could cry unison. The song ended, a murmur of applause arose, and the boys remarked that Will had not in it with that ugly duckling of Father Helving's, who was not merely turning out a swan, but a nightingale. As to Herr Bannmeister, being a German, and not ashamed of emotion, and a musician who must necessarily feel it, the tears ran down into his big beard, and taking Hans in his arms he kissed him on both cheeks, breaking into enthusiastic praise in German. English not only being too cold, but quite unattainable in the excitement of the moment. And so Hans sang at the concert, and everyone found words inadequate for praise of his marvelous voice. There was one thing the waiter could do, and do well, with something very like genius for in his slender frame had been lodged the divine gift of music. Stimulated by the admiration he received, Hans came out of his shell of shyness and proved he could do many other things besides sing, though he was above all things a musician. People flocked on Sunday afternoons to St. Oswald's chapel at Vespers to hear the boy's soprano, and his mates became more proud of him than even of the pitcher of the nine, or their crack oarsman, although one could send in such curves, and the other could pull a stroke that could not be beaten. And Father Helving was well pleased that his charity had been so well disposed, and smiled with satisfaction over Hans' appropriate nickname, "Father Helving's swan."

Fortune's trumpet blast which, passed unheeded, may never recur. Strangely enough, despite this age of earnestness, despite the ever increasing difficulty of attaining to wealth and distinction, even as contrasted with only several years ago, there are still many fields of endeavor bristling with opportunity and fraught with rosy promise for the young. The limited resources of our young country, this age of essential progress, in the potentialities of electrical force, the new standards by which journalism and literature are being judged, the impetus given to ambitious for army and navy life by the surprising anteclimax of the century just closed—all these, and more, create new fields and reveal areas of untitled soil abounding in fertility and resources. So that, although the professions are being rapidly overcrowded and more than pasted intelligence frequently rewarded, at least for a time, by scarce more than a pittance, it is not at all unlikely that more failures result from misdirected judgment or ill-selected vocation than from lack of opportunity. And as for the young, they are doubly fortunate in this age of ours. The activity and energy of youth, the progressiveness of thought and teaching have done much to arm the young in dissipating the prejudices which, until recently had obtained against the headless doctor and the youthful advocate. So that we find the sentiment of today to be that our lives, our reputations and our fortunes are as secure in the hands of the brainy youth as in those of his colleagues of much riper years. Not that I am bereft of reverence for gray hairs, nor do I question them either as a frequent index of broad, ripened experience or as a milestone in life's highway attained to only after many besetting vicissitudes and hard knocks. But I believe the spirit of the age to be that everything comes to him who hustles, not to him who waits. If we add to this the disposition to grow careless after early success, the oozing out of ambition as life grows apace, the tendency of age to slowly accept, if not even to repudiate, advanced teachings and progress, it is fairly easy to see that youth has a chance, and a fair one, in the struggle of life. Granted, my dear young men, that you have a chance against age, what are the elements of permanent and lasting success? Of course, you must be educated, for "education is a man's best passport to success in life;" you must possess an intellectual grasp and receptive ability; you must have heads to know and hearts to feel and mouths to speak that do these heads must know and those hearts do feel. You must have a pious devotion and a rigorous adherence to lofty, religious ideals. "Let all the ends thou aimest at be: Thy God's, thy Country's and Thine's." "To thine own self be true, and it must follow, as the night the day, thou canst not then be false to any man." You must ever be the dignified, refined, polished gentleman, possessing no comradeship with the ignorant and uncultured, though charitable and unobtrusively disposed to them as we should ever be. Further than this: You must be plucky, persevering and patient. "The emphasis of all things from politics to pastimes, is never so striking as when we fail in them." Magnanimity to a vanquished foe is a most commendable trait of character and can always be relied upon as a most valuable aid to success. There are enough inevitable turns of fortune which force us to believe that our gain is another's loss; that is one of the ugly aspects of life. Finally, you must possess physical fitness and vital force. This last might well be considered the most important of all. A healthy, vigorous system is a prerequisite to sustained intellectual effort. It is a most significant fact that the successes in life have been most frequently registered by the boys of courage, of determination, of eagerness for sport and outdoor exercise, of a reckless disregard for a black eye or worse, so long as they were not compelled to "back water," and their honor remained unsullied, rather than by those goody goody, pseudo saintly fellows who let a guilty blush for being forced to smile and forget even the selfish thought of their own mean selves in their incessant worrying into black care. Once become a prey to that fashionable American disease, "nervous prostration," and you will find its effects incalculable: You will find it compromises achievement and stifles energy and ambition even in the very zenith of their hopes. The rough players among boys are often the rough riders among men, and when you look up the records of the men who went up San Juan hill, you will not find many who played tiddie-diddle winks when they were boys, but you will find plenty of the football and polo pon pullaway fellows who never felt they were tired when playing and never knew they were whipped when they got into a fight. Fasting Obsolete in Protestant Churches. From the Church Economist. Hoping to be in Hartford, the capital of Connecticut, recently, the editor of the Church Economist sought to ascertain if fasting was actually practiced by any communions of Christians or by any individuals in the S. State. Professor Merriam, of the Hartford Theological Seminary, said he knew of no persons who practiced physical fasting. In answer to an inquiry on the subject the pastor of the Park Street Church, Boston, says: "The commonwealth of Massachusetts no longer appoints a day annually as a fast day. For many years before

the discontinuance of it the observance of it was not spiritually impressive. In former times in New England fasting was a practiced custom among all devoted Christians. There may be more of it now throughout the region named than any one can know, but it is my strong impression that, save as it is observed by Catholics and extreme ritualists, the custom of fasting as a religious duty has gone out." The pastor of the First Congregational church, Springfield, Mass., says: "I know of no Protestants who practice fasting, Roman Catholics do, of course." The pastor of the State street church, Portland, Me., says that so far as his experience and observations are concerned fasting after the old fashion is obsolete. CENTENARY OF CARDINAL NEWMAN The Christian world will celebrate this month the centenary of the birth of the great Cardinal Newman. His claims on the affectionate remembrance of all Catholics can not be overestimated. He was a great ecclesiastical leader, foremost in the pulpit and the press. He was the leader of that great movement which has left its mark upon many departments of thought and of life. He was a great writer, whose historical works made a profound impression, and whose eloquence kept the English language in a state of purity, of grace, and of softness. Newman was the Christian poet whose hymns were sung in every quarter of the British world, and by members of every religious community. Outside the ecclesiastical leader, he was a great writer and poet. He remained with it all an example of a saintly character—an aged man, scarred with the marks of all the contests through which he had passed—touched by the light of Autumn—dwelling in all memories as a model of what a priest's life should be. If it were only for the singular literary charm of his writings, Cardinal Newman ought to be dearer to the literary world than any other writer in the English language. Where can we find an irony so keen and yet so delicate, a humor so rare, intervals so full of genuine gloom, a passion so pure and so serene, a power of description so full of atmospheric brilliancy, an earnestness so persuasive, because so simple and genuine, and a pathos so tender and profound? Even to those who differ widely from his creed, his twelve volumes of sermons, his exquisite story of a martyrdom of the third century, his vivid description of one side of Oxford life in "Loss and Gain," his fine "Verbes on Various Occasions," which are but too few, and his memorabilia "Dream of Gerontius," which so many of us will recall on our own deathbeds, will always be among their most cherished memories, and that not chiefly for the singularity of their language or their style. But when we think of what Cardinal Newman has taught us—that religion begins in humility, grows with every act of fidelity, and shows itself in that sort of candor which brings the most opposite creeds into the closest possible relations with each other, so that misunderstanding is almost impossible; that the frank avowal of unreasoning prejudice—we think we may say that Protestantism has learned from him a great lesson. That, at least, is that his long life of winning austerity, the tender glow of his piety and the fundamental steadfastness of a nature so strangely sympathetic have rendered it absolutely impossible for any one who really knows his writings not to respect the faith of Catholics. From his grave he seems to say: "If we were created, it was that we might serve God; if we have His gifts, it is that we may glorify Him; if we have a conscience, it is that we may obey it; if we have the prospect of heaven, it is that we may keep it before us; if we have light, it is that we may follow it; if we have grace, we may save ourselves by means of it. Alas! alas! for those who die without fulfilling their mission." A Protestant Divine's Tribute to the Catholic Church. Dr. James Martineau, a voluminous author and by universal consent one of the profoundest thinkers and metaphysicians of his time, who died recently in London, wrote of the Catholic Church: "Long and far was this Church the sole vehicle of Christianity, that bore it on over the storm of ages, and sheltered it amid the clash of nations. It evangelized the philosophy of the East and gave some sobriety to its wild and voluptuous dreams. It received into its bosom the savage conquerors of the North, and nursed them successively out of utter barbarism. It stood by the desert fountain, from which all modern history flows, and dropped into it the sweetening branch of Christian truth and peace. It professed its tradition to the young hands of color and design. Traces of its labors and of its versatile power over the human mind are scattered throughout the globe. It has consecrated the memories of the lost cities of Africa and given to Carthage a Christian as well as a classic renown. The mountains of Switzerland have heard its Vespers mingling with the cry of liberty, and its Requiem sung over patriot graves. The convulsions of Asiatic history have failed to overthrow it; on the heights of Lebanon, on the plains of Armenia, in the provinces of China, either in the seclusion of the convent or the stir of population, the name of Jesus and Mary still ascend. It is not difficult to understand the enthusiasm which this ancient and picturesque religion kindles

in its disciples. To the poor peasant who knows no other dignity it must be a proud thing to feel himself a member of a vast community that spreads from the Andes to the Indus; that has bid defiance to the vicissitudes of fifteen centuries and adorned itself with the genius and virtues of them all; that beheld the transition from ancient to modern civilization, and itself forms the connecting link between the old world in Europe and the new, the missionary of the mission, the associate of history, the patron of art, the vanquisher of the sword." THE WHITE PLAGUE. One-Sixth of all Deaths Due to Consumption. ITS RAVAGES SPARE NO CLASS—RICH AND POOR ALIKE FALL ITS VICTIMS—HOW THIS DREAD TROUBLE MAY BE PREVENTED. Consumption has been well named the great white plague. One-sixth of all the deaths occurring in Canada annually are due to the ravages of this terrible disease. Its victims are found among all classes; rich and poor alike succumb to its insidious advance. Only a few years ago the victim of consumption was regarded as incurable, and horror-stricken friends watched the loved one day by day fade away until death came as a merciful release. Now, however, it is known that taken in its earlier stages consumption is curable, and that by a proper care of the blood—keeping it rich, red and pure—those who are pre-disposed to the disease escape its ravages. Consumption is now classed among the preventable diseases, and those who are pale, easily tired, emaciated, or show any of the numerous symptoms of general debility should at once fortify the system by enriching and purifying the blood—thus strengthening not only the lungs, but all parts of the body. Among those who have escaped a threatened death from consumption is Mrs. Robert McCracken, of Marshville, Ont. Mrs. McCracken gives her experience that it may be of benefit to some other sufferer. She says: "A few years ago I began to experience a general weakness. My appetite was poor; I was very pale; I was troubled with shortness of breath and a smothering feeling in my chest. Besides these symptoms I became very nervous, at times dizzy and faint, and my hands and feet would get as cold as ice. As the trouble progressed I began to lose flesh rapidly, and in a short time was only a shadow of my former self. I had good medical treatment, but did not get relief, and as a harsh cough set in I began to fear that consumption had fastened itself upon me. This feeling was strengthened by a knowledge that several of my ancestors had died of this terrible disease. In this rather deplorable condition I was advised to try Dr. Williams' Pink Pills. I at once procured a supply and had not taken them long when I noted a change for the better. By the time I had taken six or eight boxes I was able to move around the house again and felt better and stronger in every way. I continued the use of the pills until I had taken a dozen boxes, when all my old time strength and vigor had returned, and I was as well as ever. During the time I was using the pills my weight increased twenty pounds. Several years have since passed and in that time not a symptom of my former trouble has made itself apparent, so that I think I am safe in saying that my cure is permanent. I believe Dr. Williams' Pink Pills saved my life, and I strongly advise ailing women to give them a trial." Dr. Williams' Pink Pills are a tonic and not a purgative medicine. They enrich the blood from the first dose to the last and thus bring health and strength to every organ of the body. The genuine pills are sold only in boxes with the full name, "Dr. Williams' Pink Pills for Pale People," printed on the wrapper. If your dealer cannot supply you send direct to the Dr. Williams' Medicine Co., Brockville, Ont., and the pills will be mailed post paid at 50 cents a box, or six boxes for \$2.50. The never failing medicine, Holloway's Corn Cure, removes all kinds of corns, warts, etc.; even the most difficult to remove can be eradicated with this wonderful remedy. The best protection against fevers, pneumonia, diphtheria, etc., is in building up the system with Hood's Sarsaparilla. Why will you allow a cough to permeate your throat or lungs and run the risk of filling a consumptive's grave, when, by the timely use of Bickel's Anti-Consumptive Syrup the pain can be allayed and the danger avoided. This Syrup is pleasant to the taste, and unsurpassed for relieving, healing and curing all affections of the throat and lungs, coughs, colds, bronchitis, etc., etc. No one need fear cholera or any summer complaint if they have a bottle of Dr. J. D. Kellogg's Dysentery Cordial ready for use. It corrects all looseness of the bowels promptly and causes a healthy and natural action. This is a medicine adapted for the young and old, rich and poor, and is rapidly becoming the most popular medicine for cholera, dysentery, etc., in the market. The COUGHING and wheezing of persons troubled with bronchitis or the asthma is excessively harassing to themselves and annoying to others. Dr. THOMAS EDKINS' TRIS OIL obviates all this entirely, safely and speedily, and is a benign remedy for lameness, sores, injuries, piles, kidney and spinal troubles. Keep your blood pure and your stomach and digestive organs in a healthy condition by taking Hood's Sarsaparilla and you will be WELL. BROWN'S BRONCHIAL TROCHES. Fifty years of constant use have proved these troches the safest and best remedy for Coughs, Hoarseness, Bronchitis and Lung Troubles. In bottles—never sold in bulk.

MAKES CHILD'S PLAY OF WASH DAY SURPRISE SOAP. It is a pure hard soap which has remarkable qualities for easy and quick washing. SURPRISE really makes Child's Play of wash day. Try it yourself. ST. CROIX SOAP MFG. CO. St. Stephen, N.B.

THE SANITARY DAIRY CO. OF LONDON (LIMITED) CAPITAL, \$100,000 Divided into Shares of \$10 each. PRESIDENT, DR. C. S. MOORE. VICE-PRESIDENT, T. B. MILLER. DIRECTORS: W. M. Spencer, P. W. D. Brodick, Banker; George Hodge, M. D.; C. Norman Spencer, and Chas. H. Ivey. The object of the Company is to enable the citizens of London to have their milk supplied under thoroughly sanitary conditions. The Company will take over the property and assets of the milk supply business of the promoters on the 15th of April next, including buildings, machinery, plant, bottles, cans, etc., together with milk routes purchased from milk dealers amounting to not less than 4,000 quarts daily delivery. A block of stock amounting to \$30,000, placed on the market has all been taken up. The Directors have, however, induced the promoters to offer a further lot of \$20,000 at par. Those who could not get the number of shares required, and others who wish shares in the Company, may secure the same by applying promptly either personally or by written application, at the office of Halman & Ivey, corner Dundas and Richmond streets, London, Ontario. Terms of Payment—25 per cent. on subscription; 25 per cent. in one month, and the balance on call of the Directors, subject to twenty days' written notice.

PROFESSIONAL DR. CLAUDE BROWN, DENTIST, RONCE. Graduate Toronto University, Graduate Philadelphia Dental College, 159 Dundas St. Phone 1981. DR. STEVENSON, 391 DUNDAS ST. W. London, Specialty—Anesthetics, Phonograph. DR. WAUGH, 337 TARBOT ST., LONDON, Ont. Specialty—Nervous Diseases. DR. WOODRUFFE, No. 106 Queen's Avenue E. Detroit, Mich. Impaired hearing, neuralgic, catarrh and troublesome throat. Eye treated at Glasgow, Scotland. Hours: 12 to 4.

CATALOGUE FREE INCUBATORS. A. J. MORGAN, Mfr., London, Ont. We make a Specialty of MEMORIAL WINDOWS High-Class Church & Cathedral Windows Equal to any English or American Work. HOBBS MFG. COMPANY, London, Ont.

LITTLE FOLKS' ANNUAL—1901. FIVE CENTS. With a frontispiece "First Steps"—The Infant Jesus, surrounded by ministering angels with the Cross, and the instruments of His coming sorrow in the distance—the Little Folks' Annual for 1901 comes to us in even a more attractive and pleasing form than its predecessors. Besides numerous pretty illustrations, it also contains many interesting stories and a number of games, tricks and puzzles. Sent anywhere on receipt of FIVE CENTS. Address: Theo. Coffey, CATHOLIC RECORD, London. We have still a number of these Annuals for 1900, which are well worth the price, 5 cents.

CHATS WITH YOUNG MEN.

The world needs true men, it needs Christian men, it needs the manhood which religion alone can develop. The supernatural life is necessary to true manliness which has its best expression in Christian virtue.—Mgr. Conaty. Liquor is a Curse. The Hon. John Sherman, in a letter to a discouraged and unfortunate young man, the son of a schoolmate of the eminent statesman, said, among other good things: "Abandon liquor as you would abandon a pestilence, for liquor is the curse which wrecks more lives than all the horrors of the world." Of Interest to Our Boys. A neat attire is not always an index to good character and ability, but the fact remains that of two applicants for business men will always employ the well dressed, attractive looking boy rather than the one who is careless in his appearance. The reason is obvious. The boy who is particular in regard to the details of his dress will be careful in his work, and that commands the respect and confidence of his employer. To be well dressed is not to have expended a great deal of money on your clothes, on the contrary, if your garments are neat in appearance, and neekle neatly fastened; if your shoes are polished and trousers carefully pressed, the care and thought displayed in these small matters will more truly reflect character than the richness of the material of your clothes. Muddy shoes can reflect nothing. Neatness and cleanliness, as well as a little style, are important recommendations, and are within the reach of every boy seeking work. Opportunities of the Young. What is opportunity? What opportunities has a young man? Considering these questions, Dr. John H. Barry, of Long Island City, made these impressive remarks in an address to the students of a college: There comes a supreme moment in life when character has to stand the test, when "bluff" bluster and counterfeits are exposed, when the cross-roads of innocence and experience are reached, when the exigencies of the times signal genius to declare itself, when ordinary minds seemingly receive an inspiration, when truth, honor, integrity, capacity become the inexorable standards by which our fitness is to be measured. This what is called opportunity, this is the crucial period which makes or mars our future career, this is Dame

THE CATHOLIC RECORD

DIocese of St. Albert.

Right Rev. Bishop Grandin is much better. He has been able to come back from the General Hospital, Edmonton, to St. Albert.

MARKET REPORTS.

LONDON. London, Feb. 21.—Wheat, low; exporters offered 66c to 1 1/2c; white flour for red, middle freight; white flour for middle...

TORONTO.

Toronto, Feb. 21.—Wheat, low; exporters offered 66c to 1 1/2c; white flour for red, middle freight; white flour for middle...

MONTREAL.

Montreal, Feb. 21.—The grain market is more active. Oats, ex-store, at 41c; wheat, No. 1, at 42c; No. 2, at 41c; No. 3, at 40c...

Latest Live Stock Markets.

Toronto, Feb. 21.—Following is the range of quotations: Cattle—Shippers, per cwt., \$1.60 to \$1.69...

EAST BUFFALO.

East Buffalo, N. Y., Feb. 21.—Trade very dull and the feeling on butcher fronts is lower. Choice hogs, per cwt., \$1.75 to \$1.80...

BIRTH.

AUSTIN.—On Feb. 18, at 57 Oxford street Hamilton, the wife of J. Austin of a son.

FOR SALE AT THE CATHOLIC RECORD OFFICE

Catholic Home Annual For 1901. With cover printed in colors and forty-four full page and text illustrations.

PRICE, 25 CENTS.

What is said of the Catholic Home Annual? "A fine sample of taste and judgment in art and literature."—Catholic Standard and Times.

COMPONENTS.

MATRICE FRANCIS KROG: "In Spite of All," a story of life in Louisiana, told in a delightful way.

TEACHER WANTED.

FOR CATHOLIC SEPARATE SCHOOL, 1 Number 4, Adminton. Duties to commence March 1. Apply, stating salary, to John Quilly, secretary, Quilly P. O.

DIocese of Peterborough.

The ladies of the Star Society of the Sacred Heart Church, St. Marie, Ont., gave their second annual St. Home...

GOD BLESS OUR POPE!

An Irish Pilgrim's Hymn, written in honor of our great Pope Leo XIII.—"Lumen in Caelo" of the Nineteenth and Twentieth Centuries.

MARRIAGES.

MAVOY, BRANTFORD. A very pretty wedding was celebrated at St. Mary's Church, Lindsay, on Monday, Feb. 19...

DIocese of Hamilton.

ST. ANDREW'S WAS DRAPEED. Both exterior and interior of St. Andrew's church were draped tastefully with royal purple and black...

DIocese of New Westminster.

FROM THE NELSON DAILY MIRROR. Nelson's tribute to the memory of the departed sovereign was worthy of an enterprising deeply loyal community.

DIocese of London.

BISHOP MEVAY AT ST. ALPHONSUS, WINDSOOR, AND WALKERVILLE. Right Rev. Bishop McEvay arrived in Windsor on Saturday, Feb. 17...

DIocese of Peterborough.

FROM SAULT STE. MARIE. The ladies of the Star Society of the Sacred Heart Church, St. Marie, Ont., gave their second annual St. Home...

IN CHINA.

The Chinese negotiations for a settlement are still going on very slowly. The German troops are leaving China in great numbers...

DIocese of St. Albert.

Right Rev. Bishop Grandin is much better. He has been able to come back from the General Hospital, Edmonton, to St. Albert.

MARKET REPORTS.

LONDON. London, Feb. 21.—Wheat, low; exporters offered 66c to 1 1/2c; white flour for red, middle freight; white flour for middle...

TORONTO.

Toronto, Feb. 21.—Wheat, low; exporters offered 66c to 1 1/2c; white flour for red, middle freight; white flour for middle...

MONTREAL.

Montreal, Feb. 21.—The grain market is more active. Oats, ex-store, at 41c; wheat, No. 1, at 42c; No. 2, at 41c; No. 3, at 40c...

Latest Live Stock Markets.

Toronto, Feb. 21.—Following is the range of quotations: Cattle—Shippers, per cwt., \$1.60 to \$1.69...

EAST BUFFALO.

East Buffalo, N. Y., Feb. 21.—Trade very dull and the feeling on butcher fronts is lower. Choice hogs, per cwt., \$1.75 to \$1.80...

BIRTH.

AUSTIN.—On Feb. 18, at 57 Oxford street Hamilton, the wife of J. Austin of a son.

FOR SALE AT THE CATHOLIC RECORD OFFICE

Catholic Home Annual For 1901. With cover printed in colors and forty-four full page and text illustrations.

PRICE, 25 CENTS.

What is said of the Catholic Home Annual? "A fine sample of taste and judgment in art and literature."—Catholic Standard and Times.

COMPONENTS.

MATRICE FRANCIS KROG: "In Spite of All," a story of life in Louisiana, told in a delightful way.

TEACHER WANTED.

FOR CATHOLIC SEPARATE SCHOOL, 1 Number 4, Adminton. Duties to commence March 1. Apply, stating salary, to John Quilly, secretary, Quilly P. O.

ARCHDIOCESE OF KINGSTON.

WE regret to say that His Grace Archbishop Sheen is in very poor health owing to his labors in the city of Kingston. He has been advised by his medical attendants to go to Florida for his health...

DIocese of Peterborough.

FROM SAULT STE. MARIE. The ladies of the Star Society of the Sacred Heart Church, St. Marie, Ont., gave their second annual St. Home...

GOD BLESS OUR POPE!

An Irish Pilgrim's Hymn, written in honor of our great Pope Leo XIII.—"Lumen in Caelo" of the Nineteenth and Twentieth Centuries.

MARRIAGES.

MAVOY, BRANTFORD. A very pretty wedding was celebrated at St. Mary's Church, Lindsay, on Monday, Feb. 19...

DIocese of Hamilton.

ST. ANDREW'S WAS DRAPEED. Both exterior and interior of St. Andrew's church were draped tastefully with royal purple and black...

DIocese of New Westminster.

FROM THE NELSON DAILY MIRROR. Nelson's tribute to the memory of the departed sovereign was worthy of an enterprising deeply loyal community.

DIocese of London.

BISHOP MEVAY AT ST. ALPHONSUS, WINDSOOR, AND WALKERVILLE. Right Rev. Bishop McEvay arrived in Windsor on Saturday, Feb. 17...

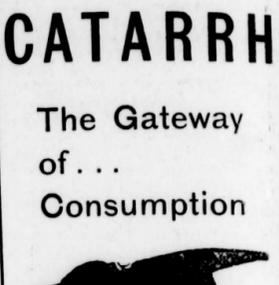
DIocese of Peterborough.

FROM SAULT STE. MARIE. The ladies of the Star Society of the Sacred Heart Church, St. Marie, Ont., gave their second annual St. Home...

DR. SPROULE

CATARRH

The Gateway of... Consumption



DR. SPROULE, B. A.

English Specialist in Catarrh and Chronic Diseases.

Twenty years ago Catarrh was comparatively unknown. Now no case of Catarrh is exempt from it. Catarrh is to be more dreaded than any other disease of the mucous membrane...

It has been determined by microscopists that Catarrh has been as distinct a germ as any of the noted epidemic diseases. It has been shown that a patient had been treated for some other disease when Catarrh germs had been present.

Catarrh of the Head and Throat.

The most prevalent form of Catarrh results from neglected colds.

- 1. Do you spit up slime?
2. Are your eyes watery?
3. Does your nose feel full?
4. Do your nose discharge?
5. Do you sneeze a good deal?
6. Do crusts form in the nose?
7. Do you have pain across the eyes?
8. Does your breath smell offensive?
9. Is your hearing becoming to fail?
10. Are you getting a sense of smell?
11. Do you have aching in the morning?
12. Are there buzzing noises in your ears?
13. Do you have pains across the front of your forehead?
14. Do you feel drooping in back part of throat?
15. Do you have some of the above symptoms your disease is Catarrh of the head and throat.

Diseases of the Bronchial Tubes.

When Catarrh of the head and throat is unchecked it extends down the windpipe into the bronchial tubes, and in time attacks the lungs and develops into Catarrh of the lungs.

- 1. Do you take cold easily?
2. Do you breathe too quick?
3. Do you raise frothy material?
4. Is your voice hoarse and husky?
5. Have you a dry hacking cough?
6. Do you feel warm on your feet?
7. Do you feel stuffed up inside?
8. Are you gradually losing strength?
9. Have you a disgust for fatty food?
10. Have you a sense of weight on chest?
11. Have you a scratchy feeling in throat?
12. Do you cough worse at night and morning?
13. Do you get short of breath when walking?
14. Do you have some of these symptoms your have Catarrh of the bronchial tubes.

If you have Catarrh, answer the above questions, cut them out of the paper and send them to me with any other information you may think would help me in forming a diagnosis. I will answer your letter carefully, explaining your case thoroughly, and tell you what is necessary to do in order to get well.

DR. SPROULE, B. A., (formerly Surgeon in the Royal Naval Service), English Specialist in Catarrh and Chronic Diseases, 7 to 13 Doane Street, Boston.

THE CATHOLIC ALMANAC OF ONTARIO FOR 1901.

With a Frontispiece of His Excellency the Most Rev. D. Fahey, Apostolic Delegate, surrounded by the Archbishops and Bishops of Ontario.

Beautifully illustrated throughout with pictures of His Holiness Pope Leo XIII., the Divine Infant; the Holy Family; Hermitage of St. Joseph—Venerable Mother Marie de l'Incarnation—the former site of the present chapel of the Sacred Heart commemorative of the 60th anniversary of the first public celebration of the Feast of the Sacred Heart, together with an interesting sketch of its foundation and growth. Rev. Mother Esther, right of the Infant Jesus (portrait)—Her Mother and her Nephew. A true story—Ureline Monastery, Quebec.

A history of the Society of St. Vincent de Paul with pictures of the founders in different localities.

The Academy of the Sacred Heart, London, with pictures of the chapel, the group of the convent, a garden scene and the study hall with a sketch of the order by a former pupil, A. Edna Wright of London, Ont.

A History of the Establishment of the Mission of St. Joseph, a well-illustrated story of royal charity and mercy. "The King's Will," a story of self-sacrifice.

Retrospect of the Year.

Address: THOS. COFFEY, LONDON, ONT.

Also to be had from our travelling agents.

FOR CATHOLIC SEPARATE SCHOOL.

1 Number 4, Adminton. Duties to commence March 1. Apply, stating salary, to John Quilly, secretary, Quilly P. O.

LONDON, SAT.

A WOMAN

One word to accept the on no other secular pre- either as in- new point- There is p- tentious in d- with a seem- Not only do- in method- study of phe- the domain- exacts and- from his ad- lading to q- to men who- either as in- new point- There is p- tentious in d- with a seem- Not only do- in method- study of phe- the domain- exacts and- from his ad- lading to q- to men who- either as in- new point-

INCONS-

There is p-

tentious in d-

with a seem-

Not only do-

in method-

study of phe-

the domain-

exacts and-

from his ad-

lading to q-

to men who-

either as in-

new point-

There is p-

tentious in d-

with a seem-

Not only do-

in method-

study of phe-

the domain-

exacts and-

from his ad-

lading to q-

to men who-

either as in-

new point-

There is p-

tentious in d-

with a seem-

Not only do-

in method-

study of phe-

the domain-

exacts and-

from his ad-

lading to q-

to men who-

either as in-

new point-

There is p-

tentious in d-

with a seem-

Not only do-

in method-

study of phe-

the domain-

exacts and-

from his ad-

lading to q-

to men who-

either as in-

new point-

There is p-

tentious in d-

with a seem-

Not only do-

in method-

study of phe-

the domain-

exacts and-

from his ad-

lading to q-

to men who-

either as in-

new point-

There is p-

tentious in d-

with a seem-

Not only do-

in method-

study of phe-

the domain-

exacts and-

from his ad-

lading to q-

to men who-

either as in-

new point-

There is p-

tentious in d-

with a seem-

Not only do-

in method-