

The Catholic Record.

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

LONDON, ONTARIO, SATURDAY, NOVEMBER 10, 1900.

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London, Saturday, Nov. 10, 1900.

GRATITUDE TO OUR BENEFACTORS.

We should remind our readers to remember in their prayers the priests who have departed this life. The best way to show our gratitude is to pray for the repose of their souls.

THE LAST SOLEMN HOUR.

"O, but they say, the tongues of dying men Enforce attention like deep harmony." If the thoughts of those about to pass into eternity could be recorded what an interesting volume it would make! Here, with every energy enlisted in the service of the world, and at the exclusion of all that is best and highest, the hereafter troubles us but little; but when the heart is beating out into stillness, the shams and conceits obscuring our mental vision fade away and we see things as they really are. We then understand why those heroic figures who long since peopled the deserts, walked hand in hand with mortification. Many of them had erred. Many also could claim the goodly possession of unsullied souls, but all were intent in preparing themselves for the greatest act of human life. The last hour was ever present to their minds, and when it came was hailed with joy. It was not merely the decomposition of a worn out machine—it was a change of life—a passing into the realms of light and love. Death had for them a beautiful side, and many could say, with St. Ambrose, that they had so lived that they had no sorrow for having lived, and that they did not fear death, knowing that they were in the hands of a good Master.

THE BURIAL OF THE DEAD.

With regard to burial of the dead as practised in the Ages of Faith we cull some valuable information from the admirable pages of Digby. Acting on the advice of St. Augustine that the bodies of the faithful are not to be despoiled and cast out, since they were the organs and vessels used by the Holy Spirit, they took care to impress a becoming reverence upon the character of their funeral ceremonies. The primitive Christians kept their dead exposed during three days, and watched over them in prayer during that time. Bearing them to the tomb they carried lighted tapers and sang hymns expressive of their hope of the Resurrection. And the same spirit pervaded those ages when men lived near to the supernatural, and who, untroubled by a desire of material aggrandizement, had a true idea of living. Instead of pronouncing panegyrics over their dead:

OUR YOUNG MEN.

We hear it occasionally stated that young men have fewer opportunities to-day for advancement than those of a former generation. They have many reasons, such as changed social and commercial conditions, to support their contention, and come in the end to believe that it is just as well to take things easy—the easier the better. The young man, however, who faces life with that excuse for inaction—for not making the very best of himself, is a miserable coward. There is ever a place for the right man, and that, too, at the top, where there is always elbow room and fresh air. We except governmental appointments, which depend not so much upon work or ability as upon a political

LABOR vs. CAPITAL.

The great strike is virtually at an end, and friends of labor are jubilant over the fact that the miners' demands have in a measure been acceded to. But after all it is but a truce between labor and capital. How long it may continue we are not prepared to say, but in the present industrial conditions there must inevitably be conflict between employer and employee. No legislation and no scheme, however plausible, that is based on mere human economic lines can or will avert it.

THE MEMORY OF THE DEAD.

The world of non-Christian or of un-Christian thought has, within a few years, experienced something very like a revulsion of feeling on the immortality of the soul. Twenty years ago, or less, Christian teaching as a life beyond the grave was smiled or sneered away as "unscientific."

THE SACRED HEART ORDER.

The Order of the Sacred Heart is about to celebrate the one hundredth anniversary of its foundation. In the different convents the most elaborate preparations have begun for this important occasion, which is to mark the centenary milestone in one of the finest educational organizations in the Catholic Church. The centenary will take place on the Feast of Our Lady's Presentation, Nov. 21, and the ceremonies which are to distinguish it will be most impressive.

THE CONVERSION MOVEMENT IN ENGLAND.

The conversion of England and America is attracting considerable attention. It is manifesting all the vigor of a movement that has virility, volume, and momentum to it. The first sign of its strength is the fact that it is awakening a bitter opposition. They are celebrating in England, on the 29th of September, the Golden Jubilee of the re-establishment of the Hierarchy, and it will be a very favorable opportunity to mark the progress that the last fifty years have brought about. It was an hour of gloom and apparent disaster when Cardinal Wiseman returned to England to face the storm of opposition that the Ball of Roses abhorrence created. His own frank and fearless attitude, as well as his pronounced love of his people and his country, did a great deal to ally antagonisms. Cardinal Manning's policy carried to perfection the work inaugurated by Wiseman. Father Cuthbert, the well-known English essayist, reviews this period in the leading article in the Catholic World Magazine for October. For breadth of view and for grasp of the situation the article is well worth the reading.

man who has made his way because he has had the courage to work and the courage to wait. And yet he began his career with every chance against him! He was ridiculed by the coterie that "resolute and talks big and likes easy positions," but he kept on, determined to succeed or to go down in harness. Had he been satisfied with joining the army of croakers and blue ruin prophets he would be a non-entity to day instead of holding a responsible position.

And we say that any young man who decides upon concentrating his energies upon a pursuit, and holds to it despite weariness and difficulties, is bound to find a place, no matter how crowded life's walks may be. "The longer I live," says a writer, "the more I am certain that the great difference between men—between the feeble and the powerful, the great and the insignificant—is energy, invincible determination. That quality will do anything that can be done in this world; and no talents, no circumstances, no opportunities will make a two-legged creature a man without it."

A NOVEL SCHEME.

The London Free Press of Oct. 21 gives an account of a public meeting held in the Dundas Street Methodist Church in the interests of the McCall Mission. Mr. Wm. Bowman, the chairman, said in his introductory remarks that the "progress of Protestantism in France was the arbiter of peace to the nations of the world." What that may mean we are, owing to lack of time, unable to discover. It probably contains a mine of wisdom, and some day when we have leisure and are well-braced mentally we intend to delve for it. When the auditors recovered from the shock of the chairman's eloquent and mysterious utterances Dr. Rastor of New York came forward and explained that the mission was for the purpose of regenerating France. Quite a large contract! But the doctor, who was in a singularly optimistic mood, declared the work was prospering, and that one of the means employed to bring the people to Christ was the singing of sweet Christian hymns. Before the advent of the mission the people had been accustomed to the chanting of choirs, but the hymn was unknown to them. It speaks volumes for the gullibility or ignorance of the Dundas street auditors when they permit a statement like that to pass unchallenged. Now, however, that the sweet hymn makes music in the ears of Frenchmen, may we expect a religious upheaval—the fall of Infidelity's strongholds and a rush McCallwards?

It is certainly a novel scheme—ingenious and worthy of being patented! And it is so simple! With a good pair of lungs and a hymn well sugared one can work wonders in the mission field! If a bearded denizen of France refuses to come to Christ one has merely to croon a sweet lullaby and he is forthwith regenerated. And if it has such a potent influence upon individuals who are presumably civilized what may we not hope from it when it is used upon those who are accustomed only to warwhoops and savage dissonances. It takes one's breath away to think of it.

Whilst complimenting the doctor on his admirable address we cannot refrain from exhorting him to give dear old London the benefit of his invention. It will take a lot of wind and sweetness to lift many Londoners to higher and better things, but they are, we imagine, entitled to first chance. At any rate he should sing into phonographs and have them distributed amongst the men and women who, so far as religion is concerned, are as ignorant as untutored barbarians.

But all discarded the idea of personal immortality, of aught to fear or hope after the breath had left the body. To-day, Science is turning on its tracks, and beginning respectfully to investigate certain things which are, it is obliged to admit, beyond natural solution. Men like Camille Flammarion believe that the immortality of the soul can be and will yet be scientifically demonstrated.

Outside of scientific circles a host of men and women who have never doubted the future life, but who refuse the only authentic testimony to it, seek vainly to reach their beloved dead through psychic mediums, clairvoyants and the like, only to recoil upon themselves disappointed, blinded at the inconsequence and foolishness—to say nothing of the fraud—of the alleged revelations.

But the Catholic Christian goes his way untroubled by these fashions in doubt or faith. He is as sure of his future existence beyond the grave as he is of his God's word for his immortality; but he knows that it rests with himself to determine whether it is a happy or a sorrowful condition.

He knows that he goes into life overlasting personally accountable for the deeds of his mortal life. The consequences of unatoned for, even though repented and forgiven sins trail themselves over the threshold of eternity. As few of us workers in the divine gifts have called upon to give

Christianity alone can supply the remedy.

We know that some mighty capitalists take a kindly interest in religious matters, and even, as in the case of Mr. Carnegie, devote their efforts to the betterment of the world. But admitting all this, we say that the employer, who, as it often happens, grinds men down with excessive labor, and who looks upon the workman as a machine without mental or spiritual rights, has no practical conception of Christianity. Nay, more, they may be lauded for their philanthropy—for their libraries for those who have no time to read them—but they are, nevertheless, a menace to the stability of a country.

An oligarchy of wealth is a real and very evident danger to national prosperity. We are told, however, that no injustice is done the laborer when he agrees to work for even a starvation wage, and when the employer pays what was agreed upon he has done his part and is not called upon for anything further. This mode of reasoning, says Leo XIII. in the Encyclical on the Condition of Labor, is by no means convincing to a fair minded man. He points out that a man's labor is at once personal and necessary. In so far as it is personal it would be within his right to accept any rate of wages whatever. But the Pope says:

"This is a mere abstract supposition: the labor of the workman is not only his personal attribute, but it is necessary, and it makes all the difference. The preservation of life is the bounden duty of each and all, and to fail therein is a crime. It follows that each one has a right to procure what is required in order to live; and the poor can procure it in no other way than by work and wages."

Admitting that workman and employer should freely agree as to wages, the Pope says, again, that:

"There is a dictate of nature more imperative and more ancient than any bargain between man and man, that the remuneration must be enough to support the wage-earner in reasonable and frugal comfort."

When the workman is thus given a wage that will ensure immunity from starvation he can easily be induced to make an effort to better his condition. He will practice economy and his earnings can in time be invested in real estate. "The law should favor ownership, and its policy should be to induce as many of the people as possible to become owners." Pope Leo says that this, by causing property to be more equitably divided, would tend to bridge the gulf between vast wealth and deep poverty, to make labor give better results and to develop in the hearts of all classes a deep and abiding love for the country in which they were born.

THE POPE AS A WIT.

Humor of the Sublime Kind, It Never Wounds or Stings.

While his beautiful character places him first in the esteem of millions of hearts, nevertheless the present Pope owes a great deal of his popularity to talents not generally known—his firm hold on the world of arts, letters and society. Save that of the master painter, he has as many gifts as Leonardo da Vinci. Like him a fine mathematician, musician, art critic, oriental scholar, with a general culture deep and broad, he is one of the best of the living chess players. His knowledge of books, with all their strange and curious details, reminds one of such human phenomena as Magliabechi and Pic di Mirandola. Well he might make the world wonder, as did the children in Goldsmith's "Village," how one head could contain it all.

In society, from the earliest diarist's recollection, Leo XIII has been noted as a wit. It is said that he has the greatest power of repartee of any man in Europe. It is an odd thing to remind one that "the greater the saint the greater the humorist." This has generally passed into a first principle by students of men of thatone can understand why the wisest theologians are given to doubt the sanctity of any man who does not enjoy a joke. Perhaps Emerson was not aware that he was uttering an old Catholic truth he said: "You need never despair of the salvation of any man who can see a joke."

Those who have lived near His Holiness or who have associative ties with him know a volume of stories of his wit. It is said that he never lost the mastery of any situation—grotesque, painful, awkward or ridiculous. He has always enjoyed a reputation for this alone, and was betide the unlucky wight who crossed conversational rapiers with the aim of putting him in a worse case.

His humor is of the sublime kind: it never wounds or stings. It raises a laugh, but always to lift the hearer to a calm height not before known. Only once in all these *contes drolats* does he appear to have made a retort that stung, and then the victim richly deserved it. "A worthy American, one of the 'new rich,' was pleasantly roasted behind his back on one occasion. A convert he was, of course, more Roman than Rome, and he took ex-ravagant methods for helping Propaganda Fide with his wealth. He had done many generous things, and the Pope had rewarded him with medals and orders galore; for once a year this convert made a pilgrimage to Rome, where he was kindly received by the Holy Father as a son, and generally, until the orders were exhausted, each time was bestowed with some fresh honor. On such occasions all these brave metal pieces were attached to the rich American's breast. "I'll soon end that," the Pope remarked to a confidante who was at his side during the leave. "Next time I shall give him a snuff-box." Which he did, and a beautiful jeweled box it was.

AN APPARITION!

Bigotry manifests itself in many ways, but seldom in so ridiculous a manner as that exhibited by a minister at Atlantic City a week or two ago. A well-known hostelry, patronized in the main by Catholics, though its present lessee is a Protestant, was the scene of this incident. A man clothed in the clerical garb affected by the ministry who eschew the Roman collar, and accompanied by a woman and a child, applied to the hostess for accommodations. After examining a room and expressing satisfaction, he returned to the office to register, when he met a terrible apparition! It was dinner time, and from the dining room came forth a man wearing a Roman collar and without a woman and a child. It must be a priest! The man at the register, without a word of explanation to the hostess, grasped the woman's arm and said: "Come, let us get out of here." And they vanished—like-wise the child.

THE SACRED HEART ORDER.

To Celebrate Its Centennial this Month.

The Order of the Sacred Heart is about to celebrate the one hundredth anniversary of its foundation. In the different convents the most elaborate preparations have begun for this important occasion, which is to mark the centenary milestone in one of the finest educational organizations in the Catholic Church. The centenary will take place on the Feast of Our Lady's Presentation, Nov. 21, and the ceremonies which are to distinguish it will be most impressive.

The one hundred and forty seven houses distributed throughout the world, are to join in a chorus of joy that the end of a century of work has found them prosperous in every way and that no less than 7,000 members of the order are alive to participate in the honor of the canonization of Rev. Mother Barat, the Venerable Foundress. The centenary is to have a double significance in the anniversary itself, and the fact of the canonization proceedings, which are now in progress and will reach completion in 1902. In the whole century the order has had but four Superior Generals, the last being Rev. Mother Digby, an English woman of noble birth. A little over a year ago Mother Digby visited London, and she is the only Superior General who had come to Canada from the headquarters in Paris.

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Sentimental and sanguine people expressed their satisfaction with the precarious prospect, implied in the words of the poet:

To live in hearts we leave behind Is not to die.

Still others, with George Eliot, yearned to

Join the choir invisible Of those immortal dead who live again In lives made better by their presence.

But all discarded the idea of personal immortality, of aught to fear or hope after the breath had left the body. To-day, Science is turning on its tracks, and beginning respectfully to investigate certain things which are, it is obliged to admit, beyond natural solution. Men like Camille Flammarion believe that the immortality of the soul can be and will yet be scientifically demonstrated.

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The following year the American turned up again and was granted audience, when to the Holy Father's consternation the faithful son of the church appeared, not only with all his medals, but with the snuff-box attached to his waistcoat. "The next time," I shall present him with a marble topped table. It is the only thing I can think of that he can't tie to his waistcoat."—Chicago Times Herald.

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The hostess was for a time lost in amazement, but later she recovered, and when Father was about to depart to celebrate Mass she asked him to pray that she might get more boarders, laughingly remarking that he had driven three away. "That man had bad conscience," is the explanation she gives of this manifestation of intolerance. He is, no doubt, of the too numerous class who teach their congregation to hate their (Catholic) neighbor, and perhaps some poor fellows believe what they say. He would have formed a different idea of his brother man had he remained and become acquainted with that genial

priest. The Protestant hostess, perhaps, would not believe this story had she merely heard it and not taken part in the incident as described.—Philadelphia Catholic Standard and Times.

SHAMELESS FICTION.

Of the ten most popular books in England during last May, one, and the only one not concerned with the South African war, was S. R. Crockett's novel "Joan of the Sword-Hand." It may show how much enlightenment and intelligence Great Britain has to spare and to spread. In one place, for instance, it gives this scene in the Vatican Gardens between Pope Sixtus and Prince Conrad, described as a priest and a cardinal:

The Pope turned half round in his seat and looked with a certain indulgent fondness upon the gay young man who wore conducting a battle of flowers with the laughing girls beneath them. Two of them had laid hold of another by the legs and were holding him over the treflowered flowers that he might kiss a girl whom her companions were elevating from below for a like purpose. As their young lips met the Pontiff slapped the purple silk on his thigh and laughed aloud. "Ah, rascals, merry rascals!" (here he sighed, "What it is to be young! Take an old man's advice, live while you are young. Yes, live and leave penance for old age is sufficient penance in itself. (That what am I saying? Let his pocket do penance) . . . Well, most of these young men are Cardinals (or will be, so soon as I can get the gold to set them up.") "These are Cardinals and priests?" queried Conrad, vastly astonished. The Holy Father nodded and took another sip. "And now you wish to marry?" "Well, I will receive back your hat. I will annul your orders—the usual payments being made to Holy Church. . . . Good—good, my son. You are a true standard bearer of the Church. I will throw in a perpetual indulgence—with blanks which you may fill up."

This new novel will furnish Mr. James Britten a good page or two additional to his admirable penny pamphlet on "Protestant fiction."—Catholic Columbian.

THE CONVERSION MOVEMENT IN ENGLAND.

The conversion of England and America is attracting considerable attention. It is manifesting all the vigor of a movement that has virility, volume, and momentum to it. The first sign of its strength is the fact that it is awakening a bitter opposition. They are celebrating in England, on the 29th of September, the Golden Jubilee of the re-establishment of the Hierarchy, and it will be a very favorable opportunity to mark the progress that the last fifty years have brought about. It was an hour of gloom and apparent disaster when Cardinal Wiseman returned to England to face the storm of opposition that the Ball of Roses abhorrence created. His own frank and fearless attitude, as well as his pronounced love of his people and his country, did a great deal to ally antagonisms. Cardinal Manning's policy carried to perfection the work inaugurated by Wiseman. Father Cuthbert, the well-known English essayist, reviews this period in the leading article in the Catholic World Magazine for October. For breadth of view and for grasp of the situation the article is well worth the reading.

ARGUMENTS.

It is sometimes prudent to argue side questions with a non-Catholic before considering the main difficulty; for a man who is in error can hardly be expected to be logical. If he can be induced to consider the main question, which is the claim of the Church to teach infallibly, well and good; let the battle rage about the citadel. But let the battle rage anyhow and anywhere rather than withdraw wholly from the conflict.

To adopt a different figure: when a man falls overboard you throw him a life-preserver, for although that alone will not save him, it will never the less keep him afloat till a boat can be lowered. So it is with one struggling amid delusions and prejudices. Any good word of truth that he knows comes from the Holy Church, if he can only be induced to grasp it firmly, will turn his eyes and his heart hopefully towards the only refuge of the soul from whence his help has come. Meantime and one by one all questions may in turn be considered.

Owels afraid, and says: "I fear that I cannot answer their objections." Then place your Protestant friends on the defensive; make them answer yours. Challenge them to prove the all sufficiency of private interpretation from Holy Scripture. As they begin to sputter, launch at them the texts that have placed Peter as the Rock of perpetuity and stability, that have appointed him the key bearer of the Church of Christ. Just say this: Tell me what Christ means when He says to the Apostles: "Going teach all nations" and this: "If a man will not hear the Church let him be to thee as a heathen and a publican?" The impossibility of defending Protestantism is demonstrated by any honest attempt. — The Missionary.

How many spring times and seed-times have we lost! how many a summer is past without a harvest! how many an autumn without a vintage! — Cardinal Manning.

know at least one Catholic lay-

THE TRAINING OF A JESUIT.

The Methods Adopted - Truth Can Stand the Most Spectious Objections, and Truth Only.

During the first year that the student enters upon the study of Catholic philosophy he goes through a course of logic, pure and applied, and continues his mathematics. The second and third years are devoted to psychology, ethics, metaphysics, general and special; cosmology and natural theology. He has about two lectures a day in these subjects from Jesuit professors, who are always priests, and are selected on account of their knowledge and their gift of a clear power of exposition. Besides the lectures, which are given in Latin, the students are summoned three times a week to take part in an academic exercise which is one of the most valuable elements in the philosophical and theological training of the society. It lasts an hour, during the first quarter of which one of the students has to give a synopsis of the last two lectures of the professor. After this two other students, previously appointed for the purpose, have to bring against the doctrine laid down, any possible objection that they can find in books or invent for themselves. Modern books are ransacked for these objections, and the "objectants" do their best to hunt out difficulties which may puzzle the exponent of the truth, who is called the "defendant." Locke, Hegel, Descartes, Malebranch, John Stuart Mill, Mansel, Sir William Hamilton and other modern writers are valuable contributors for those who have to attack the Catholic doctrine. Everything has to be brought forward in syllogistic form, and to be answered in the same way. The professor, who, of course, presides at these contests, at once checks anyone who departs from this necessary form and wanders off into mere desultory talk. This system of testing the soundness of the doctrines taught, continued as it is throughout the theological studies which came at a later period of the young Jesuit's career, provides those who pass through it with a complete defense against difficulties which otherwise are likely to puzzle the Catholic controversialist. It is a splendid means of sifting out truth from falsehood. Many of those who take part in it are men of ability and experience, and who have made a special study of the subjects discussed, and are well versed in the objections that can be urged against the Catholic teaching. Such men conduct their attack not as a mere matter of form, but with the vigor and ingenuity of practiced disputants, and do their best to puzzle the unfortunate defendant with difficulties, the answer to which is by no means simple or obvious at first sight. Sometimes he is put completely in the sack, and the professor has to intervene to explain where he has failed, and how the objection has really to be met. Sometimes the objectant will urge his difficulties with such a semblance of conviction as even to mislead some of those present. I remember an instance in which an objectant, rather older than the rest, who had had considerable experience of skeptical difficulties before becoming a Jesuit, argued with such a show of earnestness against the existence of God, that the professor, who was a good, simple man, and new to his work, took fright. He sent for the objectant to his room when the "circle" was over, and, to his no small amusement, represented to him the misery and hopelessness of skepticism, begged him to pray to God that he might not lose his faith, and promised to say Mass for him the next morning, that God might save him from the terrible misfortune that threatened him. But he was contented on discovering that his pupil was as firmly convinced as himself of the truth of the thesis he had been attacking.

Here I hope my non-Catholic readers will forgive me a remark which I cannot refrain from making on the present occasion. I should like to know what other religion, save the Catholic, could ever stand such an ordeal of free discussion as this. So far from any check being put on the liberty of the students, they are encouraged to press home every sort of objection, however searching and fundamental, that can be raised to the Catholic doctrine. In every class there to be found men who are not to be put off with an evasion, and a professor who was to attempt to substitute authority for reason would very soon find out his mistake. This perfect "liberty of disputation" is one of the many happy results of the possession of perfect and unflinching truth. When the two objectants have finished their attack, there still remains a quarter of an hour before the circle is over. This time is devoted to objections and difficulties proposed by the students. Everyone present has full freedom to ask of the professor any question he pleases on the matter in hand, and may require of him an explanation on any point on which he is not satisfied. It is needless to say that full advantage is taken of this privilege, and the poor professor has often to submit to a very lively and searching interrogatory. If any question is proposed that is foolish, or beside the subject the questioner is silenced by the open marks of disapprobation on the part of the rest of the class, and a good objection is sometimes received with great applause. Any fallacy or imperfect knowledge on the part of the professor is very speedily brought to light by the raking fire he has to undergo, and while all respect is shown him in the process, he must be well armed if he is to win the confidence of the class by his answers.

At the end of his first and second years of philosophy, the young Jesuit has to undergo a fairly severe examination in the matter of the year. If he passes these examinations successfully, he has in all three years of philosophy, at the end of which he has to undergo an examination in the combined matter of the three years, mathematics included.

At the end of this time he begins a new stage in his career. He is sent to one or another of the colleges of the society, to teach or to take part in the discipline. I will not dwell on this part of his training, as it is not my object to explain the system of Jesuit education in my present paper. It is enough to say that for some five or six years he is occupied in the ordinary work incident to teaching a class of boys. Whether he takes a higher or a lower form depends, of course, on his own classical or other attainments. Yet there is this difference between the Jesuit system and that of the ordinary public school, that in all the lower classes the Jesuit teacher generally moves up with his class. I imagine that the motive of this is to give him a stronger moral influence than can be gained by a master who has the teaching of boys only for a single year. But the two or three higher forms, corresponding to the sixth and upper and lower fifth, have almost always a permanent master. This reminds me of another distinction between the Jesuit and other systems, though it is one that does not universally prevail. The time during which the young scholastic is employed in teaching does not, as a rule, extend beyond six or seven years. Hence permanent masters, in the strict sense of the word, are but rare. Sometimes, if a man has a special talent for teaching, he will return to the schoolroom after he becomes a priest; but it is the general experience of the Order that, with the exception of men who have a remarkable power of training boys, those who are in the full vigor of their youth prove more successful masters than those who have passed through the four hard years of theological study, and are already getting on in life.

The time of teaching or disciplinary work generally terminates about the age of thirty, and the scholastic proceeds to the theological college of his province for three or four years of theology. Here the work is certainly hard, especially during the first two years. On three days in the week the student who has passed successfully through his philosophical course, has to attend two lectures in the morning and three in the afternoon. The morning lectures are on moral and dogmatic theology, and those in the afternoon on canon law or history, dogmatic theology and Hebrew, the last for half an hour only. Besides this, on each of these afternoons, there is held a circle of disputation such as I have described above. In theology, these disputations are, as a rule, fiercer and more searching than in the philosophical courses. There often arises, not the odium theologicum, but the eager advocacy with which even Jesuits defend their own opinions. The men are older, and bolder, too, and take a delight in searching out any supposed weakness in the arguments proposed to them, so that there is no danger of any latent fallacy or inadequate proof escaping the observation of the more keen sighted members of the class. In addition to these constant disputations there is held every three months a more solemn assembly of the same kind, at which the whole houses present and the rector presides, in which two of the students are chosen to defend for an hour continuously a number of theses against the attacks of all comers, the professors themselves included.

During the third and fourth years of the course of theology, lectures in scripture are substituted for those on moral theology and Hebrew. At the end of the third year the young Jesuit (if a man of thirty-four or thirty-five can be accounted young) is ordained priest, and during the last year his lectures are fewer, and he has private time to prepare himself for a general examination in theology, on which depends, in a great measure, whether he has the grade of a professor of the society, or the lower degree of what is called a "spiritual coadjutor."

Even when his theology is over, and his final examination passed, the training of a Jesuit is not yet completed. He has still another year of probation before he is launched on the world as a full-blown member of the society. He has to return during that time to the novitiate, and there to repeat all the experimental tests and trials of the first two years of his religious life. He has to sweep and dust the rooms and corridors, to chop wood, to wash plates and dishes, besides going over again the spiritual work of the novice, which he has done during the long years of probation. He has also during this year to study the Institute of the society, and during the Lent to take part in some one of the public missions which are given by the various religious orders in the large towns and centres of population. This final year sometimes follows immediately on his theology, sometimes after an interval of a year or two, during which he is employed in one of the colleges or missions of the society. When it is over he is generally well on in the thirties, and if he has had the full course he will have spent some seventeen years in the training for his work. Of this period he will have devoted two years to study, six or seven years to teaching or the work of discipline and one year to the second novitiate which he has to undergo after his priesthood.

If I were asked to sum up the reasons for the position which the Society of Jesus occupies in the Catholic

Church, and the reputation which it enjoys among educated men in every country of the world, I should ascribe it, as far as natural reasons go, mainly to three causes. The first is the extreme care with which its members are in the first instance chosen, and the process of natural selection which eliminates all who are not suited for its work. The second is the length and thoroughness of its training, both moral and intellectual, and the pains that is taken to adapt it to the special talents and capabilities of the individual. The third is the spirit of implicit obedience, of blind obedience, which is absolutely indispensable to every one who is to live or die as one of its members. There are other reasons beside, such as its system of government, the loyalty which animates those who belong to it, and the care with which men are chosen for parts to which they are naturally suited, and removed from positions where they are unable to do their work well; but these are really the result of the three I have mentioned, and would be impossible unless built on them as their basis.—R. F. Clark, S. J., in The Nineteenth Century.

SPIRITUALISM, AND ITS EFFECT ON MODERN BELIEF.

Great consternation has recently been caused in the ranks of the German Spiritists by the announcement that Egbert Muller, the well-known leader and exponent of the spiritistic cause in Germany, has been received into the Catholic Church. Dr. Muller, who is a highly cultivated and thoughtful man, has for so many years played a prominent part in Berlin intellectual and literary life that this unique and highly significant event has naturally aroused the most widespread attention and interest. It has been commented upon by many of the leading German papers, and there has, of course, been the usual expression of both informed and uninformed opinion.

Dr. Muller's change of attitude seems to be no hesitating or half-hearted one. He has, before an assembly of several thousand persons, expressed it as his conviction that modern Spiritism is "a bold scheme of Satan for the destruction of the Church of Christ," and it would seem that this conviction has been arrived at after many years of careful and apparently unbiased investigation. Thoughtful English Catholics who know something of the religious and intellectual movements of our time can scarcely fail to be interested in this matter. From the recent review of Flammarion's new book in the Spectator and an article on "Spiritualism" in the Church Times, it is evident that in the Anglican mind is fully alive to its importance. What is termed "psychical science" has of late years made such very rapid progress in England, so many of our leading scientific men are identified with it, and the results obtained are of so remarkable a character, that the most superficial and uninformed only can entertain the notion of ignoring the subject or affording to treat it lightly. Indeed, there are at the present time many earnest minds anxiously inquiring: "What are we to make of it? Whither is it all tending?"

There are probably but few really informed persons now who seriously doubt the actual occurrence of the phenomena in question. They have been borne witness to by so many men occupying responsible and authoritative positions in science and literature that, were water-jets their evidence, we would logically have to reject all evidence in favor of any recently-ascertained scientific truth. The leading members of the Society for Psychical Research, while unambiguously admitting the occurrence of supernatural phenomena, unexplained by science, are by no means unanimous as to the way in which they are to be explained and interpreted. Most of them seem to be convinced that they certainly go to demonstrate the continuity of life after death, and that they consequently render the modern materialistic philosophy of life wholly untenable. A great many appear to be equally convinced that the phenomena emanate from the spirits of the dead, that they are simply illustrative of a mere phrase in the perfectly natural and normal evolution of the human personality, and that in some instances at least "identity" has been fully and conclusively established. Others, while admitting the latter hypothesis, are inclined to think that frequently evil and masquerading spirits permeate the dead, that the evidence therefore is not altogether to be relied upon—that certain dangers unquestionably attend the inquiry.

One leading scientist member of the committee recently published a pamphlet in which he warned experimenters against the invasion and disintegration of the human personality by evil and immoral intelligence. No attempt has so far been made to tell us in what light an intelligent Christian is to regard the whole matter. The time has clearly come when the question ought to be fully and fairly debated, and when the view of definite Christian thought ought to be heard on the subject—when the arguments pro and con should be placed before the thinking public.

It is, of course, well-known that the Catholic Church has clearly defined her position with regard to phenomena which do not occur spontaneously, but which are induced by practical exorcism. A Catholic is, broadly speaking, forbidden to dabble in Spiritism. But against this attitude it has recently, and with some reason, been urged that many of the phenomena referred

to have occurred and do occur unsought for, or at least under conditions in which little if any initiative is taken by the inquirer; that the psychical faculty, as it has lately been observed, is a natural and normal faculty of some peculiarly organized persons, and that the view of the Church cannot be made to cover the modern manifestations described.

It would perhaps be both interesting and profitable to have the views of experienced persons on this subject, and to demonstrate that the attitude of the Catholic Church is, even from the standpoint of the non-Catholic mind, a reasonable and tenable one. The testimony of a man like Dr. Egbert Muller, arrived at after years of practical experience and observation, and apparently with exceptional facilities for studying the phenomena, cannot, surely, be lightly regarded by even the most confirmed and enthusiastic of spiritualists. "I am convinced," he writes in a private letter, "that every right-thinking person will eventually be led to recognize the demoralizing character of modern Spiritism, and that we shall ere long have many more who will champion my view of the matter." "I have," he continues, "carried on experiments with eleven famous mediums, and I have known at least forty more. The results obtained have given me an insight into the real depths of Satanology."

There must be many Catholics who have a special knowledge of the subject. It might serve a useful purpose to have their views placed before the thinking and reading public for the help and guidance of those whose minds are at present troubled and perplexed, and who cannot see their way to any practical solution of the matter.—Liverpool Catholic Times.

THE PRIESTLY CHARACTER.

The Irreverence of the Day for the Holy is Truly Diabolical—The Priest is Too Often the Target for the Uncharitable Watching of the People.

The recent violent and unprovoked attack on the person of Rev. Father Daniel Devlin, rector of St. Stephen's, Hazelwood, was one of many attacks made on priests throughout this country recently. Within a past fortnight a priest of Boston was ruthlessly shot down by a supposedly sane man. In the West several priests were within the past two months the victims of violence. An investigation of these attacks shows them to have been committed by degenerate Catholics whom the respective clergy, in virtue of their holy office, were called upon to mildly discipline for serious offences. Time was when the official character of the priest, his high and sacred prerogatives, shielded him from the debased ruffian, who, despite his callousness, had still respect for his pastor. The irreverence of the day for the holy is truly diabolical, it steps at nothing; Mercy for these miscreants is misplaced, they should be made to feel the rigor of the law.

A cause for this irreverence may be easily found among many well-intentioned Catholics. It is not an uncommon thing now a days to find the priest the subject of conversation; he is literally dissected, his manners, ways, his appearance at the altar, his stand in the pulpit. The priestly character is ignored, the office is forgotten, and it is the man who passes in review. It is a conversation that does no good, that invites censoriousness, and humiliates religion with its salubrious influence. Parents of families are oftentimes free in these criticisms, which are presumably supposed to manifest candor and discernment, false lights that are blinding to the younger of the flock, and make a woful impression. In one word, these conversations are scandalizing, and woe to him, said the first great priest, Christ, by whom scandal comes.

It may seem cruel to make this charge, and its application may appear far-fetched in the case of the recent outrage, nevertheless it does not lack truth. When our Lord went into the house of the rich man to break bread with him, his enemies watched Him and criticized Him, and the cares He there wrought was charged to His discredit. How often has the priest been the target for the uncharitable watching of the people! His kindness is passed over, his zeal is hypocritical, his salutary admonitions scorned. It is true that these conversations among Catholics should be violently frowned down, and the conscientious Catholic should voice his dissent in not uncertain voice. There is a divinity that judges in the mighty of the world from injurious criticism and the laws of civilization punish even the utterances that produce the criminal act; mightier and greater the august divinity which clothes the altar Christus. The priestly character should ever be reverential on the Catholic lips, and that reverence should come from the heart outward. All the great works that have augmented the glory of the Catholic Church in the ages have been begun, maintained and perfected in various measures by the priests of our Church. They are the trained and consecrated laborers whom the Master Builder has ever at command when great and good works are to be accomplished. There are no such laborers in the world as they, none so ready, so devoted, so self-sacrificing, so generous, so preserving in work for God or for the people. Every page in the history of the Church furnishes convincing proof as to the past, of what our priests have done and are doing, ready at all hours, in dire distress, in raging pestilence for our eternal weal, with their cordial sympathy, support and blessing.—Pittsburg Catholic.

IMITATION OF CHRIST. The Exercises of a Good Religious Man.

The life of a good religious ought to be eminent in all virtues, so that he may be such interiorly as he appears to men in his exterior. And with good reason ought he to be much more in his interior than he exteriorly appears; because he who beholds us is God, of whom we ought exceedingly to stand in awe wherever we are, and like angels to walk pure in His sight. We ought every day to renew our resolution, and to excite ourselves to fervor, as if it were the first day of our conversion, saying: Help me, O Lord God, in my good resolution and in Thy holy service, and give me grace this very day perfectly to begin, for what I have hitherto done is nothing. According as our resolution is, will the progress of our advancement be; and he hath need of much diligence who would advance much. Now, if he who maketh a strong resolution often falleth, what will he do who seldom or but weakly resoloveth? The falling off from our resolutions happens divers ways; and a small omission in our exercises seldom passes without some loss.

The resolutions of the just depend on the grace of God, rather than on their own wisdom; and in him they always put their trust, whatever they take in hand. For man proposes, but God disposes; nor is the way of man in his own hands. If for piety's sake, or with a design to the profit of our brother, we sometimes omit an accustomed exercise, it may afterwards be easily recovered. But if through a loathing of mind or negligence it be lightly let alone, it is no small fault and will prove hurtful. Though we do what we can, we shall still be apt to fall in many things. But yet we must always resolve on something certain, and in particular against those things which hinder us most. We must examine and order well both our exterior and interior, because both conduce to our advancement. If thou canst not continually recollect thyself, do it sometimes, and at least once a day, that is at morning or evening. In the morning resolve: in the evening examine thy performance, how thou hast behaved thy day in word, work, or thought; because in these perhaps thou hast often offended God and thy neighbour.

THE PLEDGE AT CONFIRMATION.

The wise practice of inoculating the youthful mind with a wholesome fear of intoxicants, by means of lectures and readings in the Public schools, ought to be strenuously encouraged. Students of sociology are dismayed, the ravages wrought by alcohol, opium, morphine, cocaine and other intoxicants; it seems that new ones are constantly discovered. All sorts and conditions of men fall victims in steadily increasing numbers; physicians as well as patients, fine ladies and professional men. Temperance societies have hitherto found their work hard enough, but alcohol is the least of the evils they will be called upon to combat in the coming century. Drunkenness produced by other drugs is less crutable and more injurious to the human system. In cases of this kind an ounce of prevention is better than a ton of cure; hence the wisdom of making children feel that intoxicants are as dangerous as explosives. A pledge of total abstinence administered at confirmation helps to enforce the lesson.—Ave Maria.

What Would You Give To be cured of catarrh? If you or your friends have this disease, you know how distressing it is. Its symptoms are inflamed eyes, throbbing temples, ringing noises in the ears, headaches, capricious appetite, and constant discharge of mucus. Fortunately your cure is not a question of what you will give, but what you will take. If you will give, but what you will take. If you will take Hood's Sarsaparilla, the great cathartic, which thoroughly purifies the blood, and restores it to its natural purity, you will give, but what you will take. The good blood which Hood's Sarsaparilla makes, reaching the delicate passages of the mucous membrane, soothes and rebuilds the tissues and ultimately cures all symptoms of catarrh.

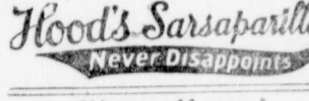
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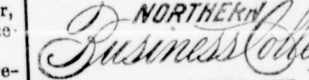
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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1900.

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.

WHAT TIME DOES. The Marquis of Londonderry—the lineal descendant of the suicide Lord Castlereagh, the whom Chief Secretary for Ireland—as Lord Lieutenant of Ireland; and Mr. George Wyndham—a descendant of the immortal Lord Edward Fitzgerald, who was done to death by Castlereagh—as his Chief Secretary.

TO CORRESPONDENTS. Subscriber, St. Albert, Alta., enquires whether or not it is true, as has been sometimes stated, that Mrs. Admiral Dowsay has left the Catholic Church.

FRANCE PROSPEROUS AND WEALTHY. At the close of the Franco-Prussian war when \$1,000,000,000 of war indemnity was insisted on by victorious Prussia, many thought that France would be utterly impoverished by the tax, but the world was astonished to find that three times the sum required was subscribed without difficulty by Frenchmen themselves so as to get rid of the incubus of German occupation as soon as possible, and since that time the same sum many times multiplied has been loaned to other nations, proving the great wealth and prosperity of France.

A NEW "PROPHET." John Alexander Dowle, the Chicago overseer of what he calls the Christian Catholic Church, is now lecturing in London, England, for the propagation of his faith cure gospel.

and naval men to plunge the two countries into a war, and though the conspirators may not succeed in their plans while the present Government lasts, when the anti Dreyfusites come into power, which will be before long, the men who sent Dreyfus to Devil's Island will bring on a bloody war.

It is very easy to make prophecies of this kind, as it is a fact that a wave of ill-feeling from time to time passes over each of the two countries against the other, and unless great patience be exercised by their respective Governments a war may break out at any time; yet such prophecies as those of J. A. Dowle are evidently made either for the express purpose of stirring up ill-feeling between the two countries, or, which is more likely, to make money by pandering to the prejudices of an unreasoning multitude.

THE CHURCH IN THE GREAT DESERT. A large and artistic statue of the late Cardinal Lavigne is erected and solemnly dedicated last winter at Bikra or Biskra, Africa, on the confines of the Great Sahara Desert.

Algerian Sahara, which belongs to France and in which Biskra is situated, has an extent quite equal to that of France itself, and the French are pushing their way Southward through the desert, to form a line of communication with the French colonies on the Senegal.

There are thousands of converts among the natives of all the tribes above mentioned, and these adhere to their religion with great tenacity, and would submit to be put to cruel death under any torture, rather than give up the precious treasure of faith.

There are several Catholic villages in the desert, one of which, called St. Cyprien, has a church and a mission house, and a convent in which the native children are educated.

A PROPHET IN TORONTO. The Rev. Dr. Wild, who was formerly the pastor of Bond Street Church, Toronto, and who made himself famous among the Orange Young Britons by his frequent denunciations of the Pope as anti Christ, and of the Jesuits as the propagators of anti Christian doctrines, and who advocated the shooting down of Jesuits and Catholic Bishops as an act highly pleasing to the God of Mercy and Peace, has been in Toronto again preaching to his old flock.

The doctor asserts that England, Germany, America and Japan will fight the battle of Armageddon against the rest of the world. It is to be presumed that these countries will win, to carry out Dr. Wild's theory and hope. All this is to occur after the close of the Paris exposition, which event will occur very soon. We wonder that in dabbling thus in prophecy, the Dr. does not give time for the great Buffalo Pan American exposition to take place in 1901, that is also expected to be a very great event in which one of the belligerents whose side he favors, feels almost as much interest therein as the French do in the Paris Exposition; but we presume the event is beyond his control, or he would do America the favor of postponing it for at least another year.

The world in general will probably not take very seriously to heart this dire prediction of the alarmist prophet. In fact a man who has demonstrated that England is settled with the lost ten tribes of Israel, by proving that the English language is directly derived from the Hebrew because such a word as "doctory" is Hebrew, (for this Dr. Wild does in his Anglo Israelitic ravings), will scarcely be con-

sidered an infallible guide in the interpretation of so mysterious a writing as St. John's Apocalyptic vision.

The doctor's intention is evidently to group together the nations which are supposedly Protestant, against all other comers. But Japan at least has surely not advanced sufficiently toward being a Protestant country as to be grouped with the other nationalities named.

Of course when the great victory is gained, the conquerors will establish Protestantism over the ruins. We should feel greatly interested to know what form of Protestantism will then be the favored one. Will it be one of Japan's predominant religions of Buddhism or Shintoism Anglican High-Churchism, the Calvin-Lutheranism of Prussia, or that specially American form which is known as Mormonism? Light is very desirable on this point.

THE CAUSES OF ANARCHY IN ITALY. When years ago the Italian Parliament passed the law doing away with capital punishment, it was not expected that before long it would become necessary to try and condemn to the highest penalty allowed by the laws of the country a man who would be guilty of the cold-blooded assassination of their own king; yet this has really happened in the case of Bressi, the murderer of King Humberto. The guilty anarchist has been condemned by the Court to perpetual solitary confinement, which, it is said, is even more dreadful than would be the death sentence, and he is very deservedly now undergoing the punishment.

But the incongruity of punishing so great a crime as has been committed with anything less than death is now presenting itself to the minds of the Italian deputies who support the ruling dynasty, and there is already some agitation towards restoring capital punishment. Some who were the most prominent agitators to have the present law passed are now openly advocating that capital punishment should be inflicted in the case of high treason, regicide, and attempts at regicide, as a necessary deterrent from these crimes.

We are ourselves most strongly of the conviction that capital punishment for grave crimes is very necessary, and that it should not be restricted to the case of treason and crimes allied thereto. Wilful murder is very properly, in most countries, among the crimes thus punished, especially if there are circumstances which aggravate the crime. It is known by experience that the knowledge that such crimes are punishable by death exercises an influence over intending criminals, to prevent them from their commission. We believe, therefore, that the restoration of the death penalty in Italy would be a step in the right direction; yet even that would not fully meet the necessities of the case in Italy.

The numerous anarchistic atrocities which during the past few years have been perpetrated in Europe have, nearly all, been committed by Italians. The murders of President Carnot, the Empress of Austria, and King Humberto were all the work of Italians, and also the attempts on the lives of the Prince of Wales and the Shah of Persia. So also it was said there was a plot conceived to assassinate the Emperor of Germany on the occasion of his visit to Palestine, and Italians are again asserted to be at the bottom of the conspiracy; and we have even the statement that there have been recent conspiracies to kill the new king of Italy and the Russian Czar and Czarina.

Why is it that there are so many Italians concerned in these plots? We are convinced that the reason is that there has been waged a continuous war upon religion by the Italian Government in the city of Rome itself. Those of the present generation who have grown up with this object lesson before their eyes, have thought it a glorious thing to make war upon God and His Church after the example of the Government, and, doing this, they soon reached the belief that royal authority, too, which can have no foundation at all unless it is derived from God, ought to be overthrown equally with that of God Himself. It is no wonder, therefore, that Italians, more than any other people, have organized themselves into the Mafia and other anarchistic societies for the destruction of human as well as divine authority and law. The only hope for Italy to rise up out of this abyss of enmity to mankind is that respect for the Catholic Church and her teachings be once more inculcated in the schools upon the rising generation. There must be a complete

revolution in the system of instruction which has been established by the aggressively atheistic rulers of the country, and religion must again be made the basis of education. When this is done, and not till then, will Italy be regenerated and anarchy rooted out as the only religious belief of a considerable part of the people.

There are other causes of the rapid propagation of anarchistic principles, among which must be mentioned the heavy burden of taxation which presses upon the people, which is imposed for the purpose of keeping up a large standing army; and we may justly add, the gross corruption which has been discovered to have existed among members of the Government, whose sole purpose was to accumulate wealth at the expense of the people. The people thus ground down have drawn the conclusion that royalty and all government are tyrannies, and have imagined that the only remedy for this state of affairs is to kill the nobility and all who have a share in the work of government. The only corrective to such notions is that religion be duly respected, and its truths recognized as the basis of the relations between man and man, and between the people and their rulers.

THE POPE AND THE PRESIDENT OF THE UNITED STATES. A large amount of discussion has been caused in the United States by the fact that Archbishop Ireland, who returned recently from Europe, made a statement which is going the rounds of the press, to the effect that he had several audiences with the Pope, and interviews with Cardinals in which various matters were discussed.

Among these matters was the attitude of the Holy See in regard to the United States Government.

On the eve of a Presidential election, party spirit runs so high that any saying by or placed in the elevated position of the Holy Father is scanned very closely, if it is supposed to have any bearing, however remote, on the issues at stake in the election campaign.

As a matter of fact, the American Catholic press support with remarkable unanimity the candidature of William Bryan and the principles of the Democratic platform, prominent among which is the principle of anti Imperialism.

There are, indeed, a few Catholic papers, like the Providence (R. I.) Visitor, which favor the reelection of President McKinley, but these are so few that they are scarcely to be reckoned in the count. It may be inferred that the majority of the Catholics of the nation would be very easily touched if from Rome any pronouncement were issued which might seem to indicate that the Holy Father takes side with the Republican party, which Mr. Ireland is known to favor, and for which he has really announced his intention to vote.

Yet on his arrival in New York Mr. Ireland in an interview with the representative of one of the papers is reported to have said:

"I am quite willing to repeat what was recently said to me in Rome on this subject, and I do this all the more readily that the eminent personages with whom I had the honor of conversing on the matter showed themselves to be in no way unwilling to have the statements made by them become public."

"In one of the audiences which he graciously granted me, the Pope said: 'We are well pleased with the relations of the American Government to the Church in Cuba and the Philippine Islands. The American Government gives proof of good-will and exhibits in its acts a spirit of justice and of respect for the liberty and the rights of the Church. The reports we receive from Bishops and others indicate this. Difficulties of detail occur as a consequence of war and of nervous complications. But we understand such things. We have confidence in the intelligence and the spirit of justice of the American Government, and believe that the future will lead us to a change of sentiment toward it. Under the American Government there will be due respect for rights of property and conscience. You will think in my name the President of the Republic for what is being done.'"

The cry has been raised by occasion of this that the Holy Father has taken part with one party in American politics, and one Democratic Catholic has said in an interview, "I say with Daniel O'Connell, 'we take our religion from Rome, not our politics.'"

To us it does not appear that the Holy Father has taken any partisan stand in making his statement. He has merely announced his pleasure and gratitude to President McKinley because the latter has shown good-will to maintain the rights of the Catholic religion as the religion of the Catholic population of the island territories which were wrestled from Spain by the recent war.

There are some incidents connected with the American occupation which it is impossible the Holy Father should approve, such as the looting of churches in the Philippines, the Brooke's marriage law, the vagaries of

Governor Leary in Guam, and other anti-Catholic measures; but it appears certain that Pope Leo XIII. does not consider that such doings had the approval of President McKinley and his Cabinet, who have really seemed anxious to protect the religion of the people against the malicious proceedings of certain subordinates, who, in the exercise of their almost unlimited powers, acted the part of petty tyrants, instead of that of harbingers of a free government of the people by the people.

President McKinley has corrected some of these abuses already, and no doubt he would correct others after proper investigation, and when the means of correction would be made clear, and we do not doubt this is what the Holy Father intended to express in his utterances made public by Archbishop Ireland. Mr. Bryan would probably do the same thing if he were in the Presidential chair; but he is not there, and in the desire to express gratitude to the American Government and people, the Pope could speak only of the President who is, and not of a person, however respectable, who might at some future time discharge the duties of the Presidential office. In this there is no justification for the assertion that he has meddled in party politics, or that he has endeavored to influence the people to vote for Mr. McKinley. In fact President McKinley is not even named in the Pope's pronouncement, which speaks only of the President and the Government. The President to whom the thanks are conveyed happens to be Mr. McKinley; but they could not possibly be conveyed to any one else.

This is made clear, further, by other remarks of the Archbishop, thus:

"Cardinal Gatti, before his elevation to the Cardinalate, had been Superior-General of the Carmelite monks, and had established in Cuba antecedently to the American occupation three houses of the order. He said to me: 'I received a few days ago letters from the several Carmelite houses of Cuba. The Fathers told me that they enjoy under the present administration of the island full liberty, that they have undisturbed possession of all their properties, that they were never in better position to labor for the progress of religion and the salvation of souls.'"

It would be a strange state of affairs if the Pope were prohibited from returning thanks which are due, because a Presidential election is near at hand; and it was certainly unreasonable to expect that he should anticipate what the American people would do in the election.

The Archbishop continued, but on his own view of the case—

"The authorities in Rome are informed to a degree that both astonished and pleased me about matters religious and political in the Philippines and in Cuba; and as they have the interests of the Church in those countries most deeply at heart, and know far better than we in America could know what the rights of the Church are and how best such rights may be defended. Americans—Catholic and others—may safely accept their judgment of things, and not give themselves further needless trouble about the religious conditions of the Philippines or of Cuba."

As a plain matter of fact, the only safety which the Catholic Church at the present time has in the Philippines for the possession of her properties and for the lives of her priests is the protection afforded by the American flag, and all this is fully recognized in Rome.

Mgr. Ireland also said that Cardinal Rampolla, the Pope's Secretary of State, states to him that on three occasions "the Filipino leaders wished to establish direct official relations with the Vatican, but the Pope refused to accede to the petition out of consideration for the American Government."

Great indignation has been expressed in regard to this by the Democratic gentleman who has already been referred to above, as he says the Pope has refused to recognize his own faith in children. This is a misrepresentation of the case. There was evidently no refusal to recognize them as children; but the refusal was to recognize as an established Government a number of men who never were, and perhaps never will be a Government. They are merely the leaders of a single tribe who have taken up arms for the purpose of establishing a Government, which they have not succeeded in doing as yet. An official recognition under such circumstances would be entirely out of place, and would certainly give offence to the American Government, which, to say the least, has, under international law, a claim to sovereignty over the Philippines, whichever view we take regarding the justice of its attempt to assert that sovereignty by force upon an unwilling people.

We do not here propose to discuss the claim of the Filipinos to independence, as we treat of the matter solely from the point of view of the reasonableness of the Pope's course; but we have said enough to show the unreasonableness of the attacks which have been made upon the Holy Father in regard to the course he has pursued.

IRRETRIEVABLY SUBDIVIDED. A correspondent of the Philadelphia Church Standard, writing from England, calls attention to the fact that even the Ritualists, who have claimed to have taken the Catholic Church for their model, and might, therefore, be supposed to have preserved some degree of unity in doctrine and uniformity in discipline after the manner of their pattern, are, nevertheless, very much divided in these matters. There are, even among Ritualists, parties within a party, and the division is on lines of considerable importance.

The English Church Union, an association which is generally regarded as the official organization of Ritualism, has, according to this writer, an "extreme and a moderate party." The former he designates as "philosophic theologians" who "retain the intense loyalty felt by the old Tractarians toward the Holy Scriptures, and dread the tendency of modern thought to impair the credit of the 'lively oracles' delivered to the Church by the servants of her divine Master." The latter, according to the same authority, are described as "rationalizing medievalists" who belong to the *Luce Mundi* school, and hold what is called high doctrine on the sacraments and the priesthood, and yet incline to sympathize with modern rationalistic criticism of the Bible.

Incomprehensible as it may be to many how religious views so wide apart as those of the Catholic Church and the neo-theologians are to be reconciled, the paradox exists that such opposing beliefs actually find a home in the same mind, and that not only in England, but likewise in America.

Our readers are already aware of the lax views on the authority of Holy Scripture to which Bishop Potter of New York gave expression but a few years ago, and that later he ordained into the Episcopal ministry the Rev. Dr. Briggs of the faculty of the Presbyterian Union Theological college of New York, who had expressed views so subversive of the doctrines of the infallibility and inspiration of Holy Scripture, that he brought down upon himself the censure of the Presbyterian General Assembly of the United States.

Dr. Briggs was thus admitted to the Episcopal ministry without any retraction of these views, which surely would not have been the case had not Bishop Potter been of similar opinion with himself on the same points, or at least, if he had not considered them tenable.

It will be remembered, also, that several Episcopal clergymen of New York were deeply offended by this laxity, which precipitated the renunciation of Episcopalianism by the learned Dr. De Costa, who could no longer endure to remain in a Church which gave such palpable evidence that it does not guard the deposit of faith "once delivered to the saints."

Notwithstanding this evidence of Dr. Potter's "sympathy with modern rationalistic criticism of the Bible," we were surprised to learn from the Montreal Star of the 19th inst. that preaching at a "choral celebration of the Holy Communion" at Montreal on the previous day, Dr. Potter gave utterance to the very highest of High Church views while treating on the Confessional. He said:

"The Church has to reach out and come into contact with the masses. It is unwise, therefore, to condemn that particular party in the Church which is striving to reach the consciences of men through the confessional. Though a distorted form of the confessional exists to-day, confession is nevertheless a means of informing the souls of men, and the power to reach out and touch those souls is the great need of the Church to-day. When the Church, therefore, uses confession as a means of reaching the individual soul, it is using a God-given ordinance."

There is no practice of the Ritualists against which the shaft of Kenilworth and Low Church malice are so persistently aimed as the confessional, and it comes to us as a surprise that Bishop Potter should uphold it.

The American Episcopalians have carefully left out of their book of Common Prayer all advice to make a confession of sins, though the English original very plainly recommends it, and as plainly states its purpose to be to obtain forgiveness. It is, therefore, to the English Prayer Book that Bishop Potter refers when he says that "the Church uses Confession." Nevertheless Bishop Potter avoids saying that the purpose is to obtain priestly absolution, but asserts that it is simply a means to "fathom souls," or to "reach," that is, to influence the individual soul.

We cannot but regard this way of treating the matter as dishonest, and it is employed evidently for the purpose of putting a slur on the Catholic Church, as he does still more plainly

when he says "a distorted form of confessional exists to-day."

The Catholic Church does not disown the confessional, but uses it openly for the purpose for which it was established, as the tribunal of forgiveness. The distortion is on the part of those who, like Bishop Potter, acknowledge that it is a "God-given ordinance" and are yet afraid or ashamed to use it for what purpose God instituted it, namely, that the successors of the Apostles may employ for the benefit of souls the power which Christ gave them, saying: "Whose sins you forgive they are forgiven." This power, concealed by Bishop Potter, acknowledged in not obscure words by the Church of England.

Beside the diversity between the so-called Rationalist and Medievalists, the division between High, Low, and Broad Church remains in the Church of England and its American branches as sharply defined as ever.

THE KAISER'S RELIGIOUS SINCERITY. The sermon preached by the Emperor of Germany to his troops when they were on the point of embarkation for China, in which he spoke solely of revenge for the outrages which had been committed by the Chinese against the whole Christian world, and especially against the German nation, while made the world believe that the Emperor had entirely forgotten the duty of Christian charity, which braces within its folds the heathen Chinese equally with people of our own nationality and creed. He down the doctrine that the blood which had been shed must be atoned for with blood, and gave orders that no quarter should be shown the Chinese in any case.

Several versions of this sermon were published, but even that which appeared in the official papers did not hide the fact that these were the sentiments expressed, and thereby shocked the Christian world was very shocked. More recent events, however, do not justify the belief that the Emperor is of bloodthirsty character. His sermon was evidently delivered in a moment of excitement and his later utterances have shown him in his real character of a Christian, who is indeed easily provoked to violent bursts of indignation against wrong-doing, but who will not inflict himself to be swayed by vindictive feelings in his calmer moments. In fact in his communications with the heads of the other European Governments regarding the Chinese situation he has shown himself to be as reasonable as any who has an interest in the case. He has insisted upon an adequate atonement for the injury inflicted by the principal instigators of the atrocities, and it is reasonable that this should be the case, as wise self-concerned rulers of other who imagine themselves to be the arbiters of the world, would very soon mete out enormities quite as atrocious as those which have already taken place. When proper punishment shall have been inflicted on the leaders of the outrages, the Emperor is as ready as any one to negotiate with the Chinese in a friendly way to secure a peace.

In other words, the German Emperor manifests that he sets great value on religion as the basis of his government. The many kind words he has done to Catholics during his reign have justly endeared him to the Catholics of his Empire, among these his donation of the Blessed Virgin's residence in Jerusalem to the German Catholic, is very much appreciated.

There is another proposition considered both by the Emperor and the Pope which is confirmatory of what we have said here. The question is to establish a Papal nunciature in Germany. German papers have reported that this is being seriously considered, and that Pope Leo XIII. is very anxious that this should be accomplished so that he may have direct communication with the German Government for the settlement of any disputes which may arise in the future, of the indirect communication of all that exists at present, which is sometimes a cause of misunderstanding. It is expected simultaneously with the establishment of the nunciature, a faculty of theology will be instituted in the University of Strasburg. It is stated that the Emperor is anxious for the establishment of such a faculty, and the Pope's consent be obtained. The Emperor will consent to the nunciature, and the Emperor's eminent member of the Catholic party in the Reichstag has b

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In fact in his communications with the heads of the other European Governments regarding the Chinese situation, he has shown himself to be as reasonable as any who has an interest in the case. He has insisted upon an adequate atonement for the injury done, by the severest punishment to be inflicted by the principal instigators of the atrocities, and it is reasonable that this should be the case, as otherwise the self-conceited rulers of China, who imagine themselves to be masters of the world, would very soon perpetrate enormities quite as atrocious as those which have already taken place.

In other ways, the German Emperor manifests that he sets great importance on religion as the basis of good government. The many kindly acts he has done to Catholics during his reign have justly endeared him to all the Catholics of his Empire; and among these his donation of the site of the Blessed Virgin's residence in Jerusalem to the German Catholics is very much appreciated.

There is another proposition being considered both by the Emperor and the Pope which is confirmatory of what we have said here. The question now is to establish a Papal nunciature in Germany. German papers have stated that this is being seriously considered, and that Pope Leo XIII. is very desirous that this should be accomplished, so that he may have direct communication with the German Government for the settlement of any difficulties which may arise in the future, instead of the indirect communication which is all that exists at present, and which is sometimes a cause of misunderstanding. It is expected that, simultaneously with the establishment of the nunciature, a faculty of Catholic theology will be instituted in the University of Strasburg. It is stated that the Emperor is anxious for the establishment of such a faculty, and that if the Pope's consent be obtained thereto the Emperor will consent to the establishment of the nunciature. A prominent member of the Catholic Centre party in the Reichstag has been con-

ferring several times with the Pope, at the desire of the Emperor, to bring the matter to a successful issue. All this is being done by the Kaiser through his strong conviction that religion is the most powerful auxiliary in the good government of a nation.

THE LEPER COLONY IN MADAGASCAR.

The devotedness and self sacrifice of the Rev. Father Damien, who laid down his life for the salvation of the lepers of Molokai on the Hawaiian or Sandwich Islands, is well known to our readers, but it may not be so well known to all that in nearly all the leper settlements of the world there are also to be found priests and nuns who have with an equal spirit of self sacrifice devoted their lives to the same work as that which was so heroically done by Father Damien.

The Annals of the Propagation of the Faith describes the leper institution at Tananarivo on the island of Madagascar, the arrival at which of five French Sisters we recently described in our columns.

Madagascar is a desert island without birds or trees, full of swamps and pools, the dampness of which brings on fevers which easily result in death, if the patients are not properly cared for. Leprosy is also frequently found among the natives, and it was when Father Beyzym, a Polish priest, discovered that these unfortunate people had no one to take care of them that he volunteered to devote himself to that service. The account given in the Annals of the Propagation is taken from a letter written by Father Beyzym to his friends in Poland.

The asylum of the lepers is described as consisting of four immense sheds, in the centre of which stands the church, and near the priest's residence. The Church is large enough but is very poor, and has no decorations beyond its four bare walls, and a poor altar.

The sheds are divided into small cells without flooring or windows, and the furniture consists of a rush carpet on which the sick sleep. There are here 150 lepers who are fed by the mission, which sends weekly a quantity of rice, and the contributions of charitable people. Beyond this the establishment has no means of support, and the priest shares the lot of the lepers. Father Beyzym is the first and only priest who has devoted himself exclusively to the care of the lepers.

This establishment is part of the great leper institution in which the Sisters of Charity take care of 600 lepers. These Sisters are entirely devoted to their work, and their number was recently increased by the 5 Sisters whose arrival there amid the acclamations of the people of Tananarivo, was mentioned in a recent issue of the CATHOLIC RECORD.

(Buffalo Union and Times.)

THE RELENTLESS WORK OF DEATH.

Two Notable Cases as Showing the Vanity of Human Grandeur.

We all know that death is no respecter of persons; but this truth is lodged in our mind in a vague sort of way and needs some striking instance to bring it home to our understanding. My mind is full of the subject to day and I am persuaded that I ought to note down my impression while they are fresh and vivid. Not very long ago I was present in the death chamber of a venerated Cardinal, and there I saw a vivid picture of the sad havoc that death makes in the highest as well as in the lowest types of mortal man.

In the robustness of life in earlier years the Cardinal was noble and dignified, handsome of features and stately of bearing. These gifts to nature, when added to his high rank in the Church, made him a personage to look upon with pride and pleasure. But, alas! what a woeful contrast was seen in his appearance after the relentless hand of death fell upon him. Comely features had turned into the ghastliest of ashen-hued and distorted lineaments. Of course allowance must be made for the ravaging waste wrought by protracted sickness and suffering, but in this case even the body seemed to have shortened and altered and as it lay there stiff, withered and shrunken, barely a resemblance of a feature of the once striking personality could be discerned. The mortuary chamber in the palace was awe-inspiring by its gorgeous equipment of mourning emblems as befitted the exalted rank of the illustrious dead, but all the embellishments and magnificent fittings could not relieve or mitigate in a single degree, the feeling of horror that one instinctively experiences in the presence of grim death. I attended the funeral ceremonies, which were conducted in pomp and state by a Cardinal, Archbishops, Bishops, Monsignors and hundreds of clergymen, and I heard the eulogy of the dead prince of the Catholic Church proclaimed in the most touching and eloquent language, but, in the depositing of the mortal remains in the

NAPOLEON'S ESTIMATE.

When Napoleon was waiting, in exile, for his rapidly approaching death, he is said to have uttered the following opinions on the earthly virtues and the heavenly as they appeared in history. He said: "I have been accustomed to put before me the examples of Alexander and Caesar, with the hope of rivaling their exploits and living in the mind of men forever. Yet after all, in what sense do Caesar and Alexander live? Who knows or cares anything about them? Even their names do not fit up and down the world like ghosts, mentioned only on particular occasions or from accidental associations."

Their chief home is the school-room; they have a foremost place in boys' grammar and exercise books; they are splendid examples for themes; they form writing copies. So low is Alexander fallen, so low is imperial Caesar. "But, on the contrary, there is just one name in the whole world that lives. It is the name of One who passed His years in obscurity and who died a malefactor's death. Eighteen hundred years have gone since that time, but still that name has its hold upon the human mind. It has possessed the world, and it maintains possession."

"Here, then, is One who is not a mere name. He is an empty fiction. He is a substance. He is dead and gone, but still He lives as the energetic thought of successive generations, and as the awful motive power of a thousand great events. Jesus Christ has done without effort what others with life long heroic struggles have not done. Can He be less than divine?"

PRAYERS FOR THE DEAD.

Every human sentiment of tenderness and pity urges us to succor our suffering brothers who are so utterly helpless, in the pains of purgatory. The desire of giving new glory to the Heart of Jesus by increasing the ranks of the blessed ones in heaven with new accessions of glorified souls, and the boundlessness of the riches placed at our disposal, to pay for their ransom, as well as many other reasons, should urge us to be incessant in the practice of this beautiful devotion.

DR. DE COSTA AND THE PROTESTANT EPISCOPAL CHURCH.

To the Editor of the CATHOLIC RECORD: Dear Sir—The very laud, learned and exhaustive letter written by Dr. De Costa to the New York Freeman's Journal, and which appeared in the CATHOLIC RECORD last week in the present issue, a future prospect of the Episcopal Church, no doubt, read with interest by many of your readers. Dr. De Costa knows whereof he speaks, as for years, while he was a minister of that communion, he saw with alarm among the contending factions of that communion, the want of a livelier "Speaking Authority" and the destructive work of the "Higher Criticism."

Like Dr. Costa, who is an Englishman and distinguished man in the Anglican communion who, like the bird from Noah's Ark found no resting place from the seething waters of strife, contention and discord, until by God's grace they turned to the "Speaking Voice" of the Church as represented by God's viceregent on earth. The great Dr. Newman, the greatest and most profound scholar of England, in his day, for well nigh twenty years, sought for the truth and found it not until he embraced the Catholic Faith. On that well-remembered Sunday evening, when the light of faith dawned upon him, he sent for the good Father Murray of Oxford and made at once his submission to the Holy Catholic Church. So Cardinal Manning and a host of worthies whose names are so familiar followed the same course, and Dr. De Costa, as he tells us in his excellent and well-thought letter, that now at the end of a year he has been converted to the Catholic Church where he found the sure foundation and the true faith. The disturbing disintegrating influences now at work in the Anglican Communion are such that all thinking men are led to question where they stand and to take the bearings of the compass. The work of the "Higher Criticism" as Dr. De Costa tells us, led him, as well as others, to look more fully into the matter, and by God's grace he found that the truth, the whole truth and nothing but the truth is to be found in the Catholic Church and that the Catholic Church alone is the true guardian of the Bible. When we look at the attitude of the Bishops of the Anglican Communion arrayed against each other, and the High Church, Low Church and Broad Church parties discordant and opposed, where shall we find unity amongst them?

The reception of Dr. Briggs into the Episcopal Church without any retraction of his errors, after he had been practically expelled from the Presbyterian body for heresy, was of itself shocking to all who possessed a particle of Christian sentiment, and his subsequent ordination to the ministry of that same Church by Bishop Potter, led Dr. De Costa to break the last link which bound him to the Episcopal Church, and to embrace the Catholic Faith. We trust that Dr. De Costa may long be spared to work in his proper sphere, and that by his writings and eloquence, he may lead many to seek the truth which is found only in the One Catholic and Apostolic Church.

A JESUIT RULING CHINA.

The Catholic World Magazine has a very readable article on the "Prospect of the Church in China"—beautifully illustrated, too. It details something of the introduction of Christianity among the Chinese, and among others relates the following curious story: "An interesting incident showing the prestige of the Catholic missionaries in China in the second half of the long reign of Kang Hi is related in a letter by the French Jesuit, Father Jartoux. A famine, resulting from an inundation, was during this year devastating the province of Shantung. The mandarins were unable to cope with the evil. A number of them were punished and many others fell into disgrace. It was then that the emperor summoned the missionaries to his presence. He informed them that it was their cooperation alone that he desired in combating the dreadful scourge. He placed some thousands of taels in their hands and requested them to go forth and take measures for the relief of the suffering. It is a charming picture that the missionary draws of the troops of starving Chinese flocking to the Catholic priests with the confidence of obtaining relief; of the method of the latter in cooking and apportioning in the various districts the huge quantities of rice and herbs necessary to satisfy the urgent needs, and of their carrying out the whole arrangements with a discipline and order as perfect as if a highly trained European army were concerned. This was in the year 1704, more than a century before the first Protestant missionary set foot in China."

MINGLE WINE WITH TEARS.

When the bells, their joy are pealing; When the air rent with cheers; When the burst of martial feeling Welcomes home the volunteers; When the minute-guns, rattling, E-vo million voices, command; When the glory ray is flying; And the colors wave on the land; When the rockets, skywards ranging, Vein the blue of Heaven's dome; And the martial music, changing to the Beats the time of "Home, Sweet Home;" When is heard the thrilling story "Fate of valor, past battles, his How they kept, undimmed, the glory Of the dear old Maple Leaf; When the thought of England is making Loud rejoicing, with one mind, Think of those whose hearts are breaking For the loved ones left behind, CHAS. S. EDWARDS, in Ottawa Evening Journal, Cumberland, Ont.

Joseph Murphy. On Wednesday evening last, this celebrated Irish comedian gave an entertainment in the Opera House in London. The audience was large one, proving that his old-time popularity survives. Mr. Murphy's plays are always in good taste, free from those coarse burlesques on Irish character which on every occasion should be frowned down.

So not wishes in other people's gardens stive not to be different from what you are by the very best of what you are.—Aunt of Golden Sausage.

IN CHINA.

From China there has been a dearth of news during the past week. It has been announced however that the alliance between England and Germany for the purpose of settling the trouble in a satisfactory manner has been accepted by the other powers, Japan, Italy, Austria, and the United States having expressed their approval without reserve, while France has expressed a general approval though reserving an expression of opinion on points touched in the agreement regarding the railway to be constructed on the questions of preserving the entire autonomy of China the prohibition of partition, and the opening of ports. On these matters especially the Russian reply is considered rather indefinite.

It is longer may also, under certain circumstances, act independently of the other powers, as is instructed by the United States Government to make certain stipulations. Notwithstanding these discrepancies of opinion, the Ministers believe that they will be able still to agree in adopting a uniform course in their dealings with the Chinese government, as their intervention would become extremely weak such agreement could not be arrived at.

One thousand French troops are reported to have left Shanghai for Canton in order to watch the course of events there, and if found necessary, to protect French interests. It is feared that the Chinese Government in the southern Province develop itself to such an extent as to progress contrary to the French interests as they are interested in Canton.

Besides, an explosion which took place recently at Canton, where several Chinese were killed near the official Yamen or government offices, has convinced the French officials that the situation is not so favorable as it appears. They are therefore necessary that French troops should be within convenient reach of the city. They are taking steps to this effect as may be deemed necessary.

The rebellion in the South is continuing for the time being, but a report comes from Shanghai stating that the rebels have met a severe repulse in that neighborhood. The Chinese Imperial troops, on the other hand, at Peking a rebel success is reported in the capture of the village. The villagers estimated at 2,000 were slain. The rebels burned 3,000 houses, and in the attack lost 400 killed.

As negotiations with Prince Cheng and Li Hung Chang have begun, but as yet very little progress seems to have been accomplished. The present report is that the Chinese plenipotentiaries are showing already their usual duplicity of their nations in their dealings with the foreign powers. He has sent out a telegraphic dispatch to the Governor of Wa Chang to the effect that negotiations are proceeding satisfactorily, while to the other Governors, who are in Provinces more remote, he sends the information that progress is not satisfactory and that they must be prepared for further hostilities at any moment as the progress of negotiations is quite unsatisfactory. The purpose of this double dealing, if it has occurred, is evidently to throw dust into the eyes of the European ministers by the belief that the Chinese are anxious to arrive at a peaceful settlement, while they are really preparing for further progress.

THE TRANSVAAL WAR.

Formal notification of the annexation of the South African Republic has been sent to the great powers of Europe, so that any complications arising out of the annexation of the Republic to Europe may be avoided. On his arrival he will be regarded as a private individual, and he will be treated as such, although by last accounts they had not yet destroyed it.

The German troops had a settlement with the Kik-Klan Chu, on Oct. 29, and 200 Boers were killed.

During the month of October so harassing were these attacks, that the British are reported to have lost 16 killed in action, including 8 officers and 8 privates, and a large number of wounded inflicted. Three hundred and sixty-seven others died of diseases, making a total loss of 483 men equal to the monthly average during the war. The fact that the Boers have no fixed positions, and that they are in the moving mode of warfare which they have adopted with considerable success, has caused the British to be masters of the situation. They hold several masterful positions in the Orange Free State, and have several times attacked the main Railway between Pretoria and Cape town, and during the past week they have also captured four trains. They have also compelled the small British garrisons at Heildersburg and Boshuisburg to surrender, though the Boers were obliged to liberate the prisoners, as it would be too great a burden to carry and feed them, while they have no certain place of abode.

It is intended on the British side to establish a permanent station in the district towns, well stocked with provisions, to serve as bases from which mounted troops will scour the country to complete the subjugation by driving these small bands who are inflicting so much damage.

It is now settled that General Roberts will leave for England immediately, Lord Kitchener being a permanent command of the South African forces, a proclamation to this effect having been issued.

A NOVEMBER THOUGHT.

Around thee, O November, there doth cling A cold sadness, as of flower-souls dead— Of latent, gray streams—of birds whose wings have spread, Hath borne them into fairer lands to sing. Oft when thy dawn a new-born day doth bring, Or when the pallid sunlight blanches red, We dream of loved ones from life's pathway fled. Dear, patient, loving "Prisoners of the King!" To them sweet sad November breathes of peace. Of endless rest, of home and freedom nigh, For pitying prayer, shall win for them release. The vision of that God for whom, they sigh. Oh, how we wish the souls they may abide In Heaven's eternal, beatitudes Summer tide! M. E. D.

BUSINESS EDUCATION.—A school that meets all the requirements for a good practical business training is the Central Business College, Toronto. With its splendid equipment and large staff of skilled teachers it is proving worthy of the extensive patronage it enjoys. Write for a prospectus to the principal, or to any one interested in education to write for the circulars of this school. See card in this issue.

J. K. FORAN, LIT. D., LL. B. (LATE EDITOR OF THE TRUE WITNESS.) ADDRESSES PREPARED, LECTURES A. and speeches written; leading articles and literary contributions furnished. Translations from French of Pamphlets, Books, Religious and Legal documents; Reviews of Historical and Literary works, and magazine articles made; special correspondence done, etc., etc.

Address by letter: DR. J. K. FORAN, P. O. Box 42, Boucherville, P. Q., Canada.

C. M. H. A.—Branch No. 4, London. Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, on Albion Block, Richmond Street, Frank Smith, President, P. O. Box 1, Boyle, Secretary.

ARCHDIOCESE OF TORONTO.

His Grace, Archbishop O'Connor celebrated the twelfth anniversary of the death of St. Michael's cathedral on Thursday morning, 11 being the Feast of All Saints. He was assisted by Rev. Father Tracy as deacon, and Rev. Father Hench as sub-deacon. Father Brennan of St. Basil's acted as assistant priest, while Fathers Ryan and Hobbler were deacons of honor. In the evening Vespers for the Dead were chanted and a very instructive sermon on the "Devotion to the Souls in Purgatory" was preached by Father Hench.

On Tuesday Nov. 6, a Solemn High Mass of Requiem was celebrated in the cathedral for the repose of the souls of the dead Archbishops and Bishops of the Archdiocese. His Grace assisted and gave the absolution at the end of Mass. All the city priests were present. A few changes have been made among the priests during the past week. Rev. M. Cline, of St. Paul's parish, has been appointed pastor of Brock; Father Finnegan, also of St. Paul's, has been appointed pastor to Grimsby; Father O'Donnell, curate at St. Jarcion, has been transferred to St. Paul's in place of Father Finnegan, and Father Sheridan, of St. Mary's parish, has gone to the diocese.

Rev. Father Ryan, rector of the cathedral, lately celebrated the twenty-fifth anniversary of his ordination to the holy priesthood. Father Ryan has always been a most exemplary priest and by his vast knowledge and wide experience, together with his very able assistance, has done much to elevate the status of the Church in Toronto and the province of Ontario. We wish Father Ryan many years to continue the noble work to which he has been called.

FOR SALE AT THE CATHOLIC RECORD OFFICE.

Catholic... Home Annual For 1901.

With cover printed in colors and forty-four full page and text illustrations.

Stories by the Best Writers

Historical and descriptive sketches, anecdotes, poems, etc., and the usual calendars and astronomical calculations.

PRICE, 25 Cents.

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CONTENTS.

MADRIE FRANCIS Egan: "In Spite of All." A story of life in Louisiana, told in a delightful way.

MARY CATHERINE CROWLEY: "The Pink-White Fox Hunt." A lively tale of well sustained interest.

VERY REV. FERDINAND GIBNEY, C.S.B.: "Thoughts on the Seventh, Tenth and Eighth Commandments."

MAGDALEN ROCK: "On the Fairies' Bath." An ingeniously wrought-out tale, breathing an atmosphere of poet fire and mountain breezes.

CLARA MULLHOLLAND: "Marie's Repentance." A delightful story of peasant life and love in her native land.

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The King's Will, a well-told illustrated story of royal charity and mercy. "Hope," a story of self-sacrifice.

Retrospect of the Year.

Address: THOS. COFFEY, LONDON, ONT. Also to be had from our travelling agents.

SEALED TENDERS ADDRESSED TO THE UNDER-SIGNED AND ENDORSED "Tender for Leamington Wharf" will be received at this office until Friday, 16th day of November, 1900, for the construction of a wharf at Leamington, County of Essex, Ontario, in accordance with specifications to be seen at the offices of H. A. Gray, Engineer in charge of Harbour Works, Leamington, and the Department of Public Works, Leamington, and at the Department of Public Works, Ottawa, Ontario.

Tenders will not be considered unless made on the form supplied, and signed with the actual signatures of tenders.

An accepted bank cheque, payable to the order of the Honourable the Minister of Public Works for three thousand dollars, must accompany each tender. The cheque will be forfeited if the party declines the contract or fails to complete the work contracted for, and will be returned in case of non-acceptance of tender.

The Department does not bind itself to accept the lowest or any tender.

By order, JOS. R. ROY, Acting Secretary.

Department of Public Works, Ottawa, October 25, 1900.

Newspapers inserting this advertisement without authority from the Department will not be paid for it. 1159-2

EXTENSION OF TIME.

The time for receiving tenders for the erection of a Drill Hall at London, Ont., is hereby extended to Monday, 13th November next. By order,

JOS. R. ROY, Acting Secretary.

Department of Public Works of Canada, Ottawa, October 25th, 1900.

Newspapers inserting this advertisement without authority from the Department will not be paid for it. 1159-2

LITTLE FOLKS ANNUAL—1901.

FIVE CENTS.

With a frontispiece "First Steps." The Infant Jesus, surrounded by ministering angels—with the Cross and the instruments of His coming sorrow in the distance—the Little Folks' Annual for 1901 comes to us in a more attractive and pleasing form than its predecessors. Besides numerous pretty illustrations, it also contains many interesting stories and a number of games, tricks and puzzles.

Sent anywhere on receipt of FIVE CENTS. Address Thos. Coffey, CATHOLIC RECORD, London, Ont. It is well worth while for any one interested in education to write for the circulars of this school. See card in this issue.

TEACHERS WANTED.

WANTED, FOR S. S. NO. 8, ADJALA, a male teacher holding second class professional certificate. Duties to begin Jan. 3rd, 1901. Applications, stating salary and references, will be received up to Nov. 15th, 1900, by Jas. Harrington, Treasurer, Connor P. O., Ont. 1159-2

LADY TEACHER, HOLDING A SECOND CLASS PROFESSIONAL CERTIFICATE FOR R. C. separate school, township of Hibbert, for the year 1901. Apply, stating salary, age and experience, not later than Nov. 25th to Joseph Nagle, Sec. Treas., Dublin, P. O., Ont. 1159-2

TEACHER WANTED FOR SCHOOL SECTION, No. 4, Westmeath, Female teacher, holding a third-class certificate. One that can teach both French and English. Duties to commence in Jan. 1901. Applying salary, to R. F. Wright, Sec. Treas., Gower Point, P. O., Ont. 1159-2

OUR BOYS AND GIRLS. THE STORY OF LITTLE BLANCHE.

A Breton Tale. H. Horn, S. J., in American Messenger of the Sacred Heart for November.

THE ATHEIST AND LITTLE BLANCHE. I must, dear reader, if you are not afraid to come with me, use an author's privilege, and penetrate into the interior of the Chateau Noir hidden away in the woods between Pechols and Dek, near Quimper, in Brittany. We will enter the old library, and there we shall come upon a scene which, since we are acquainted with the local gossip, might surprise us.

His god was formed as the ancients had formed theirs, by the personification of some little understood influence. The manner was the same, though the object was different; that was all. She had the atheism written, and evidently he wrote with facility. The writing had been quick, the flourishes were abundant, and the erasures few. And now he sat at the cedar fire running on in the line of thought his writings had evoked, with a moody look upon his face, and the less pleasing traits of his countenance growing more and more pronounced, as his head bent deeper down upon his clenched fist. He did not look the wizard people thought him (far from it), but his expression was not of the pleasantest—though, of course, this might have been fancy.

Suddenly he took his hand away from his chin and took up his watch, then looked across at the side entrance opposite. Ah! there was no mistake now. His face had changed. It was unmistakably an agreeable face. His eye was kind and gentle now, and he wore a fond, expectant look as he gazed at the side door. He seemed to be listening for something. He took up a little bouquet of wild flowers, tied up in a cruet, and looked at them. Then listened again. Then quite softly and suddenly there came a sound of the door handle moving, preceded by no sound of approaching footsteps. The door opened and a little figure dressed in blue slipped quietly from behind the curtain, to which she gave two or three tugs to rearrange it before the door, then with a half grave, half shy air, she folded her little hands, clasping all the time a bunch of wild flowers, and walked in a solemn manner, with a few pert shakes of the head, across the room. She came to within a yard or two of where her father (for this was the atheist's daughter) was sitting, and there stopped and made a solemn ceremonious bow; then as though all ceremony were concluded she held up both hands and rushed at her father, who was quite ready to receive her on to his knee. The loving ceremony was always gone through at these little meetings of the father and his daughter. A year before the present date, he had returned from a long tour on which he had been absent four years, and had first seen his daughter, Blanche, since she was a baby. She had then, on her first visit to him, been carefully instructed by an old-fashioned nurse as to how she was to bow to her father and then say "Welcome home, dear father." And the air of naïveté, with which his little daughter had gone through the ceremony, had offered in finite amusement to the old philosopher, and he had told her that whenever she always bow. On that first occasion, however, she had been far from laying the same claims to a place on his knee that she now did. She had seemed almost as afraid of the old atheist, her father, as were the country children around. It was only after several interviews that she began to notice how friendly he was when she exhibited the little marks of affection which she had been taught to show. Her mother she had known till she was five (she was now seven) and since then she had been almost the only one who was admitted into the old library to help the atheist to pass his lonely hours. She was regular in her visits to him in the evening, and usually brought him a bunch of wild flowers, which had evidently been all of her own collecting and arranging and tying up. She was full of ideas, and had always something to tell him of the plans she was going to carry out, or the things she was soon about to get for him. She would listen to tales by the hour, as she sat on her father's knee, and would put all kinds of questions which were quite irrelevant to the main history, but which suggested themselves to her mind as the story proceeded. Then he would have to make up explanations, which led him often into fresh difficulties, till he would go off laughing outright. Then she would kneel upon his knee, grasping his beard with both hands, and with an air of the greatest curiosity ask him what he was laughing at. It would have quite taken the country people about if they could have been secreted in some gallery to watch the proceedings at these nightly interviews. It was quite astonishing to see how the old philosopher could become a child again to satisfy and amuse his little daughter. One day she had seen in the distance some little children playing horses. She had seen them with a pair of reins fastened to a little chap's arm, driving him along with a big stick. She was in great spirits about this, and full of it when she came to her father in the evening. She told him all about it, and said: "You and I might play, mightn't we, papa?" Her papa did not object and put in a few suggestions as to how he should be harassed. Then the little driver prepared herself with a good cane, and the papa trotted off round the table. He soon found out that he had no merciful driver, and the blows he received indiscriminately about the head and ears and shoulders, were as lusty as the most dogmatic Christian in the neighborhood ever wished he had the chance of administering to the old atheist. But Blanche thought that this was part of the game, and every now and then, descending from her assumed character, said: "Isn't it fun, papa?" Her papa had to call up all his philosophy to prevent himself from getting angry. However, he soon said that he was tired, to the surprise of the little coachman who was perfectly ready to continue. He had, in fact, to assume quite a commanding tone before he could make Blanche believe that his stopping was not also part of the game.

blows and abuse. He was glad to be released and would not play again under any persuasion. It was very seldom that they quarrelled in their nightly interviews. Blanche was so sensitive and so easily subdued that she was not often carried away to be really troublesome or disobedient. Once or twice he had had to tell her rather seriously not to say any more, but to go to bed, and she had trotted off looking quite ashamed of herself, and he had felt great pangs all night, thinking that he had been too cross with her, and so had to be additionally kind next night. One point there was on which they differed. Almost as soon as she had become familiar enough to chat and say what she wanted to him, she had said one night as she was going to bed, and he had wished her good night, "Papa, say 'God bless my little Blanche.'" "What do you want me to say that for? Isn't good night enough?" "No; mama always says 'God bless my little Blanche.'" "Well, you know, mama said what I don't. Mama wore a nice frock like you and I don't," he said, trying to laugh, though he felt himself in a curious position and could not tell why.

Another time, as Blanche was going out of the room, she said "God bless you, dear papa." He looked at her as if he was going to reprove her, but checked himself and said, "There, trot off." "Now," she said, "you ought to say 'God bless my little Blanche.'" He got out of the difficulty as best he could, but felt his awkwardness and hoped that Blanche would let the matter drop. But her sharp little eyes had noticed something curious in his manner at the time, and she wanted to know why he would not say "God bless you, my little Blanche."

So one night when he had been especially kind to her, and had been patting her head and telling her that she was his "own little Blanche." He was quite taken aback, but she went straight on. "Why won't you say 'God bless you, my little Blanche.'" It was a question he could not answer; he sat staring at the fire, wondering and wondering why it was that he could not say "God bless you, my little Blanche." It seemed that to say "God bless you" every night to his little daughter would be quite impossible, while at the same time he felt very loath to tell her, "Oh, there is no such as God." Yet why could he not say that? She had asked him one night if he thought that there were fairies in the long wood in front of the house, and he had explained to her that fairies were all nonsense, that there was no such thing, and he had told her all this as something which at her age she ought to know. But now when she asked him why he did not say "God bless you," he did not find it at all the same thing for come unaccountable reason. So he plunged into one of his deepest reveries as he gazed at the fire, and with something of an unpleasant expression on his face asked himself again and again why he would not say "God bless you, my little Blanche;" while she, tired already and sleepy, lay against his arm and kept repeating in a dreamy way, letting her arm bang against his knee every time she said it. "Why won't you say, 'God bless you little Blanche, you naughty papa?' Why won't you say 'God bless you little Blanche, you naughty papa?'" until her head grew heavier and she fell asleep against his arm, still murmuring and asking why he would not say God bless his little Blanche.

But these small encounters were rare and the old atheist was not often put through this awkward self-analysis. They were happy evenings for both of them—a relief for the philosopher and a welcome opportunity for Blanche to show her affection for her papa. All the summer Blanche came and always had her little bundle of flowers, never very artistically arranged, and some times half composed of the ugliest flowers she could have found, which she, however, thought the height of beauty. Winter came and she brought him picture books to look at and explain to her, and he would tell her stories round the winter fire. Winter went and the flowers came back and the big ugly leaves grew rank on the bank and in the woods, but there were no little hands to pick them now and no more visits to the library of the childish form in blue. There was a little stick round upstairs quite different to the big old library, and in it little Blanche lay, very pale and very sick, and papa had now to come and visit her, not she him. Not only in the evening he came, but often during the day.

He would go into the fields and woods now and make up bunches for the little invalid. He chose dock leaves and cow parsley, which had been favorites of hers, and carefully bound them up in blue ribbon, and brought them to her, and she always seemed to think them nearly as beautiful as her own. He had tried her with fine bouquets from the hot-house sometimes, and she appeared not to like them half so well. She always told him when he came that she would perhaps be well enough to get up to-morrow, and pluck him some flowers, but the morrow never brought improvement and each day she grew weaker and weaker. She had no idea that she was very ill, or, indeed, what exactly being very ill meant. She was only puzzled at this continued weakness and continued bed.

One night she was worse and he had come to sit with her. Her voice had left her, but he saw her lips move and she muttered something. He leaned forward to listen. "Papa," she said. "Yes, I am here," he answered soothingly. "Papa, isn't it queer that I

to me." "Hush, little one," he muttered. The thought that an evening would soon come when he could not go to her nor she to him rushed upon him. He walked out of the room and closed the door, and a violent outburst of sobs convulsed his strong frame. He felt a certain shame at sobbing thus like a child, and fought against it, but the waves are slow to subside after a great commotion, and half an hour later the atheist father might have been seen in his library, determinedly trying to read, while every now and then a half-suppressed sob told of the half spent storm.

Another time he heard her mutter something. He leaned forward, she said: "Papa, say God bless my little Blanche." He at once answered, "God bless you, my little Blanche, and make you better." She smiled triumphantly, murmuring, "I thought I would make you say it at last."

TO BE CONTINUED.

CHATS WITH YOUNG MEN. A Noble Son. Dean Farrar tells a true story of a noble son that is not without its applicability to persons on this side of the pond: "I recall," says that eminent clergyman, "a young man in his home—a very great and famous man whose name I must not mention. His was the case of a man of genius, born of parents who had no pretensions to genius at all, and who was incomparably in advance of his parents in culture and education. Many a young man so circumstanced has been tempted to give himself airs; to look down upon his parents as inferiors, to shudder when they drop their heads; to condole with himself as the offspring of bourgeois or plebeian people of whom he is obliged to be ashamed. Not so the young man of whom I speak. He had taken as his rule of life the highest of all ideals—the ideal of Him 'Who went down to His parents at Nazareth and was subject unto them.'"

"I have sat at his table, and heard him pour forth the stores of his unexampled eloquence, and unroll the treasures of his large heart in lessons full of depth and beauty;—and then his dear old mother—a perfect type of English middle class womanhood, with something of the holy Philistinism of a narrow creed which invests its humblest votaries with self-imagined infallibility—would lift up her monitory finger, before the assembled guests and say—'Now William—we will call him 'William,' though that was not his name—'listen to me.' Then, while he and we respectfully listened, she would lay down the law with exquisite placidity, telling him how completely mistaken he was in these new-fangled notions—"

"Proving all wrong that hitherto was writ, And putting us to ignorance again." "Yes, mother," he would say, when her little admonition was ended; and the conversation would resume its flow quite undisturbed, and the dear old lady was more than satisfied. "It was the greatness of her son's genius which made him so good a son. A smaller mind would have winced or been contemptuous. 'Men do not make their homes unhappy because they have genius,' says Wordsworth, 'but because they have not enough genius; a mind and sentiment of a higher order would render them capable of seeing and feeling all the beauty of domestic ties.' Are you better educated than your parents? Get down on your knees and thank God for giving you self-sacrificing forbears willing to grant to you what had been denied to them, and show you yourself worthy of their loving care by paying them back in love, since you have not the money, nor could enough of it be found, to wipe out your obligations to them.

The Discipline of Failure. The really great men of the world are those who are not paralyzed by failures. Success is rare except through repeated failures. Those who put all at risk on one venture, and, losing, weakly surrender, never accomplish anything worth living for. Failures should enter into the natural expectation of everybody as a necessary, if painful, part of the discipline of life.

Few begin with anything like a clear view of what they want to do, and the fortune they seek may come in a very different form from that which they have kept in view. It may be a very large success and yet scarcely recognized. What many regard as a victory may really be a defeat, and men often mourn as losses what ought to be considered as gains. The child that never fails never learns to walk. Failures are failures which lead to success.

Everything depends on how to take our failures. Robert Louis Stevenson, in one of the eleven rules he laid down for the discipline of conscience, declared: "Our business in this world is not to succeed, but to continue to fall in good spirits." This seems on first reading an inversion. Surely it is worth while to succeed! How can it be our business to fail? Is failure, then, better than success—a thing to be courted and work for? Not at all. He means that failures are numerous and constant. They stand thick in every pathway. We must make up our mind to meet them, and not to let them dishearten us. Here is the point. We are vanquished if we take a failure as final. We must not let it discourage us. We shall fall and fall often; but it is our duty not to lose heart, not to give up

A STRANGE CASE. Eye Trouble Which Developed Into Running Sores. DOCTORS SAID IT WAS CONSUMPTION OF THE BLOOD, AND RECOVERY WAS LOOKED UPON AS ALMOST HOPELESS — DR. WILLIAMS' PINK PILLS BROUGHT A CURE. From the Herald, Georgetown, Ont.

Our reporter recently had the pleasure of calling on Mr. Wm. Thompson, papermaker, at Wm. Barber & Bros. mills, a well-known and respected citizen of our town, for the purpose of acquiring the details of his son's long illness and his remarkable recovery through the use of Dr. Williams' Pink Pills. Mr. Thompson kindly gave us the following information which will speak for itself: "About two and a half years ago my eldest son, Garnet, who is fifteen years old, took what I supposed to be inflammation in his left eye. He was taken to a physician, who advised me to take him to an eye specialist which I did, only to find out that he had lost the sight of the eye completely. The disease spread from his eye to his wrist, which became greatly swollen, and was lanced no less than eleven times. His whole arm was completely useless, although he was not suffering any pain. From his wrist it went to his foot which was also lanced a couple of times but without bringing relief. The next move of the trouble was to the upper part of the leg where it broke out, large quantities of matter running from the sore. All this time my boy was under the best treatment I could procure, but with little or no effect. The trouble was pronounced consumption of the blood, and I was told by the doctors that you would not come across a case like it in five hundred. When almost discouraged and not knowing what to do for the best, a friend of mine urged me to try Dr. Williams' Pink Pills saying that he had a son who was afflicted with a somewhat similar disease and

had secured some of them at the drug store, and after my boy had taken two boxes I could see the color coming back to his sallow complexion and noted a decided change for the better. He went on taking them and in a few months from the time he started to use them I considered him perfectly cured and not a trace of the disease left, except his blind eye, the sight of which he had lost before he started to use the pills. He has now become quite fleshy and I consider him one of the healthiest boys in the community. If any person is desirous of knowing the merits of Dr. Williams' Pink Pills you may direct them to me, as I can highly recommend them to any person afflicted as my boy was." Dr. Williams' Pink Pills cure by going to the root of the disease. They renew and build up the blood, and strengthen the nerves, thus driving disease from the system. Avoid imitations by insisting that every box you purchase is enclosed in a wrapper bearing the fall trade mark, Dr. Williams' Pink Pills for Pale People. If your dealer does not keep them they will be sent postpaid for 50 cents a box, or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

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made himself famous by his works, and yet he says of his career. "I mean to lead a life that should keep mounting from the first; and though I have been repeatedly down again below sea-level, and am scarce higher than when I started, I am as keen as ever for that enterprise." This is the invincible spirit that will not own itself beaten because it stumbles and falls, but persists in rising and pressing forward, however slow and difficult the progress. It bravely refuses to surrender, holding that its business is to meet these inevitable failures in good spirits. The novelist had his ideal. It was to write a great poem. He never achieved it, but he was content, he wrote, to "cobble little prose articles." He never wrote the great poem, but he took his failure in "excellent good spirits," and achieved success in a different line.

There is vast helpfulness in this thought, and for none more than for those who are concerned with the discipline of conscience. There are many failures in the Christian life. It was according to the divine plan that even our Lord in some respects should fall in His preaching—many refused to accept Him; He failed in His teaching—many refused to believe Him; He failed to restore the Kingdom of Israel—they rejected Him; He failed to convince the world of His mission—they crucified Him. He failed even with His own disciples, who fell away from Him and denied Him. There were some places where He could do no mighty works—the unbelief of the people thwarted Him. And yet He was not dismayed by failure. He did not even refuse to face the greatest seeming failure of His life—that ignominious death on the cross. The greatness of His spirit was shown in the way He endured, in the cheerfulness that which He gave Himself in sacrifice.

The greatness of His triumph is beyond measure. He achieved a life unequalled in power and influence for good; and the world with common accord points to His spotless character as the one perfect model for mankind. Those who follow after Him meet many failures. Like the disciples, they disappear from His path sometimes, but, unlike Judas, who could not endure failure, they reappear and press forward again in good spirits.

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