PAGES MISSING

Catholic Record.

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

VOLUME XXII.

LONDON, ONTARIO, SATURDAY, AUGUST 4, 1900.

NO. 1.137.

The Catholic Record

London, Saturday, August 4, 1900. ANOTHER BOOK FROM DR. BARRY.

It is announced that the Rev. Dr. Barry is engaged upon a historical work, dealing with the Papacy as a world power, from Gregory the Great to Boniface VIII. We are very glad of it, for we believe that his splendid abilities should not be frittered away in the writing of novels which have to our mind a very doubtful value. A literary artist to his finger tips, a scholar of acknowledged brilliancy and versatility, he should give us a readable and enduring volume.

WITHOUT A TITLE.

William Waldorf Astor is not likely to get a title this year, unless it be that of Grand Commander of the Order of the Cad. The money spent in the buying of castles, in entertaining, in social frivolities, has not purchased him an abiding place within the sacred precincts of the aristocratic circles. And now he has been cut by the Prince of Wales-and has been forced to go to Germany for a bath, owing to the fact that the aforesaid royal personage, who has, accord ing to Mr. Dooley, a big pull at the City Hall, had the water cut off in London.

MEXICO.

Our readers will remember that the Methodist Bishop McLaren published some time ago an account of a jaunt to Mexico. He certainly endeavored to avoid the methods of the ordinary clerical tourist, and his article, we must say, whilst not entitled to unqualified approval, was unmarred by the crass stupidity and anti Catholic hostility of the ordinary Protestant production. He had, of course, something to say anent the superstitions of the Mexicans, and was surprised at some things which he could not understand, just as a Mexican would be were he to hear the sighing and groaning, the whin ing and howling of the revival or camp meeting. But is it not strange that a gentleman of culture presumably should venture to write of questions of which he is as ignorant as that immortal individual of Chicago who told a wondering public that Cardinal Satolli wore a tonsure on his shoulder and a thurifer on his head.

Writing from Mexico Dr. Estragues assures the Bishop that there are in England and the United States three times more absurd superstitions than in Mexico. We think the Bishop will, after a little observation, admit statement. In the United States and in our own fair land any loquacious fakir can be depended upon to make a decent living. As a clairvoyant or telepathist or expounder of inanities he can always find some gullible and interested auditors. The Latin races may be deficient in material resources, but they are, in some things, at least, not such picturesque lunatics as their Anglo Saxon brethren.

IRELAND vs. SCOTLAND.

Some one wants to know why Ire. land has not been so prosperous as Scotland. Material prosperity argumentagain! Now, our brethren would the "open Bible" and Ireland's poverty to the fact that it has been a priestridden country, and to various other things that do duty on second rate lecture platforms. The right answer, however, can be found by reading the history of the two countries.

Scotland lost nothing by becoming a portion of the British Empire. It was not overrun by lawless soldiery, nor were the lands fliched from their lawful owners. With her own laws to guide her and you have done very little. Now it with every encouragement given to must strike you that the Moneducation and commerce, it is not difficult to assign the cause of her progress. She was handicapped for a time by John'Knox and his piliaging ruffiang, twho, as Wesley said, did the preached to him in a hundred contradevil's work, but they happily were

world. Beginning with the last stand creed is God-made. There will be made by the Irish for that unspeakable martyrs, but there will be no Stuart, Ireland's history is but a record of blood and oppression. True, that. Just as she converted the hordes of iron was used. The cessors? Just as Our Lord's words to the that the feared.' Has that prayer tonished and puzzled? It is generally drinkto the dregs of the cup of suffering t

perty by the Treaty of Limerick, but | without money or the bayonet. every reader knows that the Treaty was shamefully violated and that the Episcopal Bishop of Meath, Dr. Dopping, declared that no faith should be kept with Catholics. And this was duly carried out. They were worried and oppressed; they were plundered systematically and effectually. They were forbidden by the Penal Laws to practice their religion or to have their children educated, and when they did these things the shadows of the felon's doom were round about them. Legal enactments excluded Irish cattle and wool from the English markets. Every diabolic scheme that could be invented by tyrants was forsted upon Ireland in order to degrade and to pauperize her. And yet she is living. She has still her faith, that has been her solace and source of courage in days of storm and stress. She glories in the purity of her daughters and in the strength and valor of her sons who are now giving their blood freely and with a sublime magnanimity for the cause of Eng-

CHINESE MISSIONARIES.

land.

Our valued contemporary, the Christian Guardian, deprecates the recent pronouncement of Lord Salisbury anent foreign missionaries, and intimates that the lord is in woeful ignorance of the real facts of the case. Perhaps his strictures may bave arisen from an excessive fear of further imbroglios, and perhaps not. The casual reader may, however, discount some of the Guardian's statements when he reads that the Methodist Bishop Joyce, a returned missionary from China, adcommercial and religious interests of the United States. 'Tis a pity that our brethren don't ask Mr. Maxim to put to probe its depth and get at its secret." the Bible in a nice little steel case, with some of the Maxim noxious gases. This would of course prevent them from having "an open Bible," but this slight drawback would be more than compensated by the many obvious advantages. They could then deliver their message at a range of seven to eight miles and keep on while ammunition lasted. The Chinese might not be able to get all the necessary paper for fire crackers, but we think that the safety of the missionaries must be considered before such sordid interests.

This Bishop is what the late G. M. Stevens would call a highly electric

Anglo-Saxon. The Guardian goes on to say it be lieves that the Roman Catholic Church has done much to intensify the hatre of foreigners. In searching for the cause we find that the Roman Catholic Bishop, with a corps of subordinates and distinctive dress, calculated to overawe the simple natives, have a great effect on the minds of the Chinese who are so jealous of their own insti-

So it is merely a matter of clothes. But why don't your friends, dear Mr. Editor, buy a proper outfit and impress the Mongolians with a sense of their greatness and authority? Get a job lot of Ritualistic toggery and start instanter. "Wear no slouched hat," said John Wesley, but we don't think that article of apparel ascribe Scotland's material advance to is de rigeur in China. Your article will excite a commotion in millinery circles and revolutionize ecclesiastical tailoring. We are afraid that under the spell of this new idea that has invaded your cerebellum you will be publishing cuts of clerical costumes adapted to foreign needs and converting the staid and solemn pages of your valued paper into a dizzy and multicolored fashion sheet.

One thing to consider is that despite money and governmental assistance gol does not want Protestant missionaries. He is not a downright imbecile and is apt to look askance at the salvation that is dictory ways. The Catholic Church

A NEW BOOK.

Studies in Poetry, Critical, Analytical, Interpretative. By Phomas O'Hagan, M. A., Ph. D. Boston: Marlier, Callanan & Co. Cloth, 50 cents.

This latest contribution of Dr. O'Hagan to literature will doubtless receive a generous welcome from the reading public. It will serve as an admirable text book and as such should interesting Statement by the Rev. Mr. receive the immediate attention of our convents and colleges. There is noth ing amateurish about the present volume : and we believe that its deftness of touch and scholarship will not be wick Villa, Bishop's Stortford, a state derided by even the mutual admiration ment of his reason for embracing the society of Canadian authors. The Catholic faith. The following is the studies are short and comprehensive full text: and cannot fail to lead an intelligent ten to me about the step I have taken student to an appreciation of the great in submitting to the Church in Com writers—and this is a goodly boon. We munion with the Holy See, that I have take up a book into which a man has written his life; that holds, as Milton statement of my reason for doing so. says, the precious life-blood of a mas- that the Pope was ter spirit and it may have no meaning Church what the Archbishop of Canter for us. But after reading and re-bury is to the Church of England. reading it the message of the author That is that he has a primacy of order reading it the message of the author sinks into our soul, and we realize, imperfectly mayhap, but surely, why he has an abiding place to the intellectual temple of the control of the con gained in a day. It entails discipline heard read the Tome of St. Leo the of mind and heart and persistent Great, 'Peter has speken by Leo,' Chinese for the safeguarding of the complete beauty and charm of a poem condemued Eutyches, and as long be-

> We trust the doctor's book may have a large circulation so that he may not be able to agree with the following words of Zangwill:

"If you are blessed with some talent, a great deal of industry and an amount of conceit mighty enough to enable you to disregard superiors, equals and critics, as well as the fancied demands of the public, it is possible, without friends or introductions, or bothering celebrities to read your manuscripts or cultivating the camp of log-rollers by dint of slaving day and night for years, during the flower of your youth to attain to fame infinitely less widespread than a prizelighter, and a pscuniary position with you might with far less trouble have been born to!"

Patris Nostri Coeletini Rome Ecclestae Episcopi, and the Council of Chalcedon in condemning Dioscurus, says of him, 'Contra ipsum, cut vineae custodia a Domino commissa est, extendit in saniam' that is against the Pope—see Hetele French edition, vol. iti., p. 190. And remember these were Fathers of the Eastern Church who were speaking. But Iraneaus had long before said, 'Ad hanc enim ecclesiam propter potentiorem principalitatem necesse est omnem convenire

TRIBUTE OF A SECULAR PAPER TO A JESUIT MISSIONARY.

Father Joseph Joset went to his w litical speech, never shot off a gun, or Great, the apostle of the Eag

world in which he lived for nearly two concerning the claim of the Patriarch generations as time is me sured in the life of man. He sat by the bed of the call himself universal Bishop. sick and dying and spoke words of comfort. No night was too dark, no

heroism covered a time extending far cathedram constituit.
beyond the average period of human "And is it not true to day that outbeyond the average period of human

ago at a cost of over \$20,000. For him its Angelus bells will no longer ring, but his followers will continue to bow at their sound, as they have for many years.

Peace to the name and memory of Father Joset. His name is written alongeide that of Abou Ben Adhem. He well earned the plaudit, done.

A CONVERT'S REASONS.

Chase, Who Recently Left the Church of England.

Rev. Mr. Chase, who until his recent conversion was a prominent Church of England divine, has issued from Hard-

" So many kind friends have writ-

"I have for long held and taught to the universal in the intellectual temple of the very expressions used by the same world. A taste for good writing is not Fathers of Chalcedon immediately they labor. But when acquired, it en- pointed to their recognition of St. Lec larges our horison, strengthens our mental sight and weans us from admiration of the common and emasculmiration of the common and emascul- presided, we find from his letters to ated. "The primary and chief pur- Rome in regard to the heresy of Nespose," says Dr. O'Hagan, "in the study torius and from the Pope's letters to of poetry is not discipline and instruc-tion, but exaltation and inspiration—

him that he presided as delegate of the Holy See. Indeed, Pope Celestine him-self condemned Nestorius independentthe liberation of the imagination and ly of and before the Council of Ephesus enrichment of the spirit. When the had assembled, as indeed Pope Leo fore St. Innocent the First had conhave impressed themselves, it is time demned Pelaguis. St Cornelius condemned Novatian in 254 and Pope Zepherinus Montanus in 215, all with to seek for the meaning of the poem- demned Novatian in 254 out any Ecumenical Council at all. The Council of Ephesus in condemning Nestorius declared that it did so per sacros canones et epistolam S. S. Patris Nostri Cœlestini Romæ Ecclesiae Episcopi, and the Council of Chalcedon

ecclesiam.

"Speaking of the Roman Church, each of the four great Latin doctors says some strong things in support of The St. Paul Globs pays this tribute the Papal claims. St. Augustine, not to Father Joseph, the Jesut missionary who has just passed away:

The St. Paul Globs pays this tribute the Papal claims. St. Augustine, not indeed using the exact words attributed to him, 'Roma locuta est causa finita est.' St. Ambrose wrote, 'Ubi before Minnesota was on the map, be
fore two thirds of the people of the
United States were born. He never
held a public offise, never made a pothird a public offise, never made a poheld a public offise, never made a poheld a public offise, never made a poheld a public offise, never made a posunk a ship. He went among a people cause he sent St. Augustine of Canterwhose business was war, and whose bury to convert our Saxon forefathers, hands, red with the blood of neighbors, says, 'Meus honor est honor univerhe taught to build homes, schoolhouses, salts ecclesiae. Meus honorestfratrum and churches, and hold the plow. His meorum solidus vigor. Tuncego vere weapons were the Book and the Word, honoratus sum, cum singulis quibus the Golden Rule, an earnest heart, and que honor debitus non negatur; and an honest purpose.

He was not known outside the little claims of Rome because of his teaching

But the Pope had been called Bishop road too wild and rough and long to prevent his attending every call. He who is so often quoted, in consequence baptized the bables, performed the marriage rite for the youth, and heretical baptism, as against the uniburied the old. The people venerated versal jurisdiction of the Holy See, him, and when they stood by his grave says: "Deus unus est et Christu was genuine sorrow in every unus, et una Ecclesia et Cathedra una heart and every lip said a prayer for super petram, Domini voce, fundata. St. Cyp. de anitate Eccles., c 4 This

He was an upright man, and con does not look like a mere primacy of quered a people by peaceful means; he order; it can only refer to a primacy did not destroy, as the average hero de jure Divino, essential to the unity does. He found them savages and live of the Church. For why did St. Cying by the chase. When he died they prian teach there was a 'Cathedra una from the products of farm life, super petram in Ecclesia una?' and many of them had bank accounts, tells us in another place, Ep. 40, ad This man was Father Joseph Joset, pleblem n. 5, writing on Our Lord's a Jesuit priest among the Cour d'Alene words, 'Thou art Peter,' etc., Ego dico Indians of northern Idaho. He was one of the unknown heroes, and the illum unum aedificat Ecclesiam suam, story of his privations and dangers et illi pascendas mandat oves suas, et may never be told and his name will quamvis Apostolis omnibus, post resurnot live in books with heroes of dar- rectionem suam parem potestatem triing but chance incidents, trifling in buat et dicat 'sicut misit Pater,' etc., their results; but he was a hero whose tamen ut unitatem manifestaret, unam

side communion with the See of Peter With respect to Ireland one is surprised that she is on the map of the world. Beginning with the last stand The first church he preached in, and no unity is to be found? 'I have

can have I taught this, but what successor of the Apostles did I hear speak ing to me as if it were the voice of Christ? I used to assert that these words applied to all the Bishops speak ing together, but have the Bishops of the Catholic Church ever spoken so as to be heard by the Church as Christ's voice speaking except when united to the See of Peter? And is it possible, however much an Anglican may ap-peal to the Universal Church and may say that he is willing to do so, for him to hear her voice as the voice of Christ when she speaks? Can such an imaginary Church speak at all? he hear not the Church let him be as an heathen man and a publican,' but how harsh the words of Our Lord sound, indeed how unmeaning if there be no living Church whose voice we can hear. But it may be said by some I hear the voice of Christspeaking to me by my own Bishop. Does a clergy-man hear the voice of Christ, when his Bishop tells him to do or not to do what he in the exercise of his private judgment believes to be contrary to th teaching of this imaginary Church which cannot speak? Does he hear Christ speaking by the voice of the Archbishops of Canterbury and York? If they are successors of the Apostles having a primacy over the dioceses of England. Christ speaks to him by them. To say this seems like talking nonsense. Why? Because outside the communion of St. Peter's successors all

not the Mother of God, a layman denounced him in the very Church itself Surely the great Petrine texts must have some meaning. How terribly in the past one has slurred over them. In each of them "Thou art Peter, I will give thee the keys of the kingdom of heaven, 'Whatsoever thou shalt bind,' 'Whatsoever thou shalt loose,' etc., 'Strengthen thy brethren,' Feed My sheep,' 'Feed My lambs!' St. Peter is given an office distinct from the other Apostles. Hear St. Eucherius of Lyons, a fifth century father on the 'Feed My lambs, tend and feed My sheep.' 'Prius agnos deinde oves commisit ei ; quia non solum pastorem sed pastorum pastorem eum constituit. Pascit igitur Petrus agnos pascit et oves; pascit filios, pascit et matres, regit et subditos et prelatos.' St. Lec Serm IV. gives the same interpreta

is confusion. Nor is it to the point to

say that Bishops have been heretics be-

fore. When they were so the Church repudiated them. Nay, when Nestor

ius preached his heresy that Mary was

"What I feel about myself is that in the past I put on one side and passed lightly by passages from the fathers, and I fear also texts of Scripture which refer to St. Peter and the See of Rome. How constantly and for how long have I prayed for the unity of Christendom. how shocking it is to think that But how shocking it is to think the Church of Christ can be broken up the Church of Christ can be parts. If into three or any number of parts. If the Church be not one, then Christ's prayer, 'That they all may be one as Thou, Father, art in Me, and I in Thee,

tion, so does St. Ambrese, and Bo

Gallican though he was, says much the

Rome—as Father and Son are one. I and My Father are one.' can there be one Church but in ccmmunion with one Head on earth, the Vicar of Christ, the Supreme Pontiff? How otherwise, in what other theory of the Church but in the teaching of the one Church, Catholic and Roman is one religion taught.

"To me it was a strange sensation as well as a great joy which I went to see my Bishop, after I became a Cath-olic, to know that I was of the same religion as my own Bishop. It was a condition of things I had never experienced before. Yet the unity of the Church was to be, as Our Lord prayed, the very mark of His Divine mission, That the world may know that Thou hast sent me.' '

ANTI-CATHOLIC BOOKS AND PERIODICALS-

Books and periodicals which are calculated to weaken or pervert Catholic faith are to be avoided This is a duty which springs from the natural and is quite antecedent to any prohibition on the part of the Church The Catholic should, therefore, refrain from reading anti-Catholic or antireligious books. The arguments of uch books may be, and probably have been, abundantly refuted. But the refutation is not always at hand, and it is not every reader who knows how to answer. There are in existence, unfortunately, at the present moment, many books of undoubted literary ability and interest which attack, gen erally in an indirect way, the exist-ence of God, the divinity of our Lord, the Church and man's moral responsibility. When the Catholic layman reads these productions, as he does far too freely, he is astonished and disturbed to find so strong a case made out against his faith. But why is he astonished and puzzled? It is generally

they were guaranteed immunity from of Gauls and Saxons in times past, so church under which he was buried at persecution both in worship and proto-day she can do the same in China at a cost of over \$20,000. For the Apostles, 'He that hearth you but the evidences, the explanations have had little on a factor of over \$20,000. For the Apostles, 'He that hearth you but the evidences, the explanations have had little on a factor of over \$20,000. mercy of the heretic and the sophist. It is evident that men and women of so little instruction have no right to expose themselves to the arguments of the enemy. And when they do come across such arguments, in their newspapers or general reading, they should know that it is chiefly their own ignorance that makes the difficulties seem so formidable. The Church, if she had her own way, would keep such writings out of the hands of her chil-No book which is known to be dren. No book which is known to be prohibited should be read by any Catholic, at least without proper advice. — Sacerdos, in American Herald.

A UNIQUE PANEGYRIST OF MOTHER'S LOVE.

The individual woman sometimes has a sense of the grotesque and incongruous even in wrong doing, but the woman in convention assembled absolutely lacks that saving grace. O:herwise, the biennial convention of the Federation of Women's Clubs, recently held in Chicago, had never invited nor accepted an address on 'The Devotion of a Mother's Love "

from Mrs. Charlotte Perkins Stetson. Mrs. Stetson, who, by the way, became legally, a few weeks ago, Mrs. Gilman, is a woman of decided literary ability, author of an uncanny novel and of more or less original, melodious, but oftimes anarchistic verse. She is even more original, however, in her ethical ideas than in her literary work, as will be seen by this brief history by "one who knew her well "—quoted in the "Women's Club" department of the Boston Herald :

I think it was apparent to their friends

the Boston Herald:

I think it was apparent to their friends, long before the separation took place, that the husband and wife were not suited to each other, and Mrs. Stetson undoubtedly felt within her this great power which the burden of family cares, that had to be met with a limited income, did not permit her to use or exercise. So she brought her wonderful mind to bear upon the subject, and finally determined that her dearest and most intimate friend, Miss Grace Ellery Channing, of Boston—who, by the way, is a grand daughter of William Ellery Channing, the famous Unitarian preacher—would make a far better mother to the little daughter than she herself could ever dream of being.

To think was to act. She myited Miss Channing to visit her at Pasadena. She did everything possible to promote friendship between Miss Channing and her husband, and Mr. Stetson was not slow to discover that she was a very lovely and lovable girl. Then the matter was calmly talked over between husband and wife; a separation was agreed upon, a divorce quietly procured, and after a suitable lapse of time Mr. Stetson married Miss Channing.

But this was not the strangest part of it all. Charlotte Perkins Stetson was present at the wedding, and accompanied the newly-married pair on the wedding journey as far as New York, whence they sailed for Europe, while she commenced in earnest and unhampered her brilliant literary career. The queerly-assorted party stopped a few days in New York, where Mrs. Stetson No. 1 purchased clothes for her little daughter, whom she then turned over completely to the new wife, who has had charge of her ever since. And now Charlotte Perkins Stetson goes once a year to Pasadena and visits her one time husband and his wife, who is still her dearest friend.

The humor of the above is of a sort which Mephistopheles alone could properly appreciate; recalling, as it does, Shelley's invitation to his divornot been heard. Surely the Church of England is not one with the Church of Rome—as Father and Sar

Of course the "Women's Club editor and contributor quote this as a warning of what may befall on a larger scale, if this "so-called advancement " of women continues.

At this same Federative gathering, as readers of the Pilot will remember, there was a race prejudice among the delegates strong enough to exclude the educated and virtuous woman who came as a representative of an organization of colored women.

Yet they shrank not from the society of a woman who had deliberately provided her husband with an incentive to break the marriage-bond, and who had deserted the child of her womb, that she might be free to develop her literary gift, and address clubs on mother's love! Boston Pilot.

NATIVE FEROCITY.

The inhuman cruelty peculiar to all pagan peoples is particularly charac-teristic of the inhabitants of China.

In the acts of the martyrdom of Blessed John Gabriel Perboyre, we read that whilst lodged in a loathsome prison he was loaded with heavy chains and subjected to every species of indignity from the soldiers who guarded the prisoners.

During the course of his trial, he was frequently suspended by the hair for hours at a time, branded on the face with sharpe iron points, made to kneel on iron chains, bound to a high chair with heavy weights attached to his feet, beaten on the face with a heavy ferrule of leather until his countenance became a bruised and battered mass of flesh, racked, beaten with rods and scourged with the pantse until his flesh hung in shreds about him, finally tied to a cross and slowly strangled in o der that "the propagator of an abominable sect" might be made to drinkto the dregs of the cup of suffer-

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Arrears must be paid in full before the paper can be stopped.

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

LETTER OF RECOMMENDATION.

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

ng you, and wishing you success, Helieve me, to remain.
Yours faithfully in Jesus Christ,
+D. FALCONIO, Arch. of Larissa.
Apost. Deleg.

Ludon, Saturday. August 4, 1900. IN MEMORY OF ARCHBISHOP WALSH.

The second anniversary of the death of His Grace Archbishop Walsh was observed in this city on Monday last, when a solemn Requiem Mass was celebrated in the cathedral for the repose of his soul. Rev. J T. Aylward was the celebrant, assisted by Rev. P. J. McKeon as deacon, and Mr. Hanlon, of Assumption College, sub-deacon. A large number of the faithful assisted, thus proving in a practical manner their appreciation of the beautiful and kindly character of the prelate who accomplished so much for the betterment of his people whilst Bishop of London.

BELONGS TO BOTH SECTS:

The Earl of Aberdeen who is under stood to be an Episcopalian when in England, or at least is said to attend the Episcopal Church when in England, and the Presbyterian when in Scotland, presided recently as chairman at the laying of the corner-stone of a benevelent institution in Croydon Surrey, which is intended to be open to all de nominations, though it will be under the management and control of the Church of England. It is stated that referring to the part he had taken in the ceremony, he said that one of his ancestors had his head taken off because he did not support the cause of the Covenanters, while another was Covenanter cause. It may be presumed that his Lordship by changing his fath according to the country he beheaded because he supported the lives in hopes to keep himself in accord with the faith professed by his forefathers, though this is a thing not easy to do when the faiths of the forefathers are so divergent.

IRELAND'S POPULATION STILL DECREASING.

The report of the Registrar General of Ireland for 1:99 reveals the disagreeable fact that the population of Ireland is still decreasing to an alarming extent. The legislation which has been passed within the last few years in favor of the tenantry has evidently not yet operated so favorably as to stop the exodus of the people, probably partly sade he has undertaken. because it takes a considerable time to make the whole country feel the benefit of such laws as have been passed, and partly because of the excessive taxation by which it is admitted that the people are still burdened. The number of emigrants who left Ireland in 1899 was 43,760 or 9 7 per 1,000 of population. Of these, 41,232 were native Irish, being 8,991 mere than in the previous year; 82 per cent. of the emigrants were between the ages of fifteen and thirty-five, showing that the great bulk were young men and women seeking to better their condition in countries which offer better facilities for their future prosperity; 85.9 per cent. of the emigrants went to the United States; 1,005 went to Australia; 397 to Canada, and 4,141 to Great Britain.

THE IRISH QUESTION.

Mr. John E Redmond, the leader of the reunited Irish party in the British

fact, be masters of the situation, and will obtain within a few years at most the educational reform they have been demanding for years, a further reform in the land laws, redress of the financial injustice under which they suffer through over taxation, and Home Rule itself, if they continue to preserve their ranks unbroken, and secure the support and confidence of their fellow countrymen abroad. He believes that the Queen, on the occasion of her recent visit to Ireland, returned home, or ought to have returned home, coninced that if Ireland is worth keeping. it is worth conciliating, and must be conciliated. He points out that Ireland has been the only British possession which was not enthusiastic in its expressions of loyalty during the Boer war, because she is the only one which has been persistently misgoverned, and he believes that the British people who made such manifestations of affect tion for Ireland in consequence of the bravery of the Irish soldiers in South Africa, will see the necessity of doing ustice to Ireland.

The article is written in a kindly spirit toward England; but we may well doubt that it would have been so kindly if it had been written after Lord Salisbury's brutal declaration of hostility to Ireland when he addressed the Primrose League just after the Queen's return from Ireland. If the Irish people are determined to secure all that they are entitled to in justice. they should send a resolute band of Nationalists, who cannot be corrupted, to Parliament at the next general elections.

A LAUDABLE CRUSADE.

The Rev. Father Scanlan, paster of St. Ann's church, Montreal, has been for some time carrying on a crusade against the saloons of his parish which have broken the laws restricting the sale of intoxicating liquors. He has met with considerable success in this work, having been the instrument in preventing a number of saloon-keepers who have been guilty of violating the law from obtaining renewals of their licenses.

In this work of regeneration he has been greatly aided by several ladies of his congregation, one of whom who had given damaging testimony against the guilty parties was viruiently assailed by those interested, and called "an informer." The lady thus attacked complained to the com missioners, and Father Scanlan took occasion to make some strong comments on a recent Sunday on the conduct of those law-breakers who had taken this means to heap contumely on those who had given evidence in the liquor cases. He said :

the ladies of the parish were good enough to come to my assistance, and because they to come to my assistance, and because they did some low, mean, despicable brutes called them informers. Father Scanlan asked his hearers if they thought that an informer was a person who did anything that would help to save their fathers, brothers, sons and husbands from a drunkard's grave. 'No,' he said 'but an informer is one who will assist the liquor dealers in their evil traffic and help send souls to hell. Those were informers who informed the liquor dealers what the priests and others were doing against them to try and stamp out the evil of Sunday liquor selling and sooner or later they would suffer for it. liquor selling and sooner or later they would suffer for it.'
''He said that God's blessing would fall upon

those who gave him any assistance in the work he had taken up, and what they would he in the cause they would never regret. All who have at heart the cause of morality and the good of the public will sympathize with Father Scanlan and will wish him success in the cru-

BOER TREATMENT OF CATH-

OLICS. The question of the tolerance or intolerance of the Boers toward the Catholic religion was much discussed about the time when the war in South Africa broke out, and the discussion has not ended even yet. Most of the Damocratic papers in the United States are pro Boer and anti British in their symaggeration in both these ways of represeems to settle the question definitely,

dices against the Catholic religion and certainly looks very like a probability priests. Lately, the Bishop declares, that the stories of her ill health, and the authorities have shown kindness to priests and nuns, with a view to gaining the sympathy of Catholic nations, and of Ireland in particular. But he adds that Dr. Leyds states an untruth in his letter to an Irish member of Parliament when he asserts that there is no law in the Transvaal debarring Catholics from employment under government. Such a law actually exists, though two or three Catholics have been admitted by favor into government offices. Some Hollanders, also, by concealing their religion, were appointed to some situations; but all this is illegal. The Bishop adds :

"The Catholics are still politically boy cotted, and the law against them has been maintained in spite of the convention with England, wherein it was stipulated that religious disabilities were to be abolished."

EDDYISM - OR SO-CALLED CHRISTIAN SCIENCE.

To the Editor of CATHOLIC RECORD, Lon-

To the Editor of CATHOLIC RECORD, London, Ont:

My dear Sir— My attention has been called to an article published in your issue of July 14th, entitled "The Latest Version." Now, Mr. Editor, the statements regarding Rev. Mary Baker Eddy, Founder of Christian science, are both unkind and unjust, besides being absolutely untrue. I had the pleasure of being one of three or four hundred people who heard Mrs Eddy speak from her verandsh at her home in Concord, N. H., a few weeks ago, and I never saw her looking so well, or more beautiful than on that day. She says she is in excellent health and is able to do a great amount of work, aud take her usual drive every day. Your writer refers to us as "addle brained people who build temples, and chatter about delusion." Now, a number of our own citizens are among those who have not "built," but bought a church in a very desirable spot in our own Forest City, and in which they are worshipping their God according to the dictates of their conscience in Spirit and in Truin.

Christian Science to us is the religion of

Christian Science to us is the religion of Christian Science to us to the Christ Jesus made practical; therefore if it is a delusion it is a very happy one, for it heals morally, physically, and spiritually, and does not "argue our body away," but brings to consciousness the body which Almighty God has given us. We are simply taking God at His word, and accepting Him as our leader advises, as our "Father, Mother, Minister, and Great Physician."
Thanking you Mr. Editor for valuable space, I am respectfully yours in aid for justice.

Let M. Rabb here

The article to which Mr. Robb here directs our attention was an extract from an American paper, the Catholic Universe, and in publishing it in our columns we supposed the statement of fact to be correct to the effect that 'the 'Rev.' Mary Baker Eddy, the mother of Christian Science, is afflicted with creeping paralysis."

The article went on to show that as the so-called Christian Science theory maintains that both sickness and matter itself are mere myths, it is somewhat perplexing to reconcile the fact of Mrs. Eddy's illness with her theory, such thing as paralysis, nor "a body for it to creep over."

Mr. Robb is at great pains to show that Mrs. Eddy is not sick at all, inasmuch as a few weeks ago he was one of three or four hundred people who ' heard her speak from her verandah at her home in Concord, N. H., and he hever saw her looking so well, or more beautiful than on that day." is in excellent health, and is able to do a great amount of work and take her usual drive every day."

Our every day's experience goes to liefs." show that a person may have been in good health a few weeks ago, and still we do not consider that Mr. Robb's statement is altogether demonstrative that Mrs. Eddy is still in good health, in view of the fact that her illness has been spoken of in several American papers.

We do not regard the question of Mrs. Eddy's sickness or good health, or identical with His creatures. that of her personal beauty as of so much public importance that we should enter upon any discussion thereon, or investigate whether or not Mr. Robb's statements in regard to these matters are perfectly accurate. We are therefore content to accept his statements, under reservation. The only point in Mr. Robb's letter on which the public can feel interested, is the truth or falsity of Mrs. Eddy's teachings. In repathies, and probably for this reason gard to this we certainly have strong are inclined to defend the Boers in convictions, and we do not hesitate to everything, while the pro British press say that we fully agree with the opingenerally represent the Boers as a inn expressed in the extract to which rough and cruel people who are in- Mr. Robb takes exception, that the clined to treat those who are not of Christian Science theory of the nontheir nationality as slave owners do existence of matter is ridiculously abtheir slaves. There appears to be ex- surd, whatever may be the condition of Mrs. Eidy's health. If she is ill, as senting the state of the case. A letter the American papers state, it is only from Bishop Jolivet, the Vicar Apostolic another proof in her own person of Natal, which appeared some time that her theories are absurd; but if ago in the London Weekly Register, she is well and "beautiful" there are scores of proofs of the same thing out-House of Commons, has an article in as there can be no reasonable doubt of side of her personality. But before the last issue of the Forum on "The the Bishop's disinterestedness and entering upon these cursorily, we may Present Position of the Irish Question," truthfulness. The Bishop informs us remark that it appears to be a regular in which he expresses confidence that that from personal knowledge he can practice with the Christian Scientists after the next general election the assert that for the last twenty years at to raise discussions on the state of and a delusion. In fact so strong is tural and unjust," while the Church it-Irish Nationalists will have more least, the Boers have not persecuted Mrs. Eddy's health, or even on her exstrength in the House than they have Catholics, though they entertain, for it e istence. Is all this done for the purhitherto possessed: that they will, in mos part, ignorant and absurd preju- pose of advertising her panacea? It heading of Mr. Robb's letter paper demued in Scripture. Here is a point lation, being mostly confined to the

even of her death have been started solely for the purpose of drawing publie attention to her theories.

Thus we have before us the Christian Science Sentinel of 29th June, 1899, published in Boston. In it we are informed that the Chicago Interocean of June 18 " published a sensational article to the effect that Chris tian Scientists of that city "are seriously in doubt as to whether Mary Baker G. Eddy, the Discoverer and Founder of Christian Science, is really alive and on earth."

Six pages of the Sentinel are taken up with proofs that Mrs. Eddy is alive and well, among them being a state ment from herself, made to a reporter of the Boston Journal : " Am I alive ? Why I haven't felt more sound for forty years."

This phase of the question requires no further comment from us. We do not regard it as worth discussing.

Mr. Robb says in his letter as pub lished herewith that, "Christian Science does not argue our body away, but brings to consciousness the body which Almighty God has given us.'

We find the Christian Science teach ing as laid down in the writings and lectures of its defenders very different from this.

In the Christian Science Sentinel al ready mentioned we find the following incidental references to the very teaching which Mr. Robb repudiates.

1. One W. John Murray tells us the teaching of the so-called scientist textbook, "Science and Health with key to the Scriptures," He says: "I often think what a great blessing the little book has been to me, enabling me to prove as far as I understand the Allness of Good and the nothingness of evil, sin, and disease."

2. In answer to the query: "Why is Christian Science so condemnatory of material things?" the editor says "Christian Science teaches that the temporal is that which, to the personal or material senses seems real and sub stantial, but which, in the true or spiritual sense, is unreal and unsubstantial. 3. The lecturers who have gone

through the country recently to propagate the principles of Christian Science have uniformly maintained that matter and sickness are purely imaginary things-mere fantasies.

4. "Stience and Health" says, page 3: "Mind is all in all . according to which there can be no the only realities are the divine mind and idea."

"God, spirit, being all, nothing is natter." And on page 7 we are told that this is true whether read backward or forward. This anagrammatic quackery gives us the equally true proposition: "Matter is nothing: all being Spirit, God."

4. Page 17. "Eddyism shows conclusively how it is that matter seemeth o be, but is not. Eddyism exclude matter, etc."

5. Page 64. "The so called laws of matter are nothing but false be-

We need not quote more to prove that Mr. Robb errs - perhaps uninmay have fallen since into sickness, so tentially—when he says that Eddyism does not argue our body away."

These passages assert that all creatures are God, and therefore there cannot be any creation : that in fact there is no matter, no mind or spirit except the divine mind : that is, there exists no being but God, and that God is

This is Pantheism, and it destroys the very being of God, being nothing else than real Atheism.

Eddyism pretends to be "Christian." These doctrines are opposed to the first teachings of the Christian religion, as

"In the beginning God created Heaven ad earth." (Gen. i, 1.)
"My God. . . Who stretchest out the "In the beginning of a transfer and earth." (Gen i, 1.)
"My God. . Who stretchest out the Heaven like a pavilion. . Who makest thy Angels spirits. . . Who hast founded the earth upon its bases. . . the mountains ascend, and the plains descend into the place which thou hast founded for them. atc."

All these texts are directly contradictory to the Eddyist theories, as they prove that God created both spirit and matter, distinct from Himself though emanating from Him.

The further theory of the Christian | that it illustrates the absurdity of the Scientists that medicines and the aid of principle of the supremacy of private physicians are not to be employed by judgment as applied to the interpreta-Christiansis amply refuted by the words | tion of the Scripture. We have here of Christ: "They that are in health the teaching of Rev. Mr. McIntyre need not a physician, but they that and those who agreed with him, and are sick." (St. Matt. ix. 12. St. Mark of their congregations, (probably,) inii, 17, St. Luke v. 31)

Eddyism has no claim to be called Baptist discipline, are usually in ac-Christian, and certainly it is not a cord with the opinions of their minis-Science, so that altogether the name ters, that the acceptance of exemption by which it designates itself is a fraud from taxation is essentially "unscrip-

irreverence to Christ as suggesting a most important disagreement; yet that He is the founder of the Eddyist Church.

CANADIAN BAPTISTS IN CON-VENTION.

The Baptist Canadian National Convention held its meetings recently in Winnipeg, July 12th being its closing day. It expressed keen disappointment at the fact that the Government of the Dominion has not deemed it desirable to pass a prohibiting law against the traffic in intoxicating liquors, as a result of the majority recorded in favor of such a law on the occasion of the plebiscite of the year 1898. It expresses satisfaction, however, that the provincial governments of Prince Edward Island and Manitoba have passed prohibitory laws with the concurrence of both political parties in those provinces, and it expresses the hope that the day may soon come when there will be " prohibitive legislation growing out of the intelligent conviction of the electors from the Atlantic to the Pacific."

The question of union between Church and State was also discussed by the Convention. The Rev. Principal, W. A. McIntyre, urged strongly on the assemblage to pass a resolution condemning such union, and denounce ing the acceptance by Churches of State aid in any form. He specified as objectionable the granting of any State aid for either educational or religious work in any form, whether among Indians or whites." Further, he maintained that the " exemption of Churches from taxation is an indirect union of Church and State which is unscriptural unjust, and inexpedient.

We are aware that Baptist congregations in several localities, and notably in Toronto, have put themselves on record as being in every particular of Rev. Mr. McIntyre's opinion; and have offered, in consequence of their opinion, to pay to their municipal taxcollectors taxes which were not required of them. It is an easy matter to make such offers when it is well known that the municipal authorities have no power to accept them, inasmuch as the Churches are exempt from taxation under the general laws of the province. We do not assert that the offers of these congregations were made in bad faith, for it is very possible that they believe it to be a wrong to be exempt from the general burden of taxation to which all citizens should that if their conscientious scruples were very strong on the subject, they might have got rid of the money which weighed so heavily upon their conciences in a much less ostentatious way than that they adopted, viz., by establishing with it some work of general charity, or by giving it privately to some of the charitable institution already in existence. There would then be no room for the suspicion that they were "doing their justice before men that they might be seen by them . . as the hypocrites do in the synagogues and in the streets that

they may be honored by men." As far as we are aware, the proffered payments of taxes, which it was well known would not be received by the municipal officials, were quietly put back to the credit side of the Church account, and the notoriety thus gained became also one of the Church assets.

But it appears that the Church as a whole did not adopt Mr. McIntyre's views on this subject. It was pointed out by some of the delegates, even by those who are on principle opposed to exemption, that, while other Churches are exempt, Baptists have the right to be exempt also from payment of taxes ; and in fine the following very noncommittal resolution was passed unanimously instead of the one proposed in the first instance, viz., that.

"We urge upon our people that they take an intelligent interest in the political life of our country with a view to promoting truth and righteousness in national affairs, and just views of the dignity and sacredness of the ballot."

We would not take particular notice of this discussion except for the reason asmuch as the congregations, under

which seems, at all events, to imply an of practical morality on which there is no action is or can be taken to guide believers in the path of correct morality-because every Church or congregation is at liberty to make for itself the code of morals by which to regulate its conduct.

We may well ask how does all this agree with the purpose for which Christ established His Church on earth. which is, according to St. Paul, for the perfection of the saints . . . unto the edification of the body of Christ. (His Church) till we all meet in the unity of faith . . . that we may not be children, tossed to and fro, and carried about with every wind of doctrine, in the wickedness of men, in craftiness by which they lie in wait to deceive, performing the truth in charity." (Eph. iv., 11-15)

We are not, indeed, of opinion that in so mixed a community as we have in most of the Provinces of Canada, it would be expedient to have a State religion; but we cannot imagine by what process of reasoning Mr. Mc-Intyre has discovered that all connection between Church and State is essentially wrong, that is to say, unserintural and unjust, the question of expediency not being now at issue.

Regarding the scripturality of a union between Church and State, that union existed in Judea down to the time of our Lord on earth, by God's own appointment, and it was never reprobated by our Lord, though He freely condemned the errors and vices of the Sadducees and Pharisees.

It is true that Christianity during the time of Christ and His Apostles was not in any way connected with the State; but this was clearly because the State at that time was not merely un-Christian, but anti Christian. But so soon as the Roman empire had a Christian emperor, Christianity gladly accepted his protection. The State, however, can have no control over the doctrinal teaching of the Church, because this teaching is from Christ and not from man ; neither has the State any right to control Church discipline, inasmuch as this is a matter which affects the spiritual welfare of mankind, over which the State has no dominating authority. Yet in this matter there is nothing to prevent an agreement or concordat between Church and State regarding such matters.

The State is subject to God equally with the individual, and is bound by God's law. Why then should it not encourage God's religion if it is within submit. Still we cannot but remark the influence of Christianity? In fact we have the Messianic prophecy of Isaias which is admitted to have reference to the Church of Christ: "Kings shall be thy nursing fathers, and queens thy nurses, etc.

> We find, therefore, that not only the tradition and practice of the Church, but also Scripture, establish the intrinsic lawfulness of some union between vention saved itself from a ridiculous position by not adopting Rav. Mr. Mc-Intyre's resolution.

Mr. McIntyre's resolution, or at leashis speech, implies that the Separate school system contains the elements of a union between Church and State. This is a fallacy. The State simply leaves us the freedom of educating our own children as we deem right, and pays only for their secular instruction. It would be a grave injouity if, while we were educating our own children, we were taxed for the education of others who have no religion, or, at least, who do not wish to have any religion in their schools. This injustice is evidently upheld by Mr. McIntyre, while he imagines that his is the just course to be pursued.

THE CENTRUM AND THE GER-MAN CATHOLIC PRESS.

It is due in a great measure to Herr Windthorst's noble stand in defence of the Catholic religion in Germany, and against the Falk laws, that the Catholic press in that country has become more vigorous and better supported than in any other country in the world ; yet it is a more complete statement of the case to say that the movement inaugurated by Herr Wind. thorst, and the vigor of the Catholic press so reacted on each other that both gained strength from their mutual operation.

Even before the Falk laws were passed, the object of which was to overthrow the Catholic Church in Germany, and to substitute in its place a pseudo Catholic Church under the name of the National or German Cath olic Church, there were good and vigorous Catholic papers in many (f the cities throughout the German States; but these had a limited circu-

small States of the German Confederation in which each one was published. When Bismarck announced in the

Reichstag his anti-Catholic policy, which he endeavored to conceal under the name of an anti foreign, anti-Italian, and anti French policy, the first effect it produced on the Catholics of the Empire, which had just been formed out of so many petty sovereignties, was a feeling of terror, and of this terror even the Bishops and clergy partook. Thus it is asserted that it was the despair that the Catholies of the country would be able to recover from the blow dealt to them. that Bishop Kettler resigned his seat in the Reichstag, immediately on being informed by Herr von Bismarck of the coming Kulturkampf. The Catholic press was harassed in

every possible manner, the editors were prosecuted, fined heavily, and imprisoned for any expression of dissent from the proposed policy of perse cution. The religious orders were expelled, and their property taken by the Crown, the nurs were forbidden to exercise their offices of mercy in the hospitals and prisons, the parished were deprived of their pastors, and Bishops were thrown into prison, and remained there for years.

It was at this juncture that Her Windthorst started the Centrum of Catholic party, being alone in the Reichstag at first. A few Catholi papers followed his lead in the begin ning of this bold crusade, the watch word of which was " Freedom, Truth Right." but afterward the number in creased rapidly, and simultaneously the strength of the Centrum in th Reichstag grew greater also till i 1874 there was a compact party of one hundred and two Catholic men bers elected to support Catholic prin ciples independently of existing par

It is difficult to say whether the in fluence of the Catholic press, or th eloquence and determination of Her Windthorst went furthest in bringin about this state of affairs, for both in fluences co-operated in attaining th result ; but it is safe to say the neither would have succeeded withou the other.

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It is difficult to say whether the influence of the Catholic press, or the eloquence and determination of Herr Windthorst went furthest in bringing about this state of affairs, for both influences co-operated in attaining the result : but it is safe to say that neither would have succeeded without

the other. The Catholic victory was not secured immediately after the strong contingent composing the Centrum was sent to the Reichstag. It was after there any use in praying for peace this that Bismarck informed that body after a vote defeating a Government bill to greatly increase the armament of the Empire, that the Government | which make for peace, for justice and would not go to Canossa, and the anti-Catholic laws were still maintained the nations for universal peace proved for several years. In 1877 a monument was erected on Harz Hill on the very site of the castle of Henry IV., who went to Canossa to ask pardon from Pope Gregory VII., and to do penance to be relieved from the excommunication to which he had been subjected.

On Bismarck's monument is to be read the incription which tells of the Chancellor's famous expression : " Be sure we shall not go to Canossa."

This was Bismarck's last triumph of the Kulturkampf. It was in 1878 that he begged the Reichstag to "modify" the Falk laws, and they were soon after gradually repealed, Dr. Falk himself being obliged to resign his position in the Government.

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The Centre party still exists with 110 members avowedly adhering to it, and counting the Polish and Alsace Lorraine members, it can muster 137 votes in the Chamber.

There are now also 305 Catholic papers in the Empire with nearly a million and a quarter regular subscribers, and the influence of the Catholic press gives an impetus to Catholic thought which is beyond estimate, es pecially as parents in Germany oblige their children to read the Catholic papers at home. The extent to which these papers are read may be appreciated when we consider that there is at least one taken in every three families in the Empire. It would be a most desirable thing that the same could be said of the Catholic families of our Dominion.

I can not be terrified at sight of my sins when I call to mind the death of my Lord, because my sins can not weigh in the balance against such a death. Longinus opened for me with the iron of his lance the side of Jesus I enter there, and there I repose in full security.

small States of the German Confedera- LEAGUE OF THE SACRED HEART.

Peace Among Nations. GENERAL INTENTION FOR AUGUST 1900.

Recommended to our prayers by His Holiness Leo XIII. American Messenger of the Sacred Heart

There is but one ground of hope for peace among nations, and that is the Every other has been tried and found wanting. The nations have been armed to terrify one another into professions of mutual regard of men are deployed on land, and fleets of ships go sailing over the seas with the motive of maintaining peace by inspiring possible aggressors with salutary fear. The flower of the manbood of nations is imprisoned in barracks and camps. The home must lose its most active support, the country must sacrifice its highest develop ment, the conscripts themselves must submit to the demoralizing influences of an involuntary military career at were prosecuted, fined heavily, and an age when their energies are most active and their opportunities most Worse still, the States which thus wiifully paralyze the powers of their most active citizens, must support their vast armies and navies by taxing beyond endurance the patient producers and tollers at home whom they have already demoralized by an experience of army life, and deprived of the help of those who are actually enlisted.

The preservation of peace by the maintenance of vast standing armies is so costly and burdensome that the Powers would gladly seek peace on any The alacrity with which other terms. they responded to the call of the Czar of Russia to take part in a disarmament conference is still fresh in the memory of all. Twenty-six nations memory of all. sent their deputies to the Hague, each with his diplomatic, legal and military advisors, and there they spent two months and a half deliberating about everything but disarmament. singular mischance they were called a peace conference, though in reality they conferred chiefly about the regu lation of warfare. Copious resolutions were framed about mediation, courts of inquiry into the causes of war, commissions for arbitration, the laws of war and maritime warfare; but none of them were signed by all the State in convention, fully one third of them witholding their signatures from all. One State, a leading Power, was at war while taking part in the conference another was to be plunged into war two months later, most of them were actually taking measures to increase their armies and navies, instead disarming either branch of the service, and now nearly all the great Powers of the earth are in something

like a state of war in China. In view of this sad state of things, is when there is no peace? Can we sin-cerely invoke our God, who is not a God of strife, but of peace, if we are not resolved on seeking the things for truth? Has the last great effort of a failure? Or what hope is there of making the masses of mankind appreclate and pray for the benefits and when their leaders seem need of peace to have lost the opportunities which this Conference afforded for establish-

ing it? There is every use in praying for peace. The very frequency, and, what is in some measure, universality falsehood are the causes of it. need not fear to ask God for peace ; since He has wrought all our works for

us, He will surely bestow the peace which enables us to enjoy the benefits of all He has done for us. The Peace Conference, so called, was not a failure. The heads of some of the nations represented there may not have been sin-cere, and they may have allowed selfish interests to rule the decisions of their delegates, but there is no reason for doubting that the Conference was conceived and convened with the best of motives, that the majority of its dele gates were actuated with the belief and ope that much could be done to lessen the chances of the horrors of war, to break down the barriers of national isolation, prejudice and hatred, which dispose the masses to approve of war, to prepare the way for future confers which would gradually form and influence public opinion to the view that universal peace is possible and desirable, that war is always execrable and easier to avoid than to declare. It may be that, in these days of demo cracy, this is precisely what is needed, the international public opinion that will finally compel the academic delegates, and the legal and military ex pert to attend such conferences more with the purpose to advocate peace and the justice which is ever a condi tion of peace, than to frame measures or commissions which will favor the designs of certain Powers, and deter mine to a nicety how far it may be permitted belligerents to use dum dum

bullets, suffocating gases, or hurl deadly missiles from balloons. The Peace Conference was not a fail nre. Even had it not effected any positive results for peace among the nations, it gave a signal proof to the world that there is but one ground of hope for peace, and that is the Church. We cannot say that the efforts of the nations for peace have failed until they shall have tried every means at their disposal. Although they seem to have exhausted all their resources in the famous conference at the Hague, there is still one which, owing to the action or one of them at least, was positively excluded. Our readers are familiar

He was invited to it by the one who first summoned the nations to it. It is now believed that he was the first to suggest it to the Czar. He was the first to give the project his warm recommendation, and even when, at the in-stance of the Italian Government, his delegate was excluded from its sessions, he did not fail to give it his moral support. His address to the Consistory, April 11, 1899, and his answer to Queen Wilhelmina requesting a word of encouragement from him are by far the best proof that there is hope of universal peace if we but pray it in the spirit and on the grounds which he sets forth so lucidly.

"Our thoughts turn readily, my lord Cardinal, to the fact which you men tion to us, anticipated by ourselves by desires, and which now comes, as it were, to console the sunset of the century with a benign light. To render more rare and less bloody the terrible play of the sword, and prepare thus the way for a more tranquil social existence, is an undertaking of such a kind as to afford a shining place in the nistory of civilization to him who had the intelligence and courage to become its initiator. We greeted it from the very outset with that force of will which is suitable in such a case on the part of the person filling the supreme office of promoting and pro pagating on earth the meek virtues of the Gospel. Nor do we cease to hope that a copious and general effect may be given to the lefty undertaking. And may heaven grant that this first step may lead to an effort at composing differences between nations by means of purely moral and persuasive forces.

"What could the Church desire or long for more warmly-she, the mother of the nations, the natural enemy of violence and bloodshed, and who seem not satisfied with the celebration of her holy rites unless she offers prayers for warding off the scourge of war spirit of the Church is a spirit of humanity, of sweetness, of concord, of universal charity; and her mission, like that of Christ, is peaceful and peace making by its very nature, since it has for its object the reconcillation of man with God. Hence the efficacy of the religious power to effect true peace between men, and not only in the domain of conscience, as it does each day, but also in the public and social orders, in proportion, however, to the liberty accorded to it for making itself felt in action. This action, whenever directly displayed in the great affairs of the world, was inevitably productive of some public good. It is sufficient to recall how often it fell to the Roman pasters to put an end to oppression, to remove the necessity of wars, to obtain truces, agreemoved them was the consciousness of a most lofty mission and the impulse of a paternity which makes and saves brothers. It would be ill for the civilization of peoples if the papal authority had not intervened at times to check the inhuman instincts of power and conquest, vindicating the abstract and concrete right of reason over force. Let the indissolubly oined names of Aiexander III. and Legnano, of the holy Ghislieri (Pius V.), and Lepanto speak! Such is the essential bearing of the religious power. Opposition and hindrance may impede its effects here and there. but as for itself, it lives immutable and indefectible. So that, be the for-tune of the time whatever it may, the Church of God will serenely follow its course, ever doing good. - Its of war, dispose us to estimate it proper. In the wife section of war, dispose us to estimate it proper. In the wife section of war, dispose us to estimate it proper. In the wife section with the wif were made one in Christ, both those

> in solidity of being and abundance o fruits.' The letter to Queen Wilhelmina which, by the way, was the last and most impressive word to the Conference from which the Pope's Delegate had

which are in heaven and those which

are in earth. It would, therefore, be an idle delusion to expect full and

lasting prosperity from mere human

ism ; just as it would be retrogression

and ruin to attempt to withdraw civil

ized culture from the inspiration of

Christianity, which gave it life and

form, and which only can preserve it

been excluded, was as follows: "We cannot but receive with satis-faction the letter in which Your Majesty, notifying us of the meeting of the Peace Conference in the capital of your kingdom, has kindly solicited for that assembly our moral support. We hasten to express our warm sym-pathy both with the August Initiator of the Conference and with Your Majesty, who has extended to that Conference an honorable hospitality, as well as with the object eminently moral and beneficent to which are directed the labors that have already been commenced. We hold that it lies especially within our sphere not only to such an enterprise moral support, but also effective co operation the object in view is extremely noble in its nature and intimately con nected with our august ministry, which through the Divine Founder of the Church and in virtue of traditions many centuries old is vested with a calling as Mediator of Peace. Indeed the authority of the Supreme Pontificate extends beyond the frontiers of nations; it embraces all peo ples, that they may be confederated in the true peace of the gospel. Its acwelfare of mankind rises above individual interests which the heads of different States have in view, and better than any other it knows how to incline to concord so many peoples of diverse genius. History, in its turn, bears witness to all that has done by our predecessors to soften by their inwith the story. The Pope of Rome fluence the laws of war unhappily in-should have been at that Conference. evitable, to stay sangulary combat, fluence the laws of war unhappily in-

when conflicts arose between princes, to terminate amicably the most acute controversies between nations, to sus tain courageously the right of the weak against the pretensions of the strong. To us, too, in spite of the abnormal condition to which we have been reduced for the time, has given to put an end serious differences between illustrious nations, as in the case of Germany and Spain, and even to day we feel conthat we shall soon be able to establish harmony between two nations of South America which have sub mitted their dispute to our arbi-Notwithstanding obstacles which may arise, we shall continue, since the duty is incumbent on us, to carry out this traditional mission. without seeking any other object than that of the public weal, wi hout know ing any other glory than that of serv ing the sacred cause of Christian civil-We beg your Majesty to ac cept the sentiments of our especial esteem, and the sincere expression of the wishes we cherish for your pros-

perity and the prosperity of your king-In these two letters we have the plea for peace among the nations perfectly the only means expressed, and which they can hope to settle their difference and dwell and work together In harmony for the true welfare of hu manity. All other means have been tried and found wanting. This sure one remains, and it is well worth our while praying that the nations that the nations all alike, pagan as well as Christian, non Catholic as well as Catholic, may recognize the influence of the Vicar of the Prince of Peace for restoring peace to the world.

A FORGOTTEN CATSPAW.

(From the New York Sun.) Within a few days the death has een announced of a man who, a quarter of a century ago, was among the famous ones of Europe. Paul Falk Bismarck's stalking horse in his war with the Roman Catholic Church in Prussia, Minister of Public Worship in that Kingdom when the laws called by his name were enacted to oppress the Roman Catholic hierarchy there, died almost forgotten at his home in Westphalia, where for several years he had een president of the Higher Tribunal of Justice, and with his death ends the last chapter of an interesting volume of modern history.

Within a short time after the French War, and the refounding of the German Empire, Bismarck, Chancellor of the Empire and Prime Minister of Prussia, began to profess uneasiness at the growth of the Roman Church in Germany. Pope Pius' dogma, of infallibility had been promulgated during the war, and its exact pontifical import ance had not then been gauged. Gladstone in England, Richard Thompson in this country, and others elsewhere had put out, or were preparing, books protesting against the dogma, and declaring it a menace to the world. marck's contribution to the literature bat grew up around the Vatican Counil was the series of enactments against

the Church of Rome in Prussia. In July, 1872, the Jesuits were ordered to leave the country. Then in May, 1873, came the laws that made Dr. Falk famous for a time; and with them began the so called Kulturkampf. The laws required candidates for cleri cal office to undergo a certain amount of secular training at the German uni versities, and that appointments ecclesiastical posts be approved by the royal tribunal for ecclesiastical matters. and imposed fines and other penaltie on persons who did not obey them ater, when it was found that the law had no effect on the priests, who were urged and directed by Pope Pius IX to disregard them, the "bread basket" aw was passed, stopping the stipends of all clergymen who did not obey the

Archbishop Ledochowski, of Posen was the first martyr of the laws named after Dr. Falk; in October, 1873, he was fined for threatening to excommunicate a professor in a college in his diocese. He was imprisoned on his diocese. He was imprisoned on Feb. 3, 1874, deprived of his Archdiocese in April by the State, and released on Feb. 3, 1876, when he was created a Cardinal. Archbishop Melchers was convicted of sedition in hav ing instituted priests without the permission of the government. In seven months four Archbishops, seven Bishops one hundred and twenty priests in the diocese of Cologne alone, and been deprived or expelled; and the parishes were plunged into chaos, especially in the diocese of Cologne Newspapers were suppressed, theologi cal professors were dismissed, religi ious services were interdicted, church revenues were impounded, schools were shut, religious weddings were in terrupted, as marriages only before civil officers ; funerals were stopped. In seven dioceses there were four hundred and seventy six vacant

The war lasted for some years. It reached its height about 1876, when the Pope refused to receive Cardinal Hohenlohe as German Ambassador at his Court. When he heard of this refusal, Bismarck uttered his famous threat. "We shall not go to Canossa, alluding to the repentance and supplication of Henry IV., German Emperor, in 1076, eight hundred years before, when he stood for three days in the snow before the Pope's door, begging forgiveness and peace from Gregory

In 1878 died Pope Plus IX., and Leo XIII. succeeded to the throne of the Fisherman. Within a short time un-official negotiations were begun by both Bismarck and the Pope; but there was no visible reconciliation. On Jan. magne may save Christendom once

30, 1879, however, Dr. Falk resigned his place in the Ministry; and on Feb. 24 1870, Leo XIII. wrote to the Archbishop of Cologne, advising him to sub mit to the government the names priests whom he desired to institute. That same year the May or Falk laws were partially suspended, and in 1881, with the approval of the Prussian Gov ernment, Dr. Felix Korum was appointed Bishop of Treves. In 1882 diplomatic relations were renewed be-

tween the Vatican and Prussia.

Meantime Dr. Windhorst, a leader of the Clerical party, had become Min-ister of Pablic Worship, and in July, 1883, the obnoxious laws were partly suspended. On Dec. 3, 1884 certain clauses were repealed absolutely. middle of summer, 1886, saw a convention agreed on by Prussia and the Vatican, and in March, 1887, the entire series of laws was removed from the statute books, Bismarck had

He had gone there more in appear ance than in reality. The Falk laws had played their part, and the cause which called them into being no longer existed. No one in 1887 considered the doctrine of infallibility as of more than ecclesiastical importance; the re sult of the war with France had des troyed its political force. None the however, the Prussian Prime Minister had gone to Canossa.

Bismarck is dead, the Falk laws are forgotten; and now the catspaw, who did the work for the Man of Blood and Iron, has followed his old leader. of twenty-five years ago has passed, and the sponsor for the famous laws dies almost unnoticed.

FRANCE AND THE CHURCH.

In these days of pessimistic thought there are too many persons within and outside of France who say and, perhans believe, that the nation is decadent, and that it is deemed to die of its own moral rottenness. Such people judge France by its capital city, and most of them jadge the city by the seamy side which it shows to visitors when they look for it. But "the brain of France is Parts, her heart is the Church." So says Dr. Shahan, Professor of Church History in the Catholic University of America, in his article, "The Catholicism of France," in the current number of the Conser vative Review of Washington. continues: "If between brain and heart better relations could again be established, the life of the nation, now so unnatural, unhistoric, irregular distracted, would enter again upon its normal course; unity and dignity would again be the marks of popular thought and feeling. The nation would again gather time for reflection, for the development of its illimitable resources, and a proper readjustment of itself to the new conditions of the world."

Dr. Shahan believes in the innate vitality of France, the leader of all nations in literary excellence, the home of art, the patron of science and for so long well named "The Eldest Son of the Church." He analyzes closely the irreligious conditions of France and traces their causes, among them being "a certain littleness of spirit" on the part of some of the clergy, which, though Dr. Shahan does not say so, found notable expression recently in the attacks on so called "Americanism." The absurd fictions of Diana Vaughan, also, found credence

more practical American clergy.
On the other hand the essayist testifies elequently to the plety, zeal and general nobility of character of the french priesthood, past and present, and equally to the immortal literature of their nation. He would not have France less, but more, French than it is, but he would have it more Catholic, for its temporal as well as its spiritual welfare, saying :

Rationalism has no more balm for France. She has become mediocre and secondary under it, as under a chilling blight. It may suit a little longer a certain metaphysical bent in other lands, but the French heart is too deeply anchored in the beautiful and glorious traditions of its Catholic past to ever rest satisfied on the low and earthy level that self-centred reason dictates and provides. That great blind poet, the people, cherishes stubbornly the acquired glories of his past. He may waver awhile, follow awhile false paths, but when comes the singer of genius he recognizes him as surely as Richard his Blondel. Call them dreams, illusions, if you will,—there are still spiritual forces deep in the popular heart of France that are only sealed, not exhausted.

He foresees that France is to be re generated. Her people are too intelligent and too wise to remain forever under the rule of a materialism which effaces every instinct of chivalry and patriotism. Heroes do not a soil that is barren of ideals. Heroes do not grow Joan of Arc's life and deeds were miraculous in a Catholic land: they would be impossible in a land of unbelief. even the most sceptical Frenchman must honor the Maid of Orleaus. To quote again from Dr. Shahan:

There must one day be a great reaction from the official indifference, materialism, opportunism of the Latin continental governments. These old historic peoples on their native soil, amid the monuments of their greatness, can be roused to their fullest powers only by a new loosening of the affections in the exercise of ideal religion, and the cultivation of the inaggination on actional tions in the exercise of ideal religion, and the cultivation of the imagination on national historic lines. And what people in Europe is so fitted to play the leading role in the new crusade against self, hypocrisy and cant, as that whose mind is at once the most logical and luminous, whose heart is the most affectionate and generous—the nation of Fenelon and Lafontaine, of Madame de Sevigne and Eugenie de Guerin, of St. Francis de Sales and St. Vincent de Paul, of the thousand nameless men and women who are true apostles of humanity on every inhospitable shore and in every submerged society of the Gentile world.

It may be that the day of regeneration

It may be that the day of regeneration is nearer than is generally sup-posed, and that the land of Charle-

again from being overwhelmed by the Infidel. - Boston Pilot.

JESUITS TAKE NO OATH.

New York Times Compelled to Back Down-Fooled by a Correspondent With Anti Catholic Literature.

The following explanation appears in the New York Times :

In the New York Times of Sunday last was printed a letter signed " Norwich," in which the writer gave as a reason for British laws against the Jesuits that the latter took an oath as novices against the government. The writer gave what purported to be the wording of this oath. Two readers of the Times questioned the correct-ness of this statement, one of them being T. St. John Gaffney, letter to this paper brought out the rejoinder from "Norwich." The latter, who is a business man of this city, brought to the Times office two volumes published in this country and directed against Catholics, which tain the form of oath quoted by him.

When the matter was called to the attention of the Jesuit Fathers in this city, one of two of them who were seen characterized "Norwich's" assertions about the oath as untrue and ridiculous and outrageous. One said : " I have been for over thirty years in the Order and never took that oath nor any oath, nor have I even heard it nor known any oath to be administered to any one entering the order."

The priest then sent one of the Jesuit brothers for Father Connor, and directed him simply to tell Father Connor that a gentleman desired to see him. When Father Connor came and him. was shown the copy of the oath as printed in "Norwich's" letter to the Times he at once denounced it as untrue.

"Such charges," continued Father Connor, "come up from time to time like the document which is alleged to have been found in the tomb of Christ. There is no truth whatever in them.

Mr. Gaffney, when seen last evening, said that he has had a Jesuit edu cation and had met hundreds of Jesuits of various nationalities, Englishmen, Frenchmen and Germans. He himself had never taken the oath as given by "Norwich," nor any other oath, nor had he heard of any of the Jesuits whom he had met having taken

Mr. Gaffney's letter questioning the correctness of "Norwich's" statement

is as follows: Some of your readers have questioned the accuracy of my statements in regard to the disabilities which Catholics suffer from under the tolerant and progressive civilization of England. No doubt these persons naturally feel humiliated that the liberal institution of "Angle Saxondom "should be directed against any man's faith, much less the greatest faith in Christendom. All of your correspondents aver that the Jesuits should properly be made the subject of stringent legislative enactments, as they are dangerous people, and one of them publishes an oath alleged to be by the members of that order taken before they are professed in the priesthood.

It is needless for me to say that no

such oath is part of the ritual of the Jesuit society. But the vicious laws of which I have previously spoken are not merely against the Jesuits, they are levelled at all the Catholic orders. among many of them, when they would The Christian Brothers, whose mission have been laughed to scorn by the it is to train and teach the poor and lowly, suffer from them in the same legree as the Jesuits who teac rich and powerful. During the last session of Parliament the government refused to facilitate the pas remedial legislation, notwithstanding the urgent request of some of its own Catholic supporters. A few weeks ago His Grace the Archbishop of Dublin, while laying the corner stone of a new novitiate and training college in that city for the Christian Brothers, called attention to the penal legislation directed against the Catholic orders in Ireland at the present time by the enlightened government of Her Majesty. Instead of receiving sympathy and encouragement from the British authorities in their mission to help forward and educate the poor, the Christian Brothers are branded as felons by English law and their society declared illegal. The small but noisy claque in this

country who are insidiously endeavor-ing to exploit "Anglo Saxonism" to the disadvantage of the other racial civilizations are making themselves ridiculous, not only by their ignorance, but their lack of judgment and policy. The best informed English and American ethnological authorities declare that not 10 per cent. of the people of the United States can by any stretch of the imagination regard themselves as of "Anglo-Saxon" ori-gin. At any rate, the effort of these persons to substitute an "Anglo-Saxon" civilization in this hemisphere, instead of an American, should be frowned upon and condemned by all patriotic citizens who believe in the high purpose and mission of this great republic. I repeat again that Great Britain should be the last power in the world to protest against religious disabilities in another country.

Jesus, the Author and Finisher of our faith, desired nothing more than to kindle the flame of charity, by which His Heart was burning, in all ways in the hearts of men; He might the more kindle this fire of charity, it was His will that the veneration and worship of His Sacred Heart should be instituted and promoted.

Ignorance is no excuse when we have neglected to learn what we are obliged to know.—St. Ambrose. BY A PROTESTANT MINISTER.

XCVI.

Turning away for a week or two from Dr. Hodges' lectures, I wish to take account of some popular misap-prehension of Catholic usages particu-larly usages of the See of Rome.

We never can understand the cere monies and usages of Rome, especially those which respect the person of the Supreme Pontiff, unless we bear in mind the profound conservatism of the Roman See. This is an inheritance from the Roman Republic, and has corroborated the conservatism essen-tially inherent in religious authority, above all in a supreme religious auth-ority. Hubert Spencer remarks that religion, as the central regulative force in human society, must neces-sarily be disinclined to innovation, and that not merely of substance, but of outward form, even in what may appear slight particulars. Thus the archaic tinge of language in Bible translations and in liturgies is rightly treated by Spencer as beseeming their reated by Spencer as beseeming their entral place in literature and society. It is not the business of religion, as some shallowly imagine, to run after all the shiftings of human speech and human fashions, but rather to main-tain that in both which the religious instinct has recognized as best fitted to embody the dignity and sublimity of

Of course this instinct may be pushed to excess. Do what we will, the outward forms of human language and society will slowly change. There come times when the speech and the secondary forms of religion may be found antiquate, and lose their hold over men. Religion ought not to suppress the instinct of innova too, is inherent in human It is only by means of it that thoughts of God can be finally realized. Yet undoubtedly, as Spen cer maintains, innovation ought to follow and conservatism to control.

We must therefore regard it as an eminent illustration of Divine Providence that in the early centuries the lead of the Church, and in the Middle Ages the lead of the most active half of the Church, was entrusted to so deeply conservative a city and Bishopric as the city and Bishopric of Rome. Other wise it is hard to know what would have become of Christianity. It was by the power of a simple steadfast conservatism (with very little creative richness in it) that Saint Polycarp saved the Churches of Asia Minor from going to pieces. It was in the exercise of a much wider and deeper con servatism, far more receptive and more plastic (conservatism and innovation in one), that Rome more than once saved the Universal Church from going to pieces. As Dante urges, and s Bellarmine remarks, the fitness of imperial Rome to become the matrix of the central See was doubtless the pro vidential reason why Peter and Paul

Tepaired to Rome.

The way in which men judge the peculiar observances of the Roman Church depends very much upon their prior attitude towards that Church her elf. Take an illustration. Next to Rome perhaps the most conservative part of Europe, in point of outward From Northum beriand to Cornwall, it teems with al manner of quaint ancient ceremonies. Now let an Irish Catholic go to Eagmay easily find matter of sarcasm from a desecration of the house of the one end of the land to the other. Let Father, the temple of God. land, especially from A an American of English and Protestant blood (like the present writer, for in-stance) go to England, and how different his attitude will be! Doubtless he will find a good deal to smile at, and a good many observances which he may think it is about time to disuse. Yet in general his feeling will be that of kindly interest. He will note how the quaintest usages have sprung out of the life of the people, and how they have contributed to the continuity of national character, without impeding its gradual modification.

With reference to the Roman primacy there are two essentially different schools of Protestants. The original Protestantism simply treated the Papacy as Antichrist, and as having been Antichrist from the beginning. This assumption, it is true, involved some curious embarrassments. Protestants could not well cut themselves off from the first three centuries, for here was the Church of the Martyrs In this time paganism was overcome Flacius, the first great Protestant his torian, owns annoyedly that Clement. in the first century, assumes an inher-ent primacy in the Roman Church. He is displeased that Ignatius, about 115 is so deferential to Rome. Had he known the since discovered inseription of Saint Abercius, about 150, in which he describes the Roman Church as "the queen radiant in gold," he would have been still more disturbed. Saint Irenaeus, about 180, with his reference to Rome as so sound and eminent a standard of doctrine, appears to him already little better than a Papist. Moreover, the earliest Fathers, Clemeut, Ignatius, Justin, Irenaeus, taik out the Eucharist, and about justification and good works, in a way which Fractus owns to be considerably nearer to Rome than to Luther. In short, Fiacius, who was deeply read in the Fathers, virtually concurs in what

the Pope in him. He charges him with ambition, worldliness and contentious-ness. In short, he puts as much of the devil into him as he dare do without denying outright that he was a great apostle, and that he laid the foundaapostle, and that he laid the founda-tions of the Church. He can not deny that somehow or other the Papacy from the beginning was deeply implicated in the eminence of Peter, but he thinks that he can cut the knot to the advanage of the Reformation by making over to the Popes everything that is unChristian in Peter, of which he seems to have found more than anybody else has ever thought of finding. In this way he flatters himself that he shall be able to allow Peter his place as an apostle of Christ, and yet maintain that his Roman suc cessors are anti-Christ. It is a very heroic treatment of Church history, but then Flacius was a very heroic He is the man who first taught, not that our fallen nature is nature is itself original sin, and that it is blasphemy to maintain that the Holy Spirit even begins to renew it before death or the day of judgment. A man who can dare this can dare anything. However, Flacius was too deeply

read in history not to be moved by facts. St. Paul, we know, declared hat even in his time the mystery of iniquity, or rather of lawlessness, already working. Flacius has made the astounding discovery, which was certainly completely hidden from Paul, that the place in which it was working was the bosom of the apostle Peter. Yet Flacius shrinks from what would seem the easy leap of declaring that the Antichrist in Peter was separated at his martyrdom from Christ in him, and reappeared unmixed in the first following Roman bishop and his suc-What stayed the hand of cessors. Luther's disciple? The consideration that most of the early Popes died martyrs. He did not see how they could be at once witnesses for Christ and apostles for Antichrist. He contents himself with making the work ings of Christ in them all the time feebler and the workings of Antichrist all the time stronger, until the Peace of the Church under Constantine Then at last, in St. Sylvester, Anti-

since occupied the Roman chair. However, all Protestants were not willing to own that Antichrist came to the chair in Sylvester, and that the true dectrine of God and Christ was determined by their great enemy. This led to an amiable dispute among them, of which we will speak next.

CHARLES C. STARBUCK

christ appears unmixed, and has ever

Andover, Mass.

FIVE . MINUTES' SERMON.

Ninth Sunday after Pentecost.

MISBEHAVIOR IN CHURCH. "My house is a touse of prayer." (Luke 19, 46.)

The gospel relates two instances in which our Divine Saviour, so meek and gentle, is aroused with holy zeal, and casts out sinners from the temple Every Christian heart naturally feels that it must have been some extraor dinary occurrence, which could pro voke our Divine Saviour to such action. What was it that caused Him to lay aside His gentleness and raise His arm in vengeance? Listen and cause was an offence which was often committed not only by Jews, but which is even now per-

As you are aware, the principal part of the Jewish service consisted of the sacrifices which were offered in the temple; animals of different kinds were used, especially kine, sheep, fowl and Many unscrupulous merchants with the permission of equally unscrupulous priests, held traffic with such animals and bought and sold in the temple, not in the Holy of Holies, but in the vestibule. There animals were kept; the men bought and sold, the pieces of money rattled, in short, there was great profauation in the holy place. Six days before His bitter passion, our Divine Saviour with scourge in hand, went to these buyers and sellers, overturned the cages of doves, overthrew the tables of the money changers, and drove the dese-craters out of the temple saying: "My house is the house of prayer, but you have made it a den of thieves." (Luke

Christians; is the temple of Jerusalem more holy than are our churches? In the Holy of Holies, there was the ark of the covenant, containing a vessel of manna and the staff of Aaron. temples, however, are the habita Redeemer, the King of the angels who is here enthroned by day and by night, surrounded by His heavenly hosts. In Jerusalem, only the blood of helfers and steers flowed; on our altars it is God Himself, His true Body and Blood, which is daily offered in the sacrifice of the Mass. On, how holy and, above all, sacred should not this place be to How should we ever dare to enter, except with that holy awe and reverential fear, which a living faith in the real presence of our Lord and God infuses into our souls! "If you enter into a church," says the holy about Nilus, "imagine that you enter Heaven, speak and do nothing there

great many do not distinguish the Lamb shall never be repudiated by they gaze around, and sometimes in-dulge in the most most vulgar behavior; and these are only the exterior profanations. Could the books which contain the secret sins of all mankind be opened, as they will, at the last judgment, we should then see the crimes that are committed before the face of the Almighty; that pride, that vanity which show itself in dress, that contempt for the poorer neighbors, these lustful looks and desires which here, before the King of Heaven and earth, are indulged. Oh, how we would be horrified ! we would give expression to the greatest indignation O ye vicious people, do you really be-lieve that this is the house of God and the habitation of angels? No, you certainly have no faith or you would deeply corrupted by original sin, but not in your worship be put to shame that since the Fall the substance of our by Turks and heathens.

An ancient heathen exhortation was given whenever sacrifices were ofered to the gods: "Favete, linguis, Let holy silence reign !" and no one dared ever to gaze around disrespect-fully. We read in the history of Alexfully. We read in the history of Alex ander the Great, that whilst the sacri fice was made, a piece of a burning torch-wick fell on the hand of a page, and although it burned deeper and deeper into his flesh, and can intense pain, he did not withdraw his hand until the sacrifice was ended, for ne feared to be guilty of disrespect to the gods.

This was done by a poor heathen and there are Christians who fail in respect before God! They come before the face of the All Holy, to despise and jeer Him, to rouse the anger of the angels against themselves, and to disturb their fellow Christians! Oh, what a indoment is awaiting them in the hour of death! If the civil law punishes violation of religious services what dire chastisements has not God in store for them! My dear Christians, let us, therefore, be warned, let us deeply and indelibly inscribe in our hearts the words of the royal psalmist · Domum tuam, Domine, decet sancti-Oh, leave all earthly thoughts tudo. and business outside the church and place yourselves, by a living faith, in the presence of your Redeemer. He is here enthroned in the midst of myriads of angels who sing to Him the eternal holy, holy, holy. Offer Him, in deep-est veneration, your homage. offer yourselves to your heavenly Father during the holy sacrifice of the Mass, and beg His mercy in all trials and efflictions which He, in His goodness,

may send you. Do as the publican in the gospel, and dare not to raise your eyes in His pres ence, but in true contrition, strike your breast and say: "Lord be merci-ful to me a sinner," and you will like him go down to your house justified, you will be laden with treasures of grace in the peace of God. Amen.

THE CHURCH OF GOD WILL NEVER DIE.

It is well from time to time to renind both the friends and foes of the Church that she will never die. She will live militant on earth till the sound of the last trumpet, and after it she will reign forever triumphant in heaven. In her hour of direst persecution when she was shut up in the Catacombs-while the iron hand of the hostile Casars of ancient Rome was pressing heavily upon her-while the majority of her Bishops were in chains and many of her most generous sons were on the eve of martyrdom-while day by day hundreds of her confessors were led forth into the arena-when no one ventured to lift up a voice in her behalf save only her own children

even then the consciousness of her immortality glowed as brightly as in any other hour of her grand and glorious existence. She knew that she would never come to an end-the that she could never be deprived by any combination of hu-man circumstances, by any assaults of hell, by either treachery from within or opposition from without, of any one of her essential articles -- she knew that she could never be robbed of her unity, never be divested of her Cathonever be deprived of her apostolicity Is not this absolute and never absent consciousness of her own immortality of itself a proof that the Catholic Church will never come to an eng. but Now, I ask you, my dearly beloved that she shall go on fulfilling her mis time itself shall cease to be?

sion of evangelizing the nations until Nations may go forth from her their doing so is a grief to her, a loss to themselves. But while she sorrows over their wilfulness she knows perectly well that they can not take from her any one of those doctrines which Christ Himself has placed in her sanctuary. Individuals may leave her, whole nations may prove recreant, but she remains the same. Their going forth no more severs her unity than the passage of the keel of a ship severs the waters of a great ocean Her own consciousness of her immortality the Church has communicated to her children, and there is not to-day a true Catholic to be anywhere found who does not believe with the most perfect certainty that the Bride of the

TOBACCO, LIQUOR AND DRUGS.

an American writer for the Church History Society remarks that the beginnings of Roman Catholic history go back a good deal farther than is commonly assumed.

How now is this disagreeable fact to be treated? Flacius, of course, will not own that Peter was Pope, but he geolares that there was a good deal of

house of God, the habitation of the angels, from the street. They descrate it by their rude behavior, they laugh and talk, they yawn and sleep, they gare according to the Church, how can we doubt it of the Church, how can we doubt it— we who can look back along the vista of nearly two thousand years dur-ing which she has been in existence. She has seen kingdoms rise from obscurity, flourish in their pride, and then disappear, like that grass that springs up in the morning and then withers She has seen the face of the world change a hundred times as she pursued her glorious march through the centuries; nothing around presenting signs of real stability, she as stable as the firmament over our heads. The pages of history attest this conscious ness of the Church in her own perpetuity. From the days of Christ and the Apostles down to our own time his tory makes frequent mention of one Church-the Church whose name was Catholic, and whose centre of union was Rome. Her existence could not be ignored, for if we examine the pages of history we find that she has been id-ntified, either as the criginator or the promoter, with

every great and good event that hes taken place from the days of the Apostles to the present day. No other Church has ever converted a nation from paganism to Christianity. It is fact that if we trace the origin of Christianity in any land, we find that it is the work of a Catholic priest—a priest professing all the doctrines of the Catholic Church, and in full com munion with the centre of Catholic unity - the Vicar of Jesus Christ. Long live Leo XIII.! The Church will live till the end of time. - American Herald.

HORRIBLE TORTURE OF CATHO. LICS.

Late Advices From China Describe the Martyrdem of Converts.

Baltimore, July 10 -Very Rev. De Magnien, president of St. Mary's Sem inary, of this city, and director general of the Association for the Propagation of the Faith in the United States, has received from Mgr. Favier, in charge of the Catholic missions in Northern China, letters relating the terrible per secution and torture of Catholic converts by the Chinese.

According to these advices, Father Tamet, in the district of Kieng-Tschang, was compelled to see eleven of his Christians imprisoned under false pretexts and tortured in the most horrible manner. For a month the mandarin wreaked his hatred against missionaries on these victims; to force them into a confession of being in-cendiaries he scourged and tortured them and suspended them by the thumbs and hair. A Franciscan mis

tionary writes from Shantung:
Three hundred and fifty stations have been destroyed. The death of the catechist Nan Kunesie, of the village of Mantchouan, was edifying Seized at Ma Kia-Cha-Wol, he was stripped of his; clothes, beaten and bound. He was then questioned : " Are you a Christian?"

" Yes, I am." At this reply one ear was cut off.

"Are you still a Christian?"
"Yes, I am a follower of Christ." The other ear was then severed. The victim's third declaration of his Christianity was his death sentence. A stroke of the sword, severing his head from his body, placed him in the ranks of the martyrs

Mgr. Raynaud, Vicar Apostolic of Tehe Kiang, writes:

Christian Mother (cloth), 35 cents; Thoughts on the Sacred Heart, by Archbishop Walsh (cloth), 40 cents; Catholic Belief (paper) 25 cents, cloth (strongly bound) 50 cents Address; Thos. Coffey, CATHOLIC RECORT office, London, Ontario. In Tai-Tcheon we have lost fourteen chapels, that reminds us of the fourteen stations along the way of the Cross More than fourteen hundred families

A young Christian has been horribly mutilated. The executioners tore ou his eyes and cut the muscles of his feet. He lives only to suffer. Another poor, sick man, unable to flee, was brutally taken from his bed, dragged to the mountain and buried alive. To deprive him of any possible assist ance, the horrible precaution was taken of closing his mouth, eyes and ears with mud.

The last victim of hatred was catechist, thirty years old. Three different times he escaped death. One day, however, he was sold by a miserable wretch : covered with blows, he won the crown of martyrdom by a stroke of the sword. These painful incidents should discourage our benefactors no more than they do the mis sionaries. China is passing through a crisis in her history, and we see be yond, through tears and trials, the triumph of the Cross.

Horses and Cattle have colic and cramps. Pain Killer will cure them every time. Half a bottle in hot water repeated a few times. Avoid substitutes, there is but one Pain-Killer, Perry Davis'. 25c. and 50c. ALWAYS ON HAND-Mr. Thomas H. Porter, Lower Ireland, P. Q., writes: "My sou. 18 months old, had croup so bad that nothing gave him relief until a neighbor brought me some of Dr. THOMAS' ELECTRIC OIL, which I gave him, and in six hours he was cured.

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the Missouri River Railroad to

OUR BOYS AND GIRLS.

In a Tight Place.

BY RAY STANNARD BAKER

It was a hot day in August, 1894 Three trains were bound northward

Fort Custer, then the terminus of the line. The first was a construction train, with a load of telegraph poles for the road beyond the Little Big Horn. Behind it rattled the "dust express," otherwise a gravel train, Rankin, engineer. The third train, which engineer. left Sheridan an hour or more after the other two were under way, was called an express train, but in reality it was only the division superintendent's "explorer," with a party of talked. out officials, an inquisitive stock-holder

or two and a few friends of theirs. Rankin leaned from the cab window of the locomotive of the gravel train with the gressy vizor of his "dinkycap" drawn down over his face. The boiler head within simmered and stewed, and the cab was hotter than a

kitchen on baking day.
Outside the ragged Montana buttes burned in the sunshine. Larson, the bigh fireman, was swaying steadily from the coal-tender to the "gloryhole" of the fire-box. Larson wore a red woollen undershirt which was open at the breast and burned brown on the back with cinders. The sleeves were gone, and the lumpy muscles of his arms glistened with perspiration. His face was black with soot. was a good-humored gleam in his blue eyes; but for these eyes he might have been taken for a negro.

On the run from Sheridan, Larson shovelled ten tops of coal into the redhot fire box, but at the end of the day he was ready to heave a car wheel with any man on the line.
All the forencon Rankin had been

catching momentary glimpses of his companion train tolling on ahead. Usually it was only a vanishing blur of yellow in a mist of dust, but it was a dear relief from the dead monotony of plain and mesa brush and burning sunshine. About noon his train came to the curve near the bottom of erow grade-so-called because it ran through the land of the Crow Indians. Larson was double firing for the long climb, and Rankin joggled on his arm pad and watched for the train ahead. He expected to see the cars of telegraph poles just mounting the summit two

miles away.
With a hitch and a quiver the engine shot around the curve. For a mement Rankin stared blankly up the Sometimes an engineer's eyes

plays him sad pranks.
'Larson!" he shouted, his fingers tightening on the throttle bar. The fireman's shovel rang on the iron floor, and he sprang to the cal window. Up Crow grade, "teetering and swaving like a ship on a choppy sea, two carloads of telegraph poles were plunging down the track. The

construction train had burst a coupler On the front of the first car, Jaci Oliver, the brakeman, franticall waved his blue jacket and twirled the brake-wheel to show that it was use All this flashed instantly on Rankin eye. He knew that in less than tw minutes the runaway cars would cras into his train, but his hand was a steady and firm as the brass thrott He drew on the whistle core

There was a single biting blast; meant "down brakes—hard." The he drove the throttle forward and re versed the engine. Underneath it wheels screeched a shrill protest, an showers of sparks flew upward. Th trainmen straining hard at the brakewhee They did not know the danger, b they felt the thrill in Rankin's signa Going to jump?" asked Larson, the train shuddered to a standstill.

A good engineer never deserts h in while there is a shadow of hop "No," answered Rankin, sharp! " we'll back around the curve. Rankin had formed his plan instan

The curve which he had just ma was dangerously sharp. Once behi it,—if only he could get behind it time,—the train would, perhaps, time,—the train would, perhaps, saved; for the runaway cars, comi-at terrific speed, would probably le the rails and go tearing down the e-bankment. It was a slim chance, t Rankin took it. "Fire away there!" he shouted Without a word the big fireman be

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train seemed barely to crawl—a ba Up the track the runaway colomed big and near. The jar of the wheels sounded above the noises Rankin's train. Poor Oliver crouching and waiting his fate. hair blew loose in the wind and clung to the broken wheel with all

ration of despair. Rankin's locomotive was on curve. Only a few feet more and might be safe. The throttie was w open and the stack belched fire. I son grasped the cab window v tense muscles, as if to help the strug ing engine.

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Now the friendly embankment them off; they had made the cur Rankin looked across the boiler-hea Larson and laughed nervously. they still watched with horrified terest to see the telegraph cars leap Far below there was a dry strete

reat below there was a dry stretc rocky gulch, covered, as if with with tufts of prairie grass. It full fifty feet straight downw. They caught a glimpse of Jack Oll

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All this flashed instantly on Rankin's . He knew that in less than two minutes the runaway cars would crash firm grasp of the flag-rod, and he slid into his train, but his hand was as down to the pilot. He braced his left into his train, but his hand was as steady and firm as the brass throttle He drew on the whistle cord. lever. He drew on the whistle cord. There was a single biting blast; it meant "down brakes—hard." Then he drove the throttle forward and reverted the engine. Underneath the air was full of hying atom of the fireman's wheels screeched a shrill protest, and showers of sparks flew upward. The mighty strength to keep his place on the nitching pilot. trainmen straining hard at the brakewheel. They did not know the danger, but felt the thrill in Rankin's signal.

Going to jump?" asked Larson, as the train shuddered to a standstill. A good engineer never deserts his while there is a shadow of hope. 'No," answered Rankin, sharply

" we'll back around the curve. Rankin had formed his plan instant-The curve which he had just made was dangercusly sharp. Once behind it,—if only he could get behind it in time,—the train would, perhaps, be saved; for the runaway cars, coming at terrific speed, would probably leap the rails and go tearing down the em-bankment. It was a slim chance, but

Rankin took it. "Fire away there!" he shouted to

Without a word the big fireman bent to his work. He might have jumped,
—some firemen would—but until he heard the engineer's order Larson was as much a part of the engine as the piston rod.

Seconds were precious. Yet the train seemed barely to crawl-a baby could have toddled faster.

Up the track the runaway cars loomed big and near. The jar of their wheels sounded above the noises of Rankin's train. Poor Oliver was crouching and waiting his fate. His hair blew loose in the wind and he clung to the broken wheel with all the desperation of despair.

Rankin's locomotive was on the Only a few feet more and it might be safe. The throttle was wide open and the stack belched fire. Larson grasped the cab window with tense muscles, as if to help the struggl-

ing engine. Now the friendly embankment cut them off; they had made the curve. Rankin looked across the boiler-head at Larson and laughed nervously. But they still watched with horrified in-terest to see the telegraph cars leap the

Far below there was a dry stretch of rocky gulch, covered, as if with fur, tufts of prairie grass. It was a

clinging to the brake-and the cars crashed into the curve. The inner wheels leaped in air and spun like a child's top. There was the shrill

child's top. There was the shrill screech of steel grinding on steel.

Suddenly the runaways righted themselves with a quiver, twitched around the curve, and still on the rails, came thundering down the grade.
"They've made it!" said Larson, from somewhere deep down in his

chest.

For a moment neither Rankin nor his fireman stirred. The danger, once averted, was the more terrible for being unexpectedly renewed. had lost their chance of jumping, for the train was now backing at runaway There seemed no possible way of escape.

"Give her the fire!" shouted Rankin, "We'll make a run for it!" The speed of the telegraph cars had been somewhat checked at the curve. Rankin's plan now was to drive back under full steam to the up-grade a

mile away on the opposite slope. Here the runaways must slacken their speed. It would be a desperate race, and Rankin felt that the chances were burned in the sunshine. Larson, the bigh fireman, was swaying steadily should jump the track, or what if he from the coal-tender to the "glory could not keep away from his grim pursuer?

Rankin leaned from his window and looked back along the line of reeling red cars, which seemed to run in a trough of dust. And then he stretched farther out, with the perspiration starting fresh to his face. Behind there, just around the edge of a brown butte, was the fleecy white smoke of a passenger engine. The division supassenger engine. perintendent's train was coming. He had not dreamed that train could be so near. At his present speed he would drive into it in less than a minute.

Rankin swung back to his place. His train had attained nearly the the speed of the runaway cars. He deliberately pushed the throttle forward and shut off the steam. The indicator finger leaped to a figure that would have made a master mechanic's blood run cold ; but he must save the passengers. Larson looked up questioningly. Had Rankin lost his senses?

The telegraph cars were now scarcely a hundred feet away. Their greaseboxes had taken fire, and were blazing up like so many smoky torches. They rocked and jarred and roared, as if eager for the onset; and yet Rankin

slowed his train.

The front of an engine has no bum per for receiving a heavy impact. Rankin knew that if the cars struck the pilot with any force the load of poles would probably be driven forward and brush off the whole top of the locomotive, -cab, crew and all, and an explosion might follow the collision.

"Larson," shouted the engineer. The big fireman straightened up, drawing his arm across his dripping

"Go out on the pilot and couple those cars to the engine."

Larson had two tow-headed babies at home in Sheridan, but he did not hesitate. From the cab window he sprang to the running board and daried the length of the heaving engine. One foot on the steam box, a

gripped like a vice above, while the other poised the heavy coupling rod. Below him the blurred gray track bed flowed outward dizzily, and the air was full of flying sand and cinders. mighty strength to keep his place on the pitching pilot.

foot between the bars; one hand was

Rankin had opened the throttle again. The impact must not be a pound too heavy. He could not see Larson, but he felt his danger. What if there was a ring in the front bum-per of the car, so that the fireman could not make the coupling?

At that instant Rankin was hurled heavily forward, but he regained himself with a bound. Oliver, the brake-man, was waving his arms and signaling down-brakes. Rankin saw tears of relief streaming down his dust-

covered face. They stopped, with every wheel burned, less than a hundred yards from the passenger train. The officials blanched about the lips and stammer ing with excitement, came stumbling forward. They found Rankin potter ing over his running bars with his hooked nose oil can. The big fireman was calmly doing up a crushed thumb

with a bit of cotton waste.
Of course they thanked Larson and Rankin, and I believe their salary was increased on the next pay day; but there are some things for which money cannot pay. — The Youth's Companion

IMITATION OF CHRIST.

Of Shunning too Much Familiarity.

Discover not thy heart to every one, 22.) but treat of thine afairs with a man who is wise and fear eth God.

Keep not much company with young people and strangers.

Be not a flatterer before the rich,

nor willingly appear with the great.

Associate thyself with the humble and simple, with the devout and virtuous; and treat of those things which

may be to edification.

Be not familiar with any woman: but recommend all good women in general to God.

Desire to be familiar only with God and His Angels ; and fly the acquaintance of men. We must have charity for all; but

familiarity is not expedient.

It sometimes happens that a person, full fifty feet straight downward. It sometimes happens that a person, tion—no place clear of exterior in— They caught a glimpse of Jack Oliver when not known, shines by a good re- citements to sin, and the human

disagreeable to them that see him.

We think sometimes to please others by being with them; and we begin rather to disgust them by the evil behaviour which they discover in us.

CHATS WITH YOUNG MEN.

The best part of one's life is the per-formance of his daily duties. All higher motives, ideas, conceptions, sentiments in a man are of no account unless they come forth to strengthen him for the better discharge of the duties which devolve upon him in the ordinary affairs of life.

Glad to Get Anything to Do. "When I first got out of work," writes an old man, "I was unwilling to accept any position not as good as the one I had before. I was glad enough after a few weeks idleness to to accept anything honorable, even if could not keep my hands and clothes We would do well clean all the time.'

Honor and shame from no condition rise, Act well thy part, there all the honor lies."

How to Get On.

A young man asks: "How can I

get on in the world?" 1. Get at some work for which you are suited. Stick at it. Learn it from top to bottom. Excel in it. Know more than any other man, be more skillful in it than any of your competitors.

2. Save money. Begin to hoard the cents if you cannot afford to lay by a doilar a week. Acquire the habit of thrift.

3. Get a good reputation for honesty, truthfulness, regularity and trustworthiness. It is business capital. Deserve it. Don't try to deceive the world. You are sure to be found out. 4. Treasure your health. excesses of all kinds. Keep from drunkenness. Arise early. Sleep

enough. With a business experience, frugal ity, a good reputation and health, op-portunities for advancement in prosparity are sure to come.

Foundation of a Fortune. What little things are the foundations of great fortunes! Baron Cohn, the Berlin banker, who died the other day and who enjoyed the privilege of managing the old Kaiser's money mat-ters, owed his success in life to an impulse not less chivalrous than Sir Walter Raleigh's when he spread his cloak for royalty to walk on. The Empress Augusta, shortly before her marriage, was travelling during a cold winter. The train stopped at Dessau early in the morning, and a footman rushed off to the refreshment room to obtain hot water for the Princess' foot-warmer which had grown cold. The manager expressed his regret; he had just filled up the coffee urn with all the boiling water he had, and there was not a drop left. The royal servant was disconso-late. A little man standing by the

buffet suddenly made a movement, and before any one could stop him he had poured the contents of the steaming urn into the foot warmer. 'Take that to Her Royal Highness,' he said, and the man hastened off, rejoiced, for the Princess had complained bitterly of cold feet. A whole roomful of passen gers shivered, coffeeless; but the Princess was made comfortable. The servant returned almost immediately; Her Royal Highness wished to know the name of the gentleman who had so gallantly come to her rescue. "My After the Princess' marriage he reelved a royal favor, and later became His Excellency Baron von Cohn, pri vate and personal banker to the Emperor-King. His enormous fortune is a matter of Berlin history.

A Young Man's Delusion.

"I could be good," a young man said, "if I could get out of where I

am."
That is a common delusion. People imagine that if only they were sur-rounded by different circumstances than what actually encompass them, they would be pious. But wherever they would go, they would still take themselves, and it is they, not their surroundings, that need be virtuons, What such weak characters require in order to be good is that they should not be tempted at all, and then their goodness would be negative only.
Where they are, they fall. In other
places where temptations would come,

hey would also fall. course everybody is bound to avoid the occasions of sin, and if a person is in such extraordinary a situation that his very circumstances are morally certain to involve his soul's destruction, he should get away, as soon as possible, regardless of temporal

But, usually, very few persons are in such a condition; and very few persons need to change their place, although many, like that young man, imagine that where they are they imagine that cannot practice their religion and make progress in holiness. The change should be in them. The old Latin poet wrote two thousand years

Coelum non animam mutant Qui trans mare colunt.

Where God places us, that is the place for us, the best place for us ; and if temptations come to us there, they should be resisted and overcome, and not be yielded to or fled from.

Be good where you are, young man, and think no longer of flight, for there is no place free from tempta-

putation, who, when he is present, is nature that we carry with us whereever we go is prone to evil. where you are, therefore, and fight the good fight. Use the means prayer, fasting, the sacraments, wholesome exercise, good company, avoidance of avoidable occasions to immorality, and, if necessary, also a little physical pain—and you will be a victor where you are. - Catholic Colum-

Doers and Dreamers.

"There is no business, no avocation whatever," says Wyttenbach, will not permit a man, who has an in-clination, to give a little time, every day, to the studies of his youth;" and this truth is equally applicable to the studies taken up in middle life or old age. "While you stand deliberating which book your son shall read first another boy has read both; read any thing five hours a day and you will soon be learned," said Dr. Johnson. Five hours a day is a large amount of time but five minutes a day, spent over good books, will give a man a great deal of knowledge worth having, before a year is out. It is the time thus spent that calls for more, to one's intellectual self than all the rest of the day occupied in mere manual labor.

There is a need of a constant mental

economy in the choice of time for reading, be it much or little. "It is true," says Philip Gilbert Hamerton, "tha the most absolute master of his own hours still needs thrift if he would turn them to account, and that too many never learn this thrift, while others learn it late." Nor is it only those whose pursuits are not distinctly liter ary who fail to make the best use of the passing hours. "Few intellectual passing hours. "Few intellectual men," says Mr. Hammerton, "have the art of economizing the hours of study. The vast necessity, which every one acknowledges, of giving vast portions of life to attempt proficiency in anything makes us pro-digal where we ought to be parsimonious, and careless where we have need of unceasing vigilance. The best time-savers are a love of soundness in all we learn to do, and a cheerful acceptance of inevitable limitations. There is a certain point of proficiency at which an acquisition begins to be of use, and unless we have the time and resolution necessary to reach that point, our labor is as completely thrown away as that of the mechanic who began to make an engine, but never finished it. Each of us has acquisitions which remain permanently unavailable from their unsoundness : a language or two that we can neither speak nor write, a science of which the elements have not been mastered, an art which we cannot practice with satisfaction either to others or to ourselves. Now, the time spent on these unsound accomplish ments has been, in great measure wasted ; not quite absolutely wasted, since the mere labor of trying to learn has been a discipline for the mind, but wasted so far as the accomplishments And this themselves are concerned. mental discipline, on which so much stress is laid by those whose interest it is to encourage ungound accomplishments, might be more perfect if the subjects of study were less numerous

and more thoroughly understood." On a Layman's Duty.

In an address on "The Perils and Safeguards of Christian Youth," the Rev. John Berry of Liverpool, lately said before a meeting of the Catholic Union of England :

"Two objections are usually made to any suggestion of providing recreation for our youth at the most danger ous period of their lives. The first is will." tion for our youth at the most danger-ous period of their lives. The first is that it is no part of our duty to provide ple with recreation. Well, per haps not; but it is our duty to save their souls and to adopt every means to that end; and if anyone has a better plan for safeguarding our endangered young men, he is the prophet whom we have all prayed to see, and he should come to the front with his cheme without delay. But so far he has not left his tent.

"The second objection deserves more attention. The clergy, we are told, are overburdened with work already. Quite so; and nowhere more verburdened than in large cities. But why is it to be supposed, as a first principle of discussion on the point, that the duty must fall on the shoulders of the clergy? Are there no energetic, zealous, Catholic laity? Is religion nerely a sthetic and ornamental among Catholics? Or is it not rather the mine of lay-help unexplored, let alone unex hausted? I think vastly more can be made of lay help within the Church in matters such as those under present liscussion than has yet been attempted. admit there is difficulty, and the difficulty is in selection, but I think a great part of the difficulty of selection is overcome if left in the hands of the priest responsible for the direction or management of the work. Not every one who feels called is fit to be chosen for zeal and energy are by no means the only qualifications of voluntary lay helpers; and it is not easy to re fuse. But the priest can from time to time attach to himself desirable co operators who if he keeps in close touch with them and acts as a man among men, will prove invaluable aids in any direction of social work.

"My own experience has been that there are plenty of laymen eager to render assistance ; but I am not sure that there is such eagerness to accept it. It may have been that I have been especially blessed: but I must bear my testimony that whether in mission or scholastic or social works, in all of which I receive most valuable co operation from lay gentlemen, I have never found any difficulty or disagreeable ness, but, on the contrary, shall look back upon it with pleasure and satisfaction. Some people seem to have a

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positive dread of lay help. Lay help, they say, means enthusiasm; enthus. iasm supposes individuality, and with these people individuality is the eighth deadly sin. They want every man to fit in his place like a pea in its pod. But when you get a man who has no individuality and no enthusiasm, you have got a man who does no work. The great workers in any direction, for God or the world, are men of strong individuality and ardent enthusiasm and there is no need to quarrel with them unless their individuality disre-gards law, or their enthusiasm dis-cards common sense. The work has to be done. The clergy are too over-taxed already to do it. And when the regular forces are weak, volunteer corps should not be despised in the field. It may be worth our considera tion whether the cause of the Church would not receive a great impulse from the addition of zealous and energetic lay-helpers in other directions

A TOUCHING INCIDENT.

beyond weat is now exclusively called

social work."

The still form of a little boy lay in a offin surrounded by mourning friends A mason came into the room and asked to look at the levely face. "You won-der that I care so much," he said, as the tears rolled down his cheeks "but your boy was a mes-senger of God to me. One time I was coming down by a long ladder from a very high roof and found your little boy close behind me when I reached the ground. looked up in my face with a childish wonder and asked frankly: 'Weren't you afraid of falling when you were up so high?" and before I answer he said: 'Ah, I know why you were not afraid-you had said your prayers this morning before you went to work.' I had not prayed,

Are you a sufferer with corns? If you are get a bottle of Holloway's Corn Cure. It has never been known to fail.

Nervousness is cured by making the blood rich and pure with Hood's Sarsaparilla. It gives the sweet, refreshing sleep of child-bood

gives the sweet, refreshing sleep of child-hood.

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So rapidly does lung irritation spread and deepen, thy offen in a few weeks a simple Specialty We

So rapidly does lung irritation spread and

So rapidly does lung irritation spread and deepen, that often in a few weeks a simple cough culminates in tubercular consumption. Give heed to a cough there is always danger in delay, get a bottle of Bickle's Anti-Cousumptive Syrup, and cure yourselt. It is a medicine unsurpassed for all threat and lung troubles. It is compounded from several herbs, each one of which stands at the head of the list as exerting a wonderful influence in curing consumption and all lung diseases.

Good News comes from these who is the GOOD NEWS comes from those who take

Hood's Sarsaparilla for scrofula, dyspepsia and rheumatism. Reports agree that HOOD'S CURES.

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LITTLE FOLKS' ANNUAL 1900.

This beautiful and attractive little Annual for Our Boys and Giris has just appeared for 18% and is even more charming than the previous "Jesus and His Hesses Mother in the most same of the mos

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Cobbett's "Reformation." Just issued, a new edition of the Protestant Reformation, by Wm. Cobbett. Revised, with Notes and Preface by Very Rev. Francis Aidam Gasquet, D. D., C. S. P. The book is printed in large, clear type. As it is published at a new price of 25 cents per copy in the United States, 50 cents will have to be charged in Canada. It will be sent to any address on receipt of their sum, in stamps.

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London, Ontaries.

The Jesuits as Educators in China Have Many Establishments.

massacred by the members of "the sect of the great knife," called Boxers by the English.

A DIVINE WARNING .- When a bolt of lightning knocked Rev. Shepord Knapp, a Congregational preacher, of New Haven, off the wooden horse of a merry go-round, from which he was endeavoring to secure the brass ring, the capture of which would entitle him to another ride free, he remarked, as he picked himself up, unhurt and somewhat startled, that he regarded the phenomenon as a divine warning against playing games of chance.

ADTH DEWEMBERING

In one of his sermons last Sunday Father McKeon directed the attention of his hearers 10 two facts not generally known. On the 13th of February, 1806, while England and France were at war Napoleon commanded Pope Pius VII., to expect all Englishmen from Rome and to close his harbors against English vessels, threatening, if his wishes were not compiled with, to occupy Rome with French troops, Pius VII. refused to obey saying that Englishmen were just as near and dear to him as were the people of any other nation. Then Napoleon attacked Rome, took the Pope and put him in prison where he remained for several years.

leon attacked Rome, took the Pope and put him in prison where he remained for several years.

One of the Fenians that invaded Canada in 1856 had been a Catholic in his early days. He was killed at the battle of Ridgeway, and the next cay his friends carnestly requested the Catholic clergy of Buffaio to celebrate the rites of the Church over him. The request was returned to the Church over him. The request was returned to the Church over him. The request was returned to the Church and be at the same time a member of the 'Fenians he a member of the Catholic Church and be at the same time a member of the 'Fenians were buried in Buffaio, but not in any Catholic cemetery. "The Catholic Church, concluded Father McKeon, 'teaches her members to be perfectly loyal to the flag of the country in which they live. All over the British empire Catholics enjoy civil and religious liberty and to-day 30,000 Catholics are fighting beneath the cross on a flag that has waved a thousand years in battle and in breeze. Long may that flag continue to wave over Britain and her conserts.—The Strathroy Age.

MONSIGNOR FALCONIO.

The Delegate Apostolic Visits New Castle.

Lordship the bishop's dinner party.

On Friday, His Excellency, accompanied by Bishop Barry, went by the steamer Nelson to Newcastle, where he was met by Rev. Fathers Dixon and Power, and welcomed, in behalf of the town, by Ald. Hennessey. The C. M. B. A. band was present and preceded the carriage in which were His Excellency, His Lordship Hishop Barry and Father Dixon, followed by other carriages containing clergy and citizens. A call was made at the Convent of Notre Dame which was decorated for the occasion, and His Excellency inspected different parts of the ladies' academy ther father Dixon His Excellency and Bishop Barry, accompanied by some of the clergy, took the afternoon train to Bath urst, where a royal reception was given to the distinguished prelate.

JUDGE DOYLE AND THE HURON OLD BOYS.

was killed at the battle of Ridgeway, and the next cap his friends earnestly requested the Catholic clergy of Buffalo to cciebrate the rites of the Church over him. The request was refused. Then the Fenians appealed to Bishop Timon. The latter replied that "no man can be a member of an member of the 'Fenians were buried in Buffalo, but not in any Catholic cemetry." The Catholic Church, 'concluded Father McKeon, 'seafing of the country in which they live. All over the British empire Catholics eriog civil and religious liberty and to-day 50,000 Catholics are fighting beneath the cross on a flag that has waved a thousand years in battle and in breeze. Long may that flag continue to wave were dirtian and her construs.—The Strathroy Ag.

Mr. Thos. J. Quirk, Stratford.

Mr. Thos. J. Quirk, Stratford, died at S. Joseph's hospital on Wednessay morning, the conditions of the worder on operation, but on examination by the coll chodon's most about his weeks ago to undergo an operation, but on examination by three of London's most about physicians, it was found that a tumor had made advancements which surpossed all human skill, and that it was only a matter of a few weeks when death would claim to som.

He was a willower of London, but moved to strauford nine years ago, and has since be energyed at the Locomotive Department of the G. T. R., where he gained for humself a host of the worder of the worder of the worder friends.

He was a willower of London, but moved to strauford nine years ago, and has since be energyed at the Locomotive Department of the G. T. R., where he gained for humself a host of the worder of the worder

ARCHDIOCESE OF OTTAWA.

Rev. Father Albert replaces Rev. Father Maurice as the confessor of English speaking

the Capuchin Church on Sunday evening of Isat week.

First Communion of the children of St. Mary's parish will take place on the 5th of August. Great preparations are being made for the annual pie nic.

"The Parisn of St. Patrick, Ottawa: An Historical Sketch," is the title of a volume which will appear during the early days of the present month of August. It will be profusely illustrated and will contain portraits of the former Pastors of the church: Rev. Fathers Dawson, Collins, O'Connor, Mortimar & Co., are the publishers under the supervision of Rev. Father Whelan. Price 35 cents.

CATHOLICS AND CATHOLIC LIT-

A pelegate Apostone acids of the Pore and a larger practically eccluses all questions within a practically eccluses all questions within a practical practically ecclusive and present a question on the spot, returns and gives his impressions. Such was the position occupied by Mgr. Merry del Val who came to Canada a few years ago in connection with the Manitoba school question. Ablegates are also sent at times to convey the Cardinal's had to some distinguished to some di type-setting that would be unnecessary we'e the publisher to use a "patent inside" or avail himself of the facilities of "plate matter" in o der to "fill up." Besides, the we kly editions of the principal dailies, have the entire community to canvas, Catholics as well as Protestants, while the Catholic paper is confined to Catholics, and—as I think I will show—a very small proportion of Catholics at that.

But the Catholic journalist who desires to have his paper Catholic in fact as well as in name, cannot use a "patent inside," or "plate matter;" for the reading thus provided would not be suitable and would not merit the approval of our spiritual superiors, to whom we should lock at all times for advice and counsel in all matters Catholic.

Besides the increased cost of preparing a Catholic paper, the publishers have to contend with a lack of support from those in whose interest they are working, and all of whom, subscribers or not, receive at least indirect bone-fits from it.

Catholic paper, the publishers have to contend with a lack of support from those in whose in onterest they are working, and all of whom, subscribers or not, receive at least indirect benefits from it.

Many may think that, in general, Catholic papers are well patronized; but seventeen by grangers are well patronized; but seventeen by grangers are well patronized; but seventeen by grangers are well patronized; but seventeen that such is not the case. Will your readers think I am exaggeration when I say that only about one Catholic family in six takes any kind of a Catholic paper? Indeed in many parishes, the proportion is much less, and I consider this average to be a very liberal estimate.

The causes of this very small proportion are rehiefly two; viz. indifference and parsimony; indifference in regard to the great advantage of good sound reading, indifference that is most surprising in the face of the frequent appeals to us from our spiritual superiors, from the humble curate to our most Holy Father, to avail ourelves of this great help to our spiritual advancement.

When asked to subscribe to a Catholic paper, are advantage of good sound reading, indifference that is most surprising in the face of the frequent appeals to us from our spiritual superiors, from the humble curate to our most Holy Father, to avail ourelves of this great help to our spiritual advancement.

When asked to subscribe to a Catholic paper, are controlled to the surprise of the frequent appeals to the frequent appeals to the frequent and very poor indeed who cannot afford a few cents a week to provide themselves and their families with reading that will prove not only interest ing but profitable.

I have said that under the circumstances Catholic papers are reasonable in price, and yet they might be still lower if they had more subscribers—and here I come to the assertion above that the lists would be enlarged if the price were lowered. Assertion, however, is no proof, and experience goes to show that it is doubtful if even the lists wou

produced many able men in all branches of taked and geometric — men with a bare of the control of taked and geometric — men with a bare of the control of taked and geometric — men with a bare of the control of taked and geometric — men with a bare of the control of the contro

MEDIEVAL

"There is too much daylight throughout the Dominion to permit the majority of the people believing that the three children of Madame Delpetit are illegitimate because a Quebec ecclesiastical court has decreed that the marriage of cusband and wife was illegal, because being nominal Catholics (which fact is disputed, and susband and wife was illegal, because being nominal Catholies (which fact is disputed, and established we think), the ceremony performed by a Protestant uninstee, was invalid.

"The cruelty of such a decree scarcely accords with the spirit of Him Who performed His first miracle at the marriage feast of Gana of Galiles. It may go in Quebea, and strengthen the bonds that bind that race to ecclesiastic authority, but—we repeat—it won't go throughout the Dominion. Madame Delpit will have the sympathy of the Caristian and non Christian wives and mothers of Canada in her torture mot less refined than that imposed by the inquisition) inflicted by Nother Church."

I think most fair-mided people will agree when the condemning the spirit and text of the above article, and in wondering how such a repreheusible production should have been allowed to receive the imprimatur of The Citi-Zen.

zen.

It is somewhat astonishing, to speak milder, that this writer could not discuss the Delpitit case without insulting references to the French Canadian people and to the Roman Catholic Church.

THE GREAT FAIR OF THE WEST.

The Western Fair of this year beginning on the 6th of September, and continuing till the 15th, will be without a doubt far ahead of its

The Western Fair of this year beginning on the 6th of September, and continuing till the 15th, will be without a doubt far ahead of its predecessors.

Many changes are being made to the buildings and grounds, which will be much appreciated by the patrons of this truly great agricultural show.

It is difficult now-a-days to find a great deal of novelty, but the Special Attraction Committee of the Western Fair Board have certainly done so. In addition to a full corps of of competent artists in their various lines, the pyrotechnical display will be on a scale never before attempted. The main effort will be a representation of an armoured train leaving Mateking during the siege, wherein Col. Raden-Powell gained undying glory, its attack, and the repulse of the Boers, with the guns that formed the battery at Kimberley. Another patriotic feature will be gorgeous gyrating where we have a stack and the repulse of the Boers, with the guns that formed the battery at Kimberley. Another patriotic feature will be gorgeous gyrating where the state of the s

consin. Wedding presents were handsome and very numerous."

SHEA-HISHON.

Precisely at 9 o'clock Tuesday morning, July 21th, an event of unusual interest took place when Mr. Wim. F. Shea of Winnipeg, Man., led to the altar one of Kinkora's fairest daughters in the person of Miss Mary Hishon, second daughter of Mrs. Daniel Hishon of this place. The bride, leaning on the arm of her brother, entered the church to the beautiful strains of Lohengrin's wedding march and was met at the railing by the groom. Rev. Father O'Neil tied the mystic knot quite securely in the presence of a number of invited guests and interested spectators. During the ceremony the choir, under the leadership of Miss Winnie Cassidy, rendered some fine selections suitable to the occasion, among them being a duet by Misses Duncan and Gertrude Kerwin of Dundas. After the ceiebration of Nuptial Mass the young couple and their friends retired to the residence of the bride's mother, where ample justice was done to a sumptuous wedding breakfast by those fortunate enough to be present. The decorations at the house were very profuse and exceptionally artistic.

The bride looked charming in a beautiful suit of organdie over white silk, trimmed with white silk lace and ribbon. She wore a white picture hat, trimmed with white silk chiffon and tips carried a shower bouquet of white earnations. The bridesmaid, Miss Aggie Hishon, sister of the bride, was attired in colored organdie, trimmed with black velvet ribbon and white lace, with hat to correspond, and carried a bouquet of pink carnations. Mr. Daniel Shea, of Dublin, brother of the groom, assisted him during the ceremony were both numerous and costly, which was a manifestation in very tangible form of the high esteem in which she is held by her host of friends. The groom's gift to the bride was a handsome goid watch and chain, and to the bridesmaid a fancy gold pin with diamond ecting.

The happy young couple left Stratford for Winnipeg and other western points on the 4.30 train amind showers of rice a

WITCHES IN EGGS.

"My own earliest recollection is of my being sent round the breakfast table by my old relative, who was cripled and could not move from his chair, to see that the spoons had been driven through the lower ends of the eggs which had been consumed, "lest the witches should ride in them..." He had this one superstition, partly playful but still more serious, about the eggs, and it made so strong an impression on me that I do not even now like to see any one fluish an egg without thrusting the spoon through the bottom, and am always careful to do it myself. (Kegan Paul: Memories p. 10)" Where does this superstitions chiefly dwell Yours, INQUIRER.

MARKET REPORTS. LONDON.

LONDON.

London, Aug. 2.—Grain, per cental—Wheat \$1.10 to \$1.15; beans, per bushel, \$1.25 to \$1.40; barley, \$5c to \$1.00 to \$1.5; beans, per bushel, \$1.25 to \$1.40; barley, \$5c to \$1.00; con. 75 to \$20c.; rye, \$55 to \$1.10; buckwheat, \$1.00 to \$1.20; con. 75 to \$20c.; rye, \$55 to \$1.10; buckwheat, \$1.00 to \$1.20.

Farm Produce —Hay, new, \$6.50 to \$7.00; straw, per load, \$3.00 to \$4.00; straw, per ton, \$6.00 to \$6.50.

Live Stock—Live hogs, \$5.50 to \$5.60; pirg, pair \$3.00 to \$5.50; export cattle, \$4.50 to \$5.1 lambs, each, \$4.50 to \$5.00.

Dairy Produce—Eggs, fresh laid, per dozen, 13 to 15c; eggs, basket lots, 11\(\frac{1}{2}\) to \$12\(\frac{1}{2}\) butter, best crocks, 19 to \$1.00; best rolls, \$2 to \$20c.; butter, best crocks, 10 to \$10c.; cheese, pound wholesale, \$5 to \$10c.; cheese, pound wholesale, \$5 to \$10c.; cheese, pound, retail, 13 to 16c; honey,

21c; butter, store lots, 16 to 18c; butter, creamery, 22 to 24c; cheese, pound' wholesale, 9 to 10c; cheese, pound, wholesale, 9 to 10c; cheese, pound, 10 to 14c; lard, per pound, wholesale, 9 to 9½c; lard, per pound, retail, 10 to 11c, Poultry—Ducks, dressed per pair, 60c to 70; fowls, per pair (drossed) 55 to 70c.

Meat — Pork, per cwt., \$7 00 to \$7.15; beef, cow, \$4 50 to \$5.50; beef, heifers and steers, \$5.50 to \$6.00; weal, by carcass, \$5.00 to \$6.00; mutton, by carcass, \$5.00 to \$6.00; lamb, by lb., 12 to 13c; lambs by the carcass, \$4 50 to \$6.00; lamb, by the quarter, \$1.00 to \$1.50.

86.00; iamb, by the quarter, \$1.00 to \$1 50. TORONTO.

Toronto, Aug. 2.—Wheat, white, straight, 7cc; do. red, 7lc. to 73c.; do. goose, 72c.; do. spring, 7lc.; oats, 32 bo 33c.; hav. (old.) per ton, \$12 to \$13; hay. (new) per ton. \$10 \$10 \$10; straw, per ton, \$15 50; dressed hogs, \$7.75 to \$8; butter, bs rolls, 16 to 18c.; eggs, new laid, 14 to 15c.; chickens, per pair, 50 to 80c; turkeys, per lb. 10 to 11c.; ducks each, 30 to 40c; potatoes (new) per bush \$40 to 850; beef, hind quarters, \$7 to \$9; beef, fore quarters, \$1 to \$5.50; beef, carcass \$5 50 to \$7.50; mutton, carcass, \$5 to \$7; lamb, spring, per lb, 12 to 125c.

MONTREAL.

gs; beef, fore quarters, \$1 to \$5.50; beef, carcuss \$5.50 to \$7.50; mutton, carcass, \$5 to \$7; lamb, spring, per ib, 12 to 125.

MONTREAL.

Montreal. Aug. 2. — The grain market continues dull; No. 1 hard Manitoba wheat s quoted at \$1 to \$14.50; and quotations afloat, Montreal are — Peas, 71.e. to 714c; cats, 304 to 394c; buckwheat, 57c; barley, 52c to 53c; rye, 65c. to 63c. Flour is quiet and steady; Manitoba patents, \$5; Outario patents, \$4.50 to \$1.25; strong bakers', \$1.80 to \$4.75; targish trollers, \$3.60 to \$2.875; and \$1.75 to \$180 in bags; Manitoba bran, \$14 to \$14.50; in bags; Ontario bran, \$14 to \$15, in bluk; and shorts \$16 to \$17. in bags. Provisions steady; dressed hogs, \$7.90 to \$8.25; pure lard, Canadian, \$6, to 9c; compound, refined, 7 to 74c; kettle rendered, 10 to 104c; hams, 11c. to 13c; bacon, 12 to 13c; barrel pork, \$17 to \$18. Cheese steady, 9 to 99c for westerns, and 98c, to 99c for easterns. Butter is about steady, at 201 to 29c for finest creamery, Eggs are firm; selected eggs, are quoted at 13 to 14c; straight receipts 12 to 12c; esconds, 11c. to 115c; culls at 9 to 10c. Honey continues dull; white comb is quoted at 13 to 14c; culls at 9 to 10c. Honey continues dull; white comb is quoted at 13 to 17c; in sectious; dark comb, 10 to 12c.; white extracted is 90c to 10c a pound; dark extracted is 70c to 80c por bag.

EAST BUFFALO.

East Buffalo, N. Y., Aug. 2—Dunning & Stevens, live stock commission dealers, report as follows:—Cattle—Receipts, 5 cars; market steady; Texas steers, \$3.90 to \$4.00; choice Canada feeders, \$4.35. Hogs,—Receipts, 25 cars; market steady; Texas steers, \$3.90 to \$4.00; choice Canada feeders, \$4.35. Hogs,—Receipts, 25 cars; market firm to stronger; lambs, \$5.00 to \$5.50; pigs, \$5.00 to \$5.60; proye, \$5.60 to \$5.60; roughs, \$4.70; to \$4.90; closed steady. Sheep—Receipts, 2 cars; market firm to stronger; lambs, \$5.00 to \$5.60; proye, \$5.00 to \$5.60; proye, \$6.60 to \$5.60; proye, \$6.60 to \$6.60; proye, \$6.60; proye, \$6.60; proye, \$6.60; proye, \$6.60; proye, \$6.60; proye

Catholic Prayer Books, Rosaries, lara, Religious Pictures, Statuary and Church Ornaments Educational works. Mail orders receive prompt aroution. D & J Sablier 200. Montreal.

DAY education—the kind of educa-tion you can put to use each day, no matter where you are, That's what you need. Let us BY

tell you about our courses .-Principal. tf

CHEAP BOOKS

Books (Cloth-Bound) at 30 Cents Each.
Any of the following books, nearly bound in cloth, I can supply for 30 cents each. Cash to accompany order.
Oliver Twist, by Charles Dickens: The Poems and Plays of Oliver Goldsmin: The Scottish Chiefs, a romance by Miss Jane Porter: Handy Andy, a Tale of Irish Life, by Samuel Lover: Life of Philip Sheridan, the dashing, brave and successful soldier, by Joseph Faulkner: Travels into several remote Nations of the World, by Lemuel Gulliver, firs: a surgeon and then a captain of several ships: The Vicar of Wakefield, by Oliver Goldsmith: Barnaby Rudge, a tale of the Riots of "Eighty." by Charles Dickens: Twice Toid Tales, by Nathaniel Hawthorner: Rob Roy, by Sir Walter Scott, Bart.: Waverly, or 'Tis Sixty Years Sloce, by Sir Walter Scott; Guy Mannering, or the Astrologer, by Sir Walter Scott; Usanhoe, a romance by Sir Walter Scott: Character Sketches of Young Ladies, Young Gentlemen, and Young Couples, by Charles Dickens: Thaddeus of Warsaw, by Jane Porter: The Children of the Abbey, a tale of Acadie, by Henry Wadsworth Longfellow: The Song of Hiawatha, by Henry Wadsworth Longfellow:

TRENT CANAL. SIMCOE-BALSAM LAKE DIVISION.

SEALED TENDERS addressed to the under-signed, and endorsed "Tender for Trent Canal" will be received at this Office until noon Friday 24th August, 1900, for the con-struction of about thirteen miles of Canal be-tween Kirkheld and Lake Simcoe which will be divided into two sections.

Plans, specifications of the work and forms of Contract can be seen at the office of the Chief Engineer of the Department of Rallways

of Contract can be seen at the office of the Chief Engineer of the Department of Railways and Canais, at Ottawa, or at the Superintending Engineer's Office, Peterboro, where forms of tender can be obtained on and after Tuesday, 24th July, 1900.

In the case of firms there must be attached the actual signatures of the full name, the nature of the occupation and place of residence of each member of the same, and further, an accepted bank icheque for the sum of \$15 000 must accompany the tender for each section; these accepted cheques must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the parties tendering decline entering into contract for work at the rates and terms stated in the offer submitted. The accepted cheques thus sent in will be returned to the respective parties whose tenders are not accepted.

By order.

LK. JONES.

cepted.

By order,
L. K. JONES.
Secretary.
Octawa July 16th, 1990
Newspapers inserting this advertisement with not be paid for it.

1136 8

TEACHER WANTED.

TEACHER WANTED FOR S. S. NO. 7 I Ellice, holding 2nd or 3rd class certificate. Duties to commence after vacation. Apply at once stating salary. Michael Hoys, secretary, Sebringville P. O. 1136 2.

Sebringville F. U.

CATHOLIC TEACHER, HOLDING A.
U second or third class certificate, wanted,
for Separate School No. 18, Tyendinaga, State
salary expected for balf year commencing Aug
20th, 1900. Apply to Michael Farrel, Lonsdale,
Ont. WANTED A QUALIFIED TEACHER FOR

W. R. C. Separate School, Section No. 22, Township of Gioucester. Duties to commence August 19th, 1990. Apply stating salary to M. H. Kenny, Orleans, P. O., Ont. 1136-2. WANTED ASSISTANT TEACHER HOLD-Wing a legal certificate, and knowing French. Salary \$275.00. Address R. J. A Primeau, S. J. Sault Ste Marie, Ont. 1136.2 FEMALE TEACHER WANTED FOR R. C. T. S. No. 3, March. Having a legal certificate of qualification, for the balance of 1960. Duties to began the 15th of August. Apply at once, stating salary. Thomas Scissons, Secretary, Dunrobin P. O., Carleton County, Ont. 1134-4

WANTED. A QUALIFIED TEACHER for Separate School. Address Rev. G. A. Argus, Wikwemikong P. O., Ont. 11371

INFORMATION WANTED

OF JOSEPH DWYER, OF LODI, ONT., who left Cornwall, Ont. High School on the ist day of May, 1990. Nothing has been heard of him since. He was a young boy of seventeen years and eighteen months at the time of leaving. Any person or persons knowing his whereabouts and letting his parents know of the same, would be received as a great favor, and if the same should neet the eye of the boy hin.self. he will hear of some thing to his advantage by communicating with his parents.

Address: Mr. OWEN DWYER, Lodie, Stormount P, O., Ont.

VOLUME XXII.

The Catholic Record

London, Saturday, August 11, 1900. A BLOEMFONTEIN HOSPITAL

The reading of Mr. Burdett-Coutts description of one of the field hospitals near Bloemfontein would cool the ardor of the most enthusiastic Jingo. He intimates that, through lack of accommodation and stretchers, hundreds of men stricken down with typhoid, exposed to the cold of the evening and to the mid-day heat, huddled against one another, tormented by flies and sickening odors, were dying in abject misery And for what? Justice and civilization?

THE NEW IRISH PARTY.

Mr. Wm. O'Brien, M. P., is very optimistic in his remarks anent the reconstructed Irish Party. He be lieves-and we hope he is not mistaker -that in the next Parliament ther will be eighty men with the fire of Irish nationality in their hearts, an the soldier's instinct for standing shoulder to shoulder together, throug sun or storm, on pain of martial law

Mr. Redmond's message is also decid edly conciliatory and hopeful. He pay his respects to the unrivalled parlia mentary abilities of Mr. Healy, who according to him, will not lend himse to any effort to revive faction in Ire

CREED-MAKERS.

In watching the efforts of the creed makers one must perforce believe the they have not the most elementar notion of what is faith. Their possib ignorance cannot condone their a palling ignorance. Their method would lead one to believe that the fa cination of notoriety such as falls the lot of the prize fighter lures the into vain and at times blasphemor speculation. But is it not strange th a man encompassed by mysteries which he cannot fathom will construct h own religious platform and essay give an authoritative solution to the questions of the soul?

Again, anyone who has read the Ne Testament must admit that faith is obedience. Our religious programm has been drawn up for us by God as we must through God's mercy acce it with lowly submission. There is place for doubt or speculation. checks the wanderings of the intelle and places a restraint upon our action It points out the regions wherein darkness and danger. But it giv no man the privilege to accept or

CATHOLICS THE WORLD SCHOLARS.

ject the doctrines that may be pleasing

or repugnant to him.

One of the most amusing things current journalism is the discussion the question : "Can a Catholic be independent scholar?" It is hard convince some people that Cathol have been in every department knowledge the scholars of the wor It is more difficult to make them cognize the fact that the Church encouraged every effort that was me for the development of hum learning and that a Catholic wi loyal to his faith can be, because stands on firm ground, a better scho han a non-Catholic.

We suppose we must thank the dividuals yclept liberal Catholics the idiotic utterances on independ scholarship. Our faith is not m made: it is not an acquisition, by gift-and every Catholic knows matters decided are "grounded, tled and immovable beyond doubt discussion."

BEHAVIOR IN CHURCH.

Will some one kindly tell us some individuals deposit their sp in the house of God? Disgusting is the habit, nauseating to others indicative of either ignorance or reverence, it is none the less t much in honor. It makes a man to be able to clap them into a dung and to keep them there until realized that a church is not exs the place for expectoration feats. Catholics of to day are in compar with those of preceding ages und very benign rule.

"To preserve, for example, the Cath of Prentina in its original beauty, Piu its tounder, published a decree in 1362 mouncing the severest censures on an