#### The Catholic Record

London, Saturday, Sept. 22, 1900. WE SHOULD BE ALWAYS READY.

The terrible disaster at Galveston must make the average man think how narrow is the border-line between life and death. The fact that thousands of human beings have been summoned before the Throne-from the land which they knew and loved and which engrossed, perchance, their every thought and energy-to the country of eternity, should convince us that our ties with the land of the living may also be severed suddenly.

It is the highest wisdom to be always

THE WAR.

The story of the conquering progress of the allied forces in China is a sickening narrative of hideous brutality. Some of the accounts describing it as a saturnalia of vice and cruelty are of a nature as to be almost incredible. If the reports are true the "soldiers of the cross" have adopted a strange method of impressing the Chinese with a sense of the ennobling and civilizing power of Christianity.

War is of course not a picnic, but it should be preserved from the additional horrors of nameless atrocities, especially when it is waged for the cause of liberty and religion. But who believes in the blatant declamations of the European powers? Their fine talk does not work out into action. The religion they have faith in is the one perfected by Krupp and Maxim, and that religion will cause the Mongols to have for decades to come a distrust for all white men.

#### TWO OPINIONS.

Some time ago our respected friend the Guardian ascribed the Chinese trouble to the untoward conduct of the Catholic missionaries. With charity to all and apology to none, and despite the heat, it deemed it a duty to enlighten its readers as to the true cause of the crisis. And whilst he was engaged in fashioning public opinion, many of its friends in the field were, so as to avoid international complications, betaking themselves to regions untenanted by the Celestial. Strange, however, that a Methodist Bishop does not hold the same opinion as the Guard. ian. Bishop Henry C. Morrison, of the Methodist Church South, thanked God at the laying of the Fourth Avenue Methodist Church corner stone at Louis blame. "It is the itineracy of Methodism." Possibly the reverend gentleman has not the ways and means of obtaining the information which has warranted the perfervid eloquence of our contemporary.

WHERE IS THE "KINDNESS"!

Admiral Watson's statement that he hoped that the leniency shown by the UnitedStates towards the Filipinos would result well, but kindness toward Asiastics was generally regarded by these people as an exhibition of weakness, is of an idyllic freshness and illustrative of the up-to-date ethics of benevolent assimilation.

et.

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But when did the United States show any kindness to the Filipinos? Since they have been beguiled by the siren of imperialism from the path trodden by its founders it has made a record of which its sincerest friends are ashamed, and which will be read with disgust by all Americans when their minds are cleansed of the drivel that have been poured into them by a jingo press and designing politicians. Does anyone imagine that it is kindness to empty the contents of a rifle into a dusky form because he dares to make a stand for his own land? And the looting of churches, the profanation of all held dear by the natives, the establishment of the rum saloon, the output of calumny-is all this indicative of the leniency of the United States? The admiral is, however, doubtful as to whether this extraordinary generosity will be productive of good. What his ideas of severity are would be worthy of perusal. He can probably give Gengis Khan or Tamerlane points and

neighbors are certainly in need of a ruler who will convince them that, as Schlegel says, the great object of a wise and truly civilized state is to preserve men from becoming wild and from degenerating into a savage state. There is always a propensity in his nature to become wild and savage, and it is the great object of all wise government to guard against this by all means possible.

LABOR VS. CAPITAL.

A great mining strike may begin very soon in Pennsylvania. The men claim they are unjustly treated and offer very good reasons for their con-tention. They seem to be absolutely at the mercy of the coal magnates. They can obtain no protection from the law. They are simply slaves. They must delve for the merest pittance-or starve. Even when they work they starve. Most of them live in hovels. The idea of giving them a wage that can support them in reasonable and frugal comfort is never entertained by the speculators. Were it to filter through their gold-encrusted craniums they would look upon it as an attack of the nerves and consult forthwith their family physician. For them man is a mass of bone and muscle that can be utilized for the making of money. When worn out he is thrown aside as any other useless piece of machinery. His soul does not count, because it has no influence on divi-

It has been said time and again that the workmen are themselves to blame for their many miseries. They are improvident and are in a chronic state of grumbling and discontent, etc. But when they are paid starvation wages, and when these wages are eagerly consumed by supplies which must be purchased at the Company's stores and at the Company's exorbitant rates, how can they save anything? As to grumbling, the fact of a joyless life and of every soul-right trampled upon, may surely be advanced as an extenuating circumstance. There will never be any adjustment of the differences between Labor and Capital, until the capitalist recognizes the spiritual and mental interests of those who make his dollars.

Pope Leo XIII. has stated that the

wage earner is entitled to remunera-

dends.

tion that may enable him to live in reasonable and frugal comfort: "If through necessity or fear of a worse evil the workman accepts harder conditions because an employer or contractor will give him no better, he is the victim of force and injustice. And this is of daily and so common an occurrence as to excite but little comment. We recoil in horror from the mere narration of the Chinese atrocities, but the fact that many toilers are doomed to a fate far worse than that which confronted the inmates of the various legations, that they are broken yearly on the wheel of industrial slavery, arouses no effective indignation. True, there is complaint and protest, but so long as the employer takes no notice of God in his business transactions, "conditions will remain as they are. The toiler will continue to have his mind "stupified and body worn out," and the capitalist will add to his store of this world's goods. He holds thousands in as absolute a slavery as those who cowered under the lash of brutal overseers. He can muzzle legislatures and stifle competition. He owns the market and the people who contribute to its wares. And, despite all this, this century receives him as its most beloved offspring. Back even in pagan times the man who had nothing but money to recommend him received but scant respect, but in this age we must, cap in hand, do obeisance to Wealth that is oftimes the result of corners and legalized robbery. Religion alone can destroy the evil at its root, and all men must be persuaded that the primary thing needful is to return to real Christianity, in the absence of which all the plans and devices of the wisest will be of little avail.

CONVERTS IN ENGLAND. The Rev. O. R. Vassail, C SS. R, lately received into the Church the Rev. A. Heurtley, grandeon of the late Dr. Heurtley, of St. Mark's, Yarrow; the beat them. But the pitiable thing is that a gentleman who is presumably a Christian believes that the only method of dealing with Asiatics is to coerce Church Union.

OF CHILDREN.

We quote some remarks from an ad. dress given during the Eucharist Congress of Lourdes at a reuniou of Cath-olic ladies, by Ray. Pere Durand, of the Congregation of the Blessed Sacra-

The Eucharistic education of the child may and should be begun in the home by the Christian mother or the pious nurse. I shall explain, however, in a few words what is meant by the Eucharistic education of the child. It certainly does not mean that the lit-tle ones should be tied down to a regular course of pious instruction, that the mother should try to bewilder the little brain by expounding the deep and mysterious dogmas of faith. I mean simply that the Christian mother should profit by every chance to fix the wandering attention of the little ones and captivate their hearts by the sweet and beautiful attraction of the Real Presence of our Lord on the altar. Let me give you an example of the method of instruction.

At the sight of a crucifix or picture representing the death of Christ, teach your children how the dear Lord who suffered on the cross rose again in glory and that He is in Heaven sitting upon a glorious throne surrounded by the angels and saints. But that is not all. You must apply the lesson by telling the child also how this glorious Lord is also invisibly present upon earth. The child will ask, "Where is He?" You will answer, "In the church."

When you take your child out for a walk say to the little one who toddles along beside you or is carried in your But that is not all. You must apply

along beside you or is carried in your arms: "See, dear, this is God's house; here it is that Jesus lives, the dear Jesus who loves you so much and who said 'Let the little children come unto Me, and forbid them not.'

The child will want to go into the church and will gladly accompany you. While there you can explain to him that the dear Jesus is not in every church, but only where the little lamp is burning before the tabernacle. "Some time," you can tell him, "when Holy Communion is given or Benediction is going on, you will show him Jesus in the Sacred Host."

And when this opportunity comes do fear to explain the matter to him a little. Say, "See, my boy, the little white wafer in the beautiful ostensor ium or in the hands of the priest. Look at it well. It is the Sacred Host. It is the Blessed Sacrament. It is the good Jesus.

The child will listen to you with that simple trusting faith that ignores the "why" and "how." How easily you can make of him a little angel of adoration and prayer!

How many charming incidents I could relate in illustration of this early intercourse with Jesus and the inno-cent little children to whom He will come some day in Holy Communion!

I knew one sweet little girl who, the moment she came to a church, would pull her mother's dress and beg with tears to be taken in to make her little visit to Jesus.

I have known of children of five and six years of age who already sighed to make their First Communion and for whom the time of this plous event had

This Eucharistic education of the child would be incomplete did one not develop at the same time the spirit of

Let us not forget that there is no true piety without mortification and that it is impossible to truly love the Eucharist, which is the fruit of the Sacrifice of the Cross, renewed every morning upon our altars, without loving also the Cross of Jesus. This is the reason why we must fill children with the early love of sacrifice if we would make of them men of character, love of sacrifice if we solid Christians and saints of Gcd.

O, too, tender mothers, who fear to witness the tears of your children and think only of satisfying their every caprice, what mistakes you are making grieve to say, you are spoiling them What tears you will weep later for having neglected to correct their dawning defects of character, for not having made them try to conquer their rising passions and taught them the salutary lesson of mortification.

But at what age should one give them these hard lessons of penance have a dim perception of reason and conscience, as soon as they know what it is to please papa and mamma and the little Jesus. For many, as early as three or four years of age, according to a most profound writer, Joseph L Maistre, the future character of the child is already being formed. It is then that the character is easily molded and inclined in the direction which future events will strengthen and develop. You see how important it is to give your children early habits of

Do not tell me, mothers, that this is taking things too seriously, that it is contrary to the instincts of the child to impress upon it so early these grave ughts; that at this age and even at six or eight years and later these dear little creatures think only of amusing themselves and running about and having a good time. It is very true, they do think of this the greater part of their time, and I cannot blame them.

them into silence and subjection. Our THE EUCHARISTIC EDUCATION I do not doubt that you and I did the books; began to read and in a few undertsken the duty of supplying same thing at their age. Besides, it is months asked for baptism. not a question of interfering with their amusement or forbidding them to enjoy themselves, but of teaching them how to mingle some little element of

sacrifice with their pleasure. And this they are very quick to understand. But it is above all on the subject of the First Communion and as a remote preparation for this great act of the Christian life that it is wise and good to stimulate the ardor of these valiant little soldiers of Christ. When one begins early to make them appreciate the greatness, the loveliness, the de-lights of a good First Communion, they arm themselves with new courage and fight, cost what it may, to improve their characters and sanctify their

Happy mothers, happy teachers who understand these things, and, ac cording to the advice of a holy Bishop Mgr. de la Bouillerie, "who make o the First Communion the central point of the education of their children!"

Permit me, just here, to call to your attention the first and greatest advan tage of the Eucharistic education. This manner of educating children prepares them first of all, to make a good First Communion, and dispose them in the future to the practice of frequent and fervent Communion. The effects of such training are incal calculable. You do not need to be re minded that a good First Communion is a fundamental importance in the life of a Christian and is almost an assured pledge of eternal salvation, even though between the first and last Com munion there should be many a sad fall from grace. I will pass over this to consider the fruits of frequent Communion after the First Communion.

Well made and frequent Communion from childhood is the preservation of its innocence and a safeguard against grave faults. It is a school of sacrifice and manliness. It is the germ of the most beautiful vocations to the priesthood or the religious life.

If, thanks to the Eucharistic education of children, frequent Communion should become general among a Christian people, we would soon see re-newed the heroic virtues that were the glory of the primitive Church, where the faithful were one in heart and soul, and conquered their enemies by the might of their sublime virtue, or if necessary, by the victorious strength of the martyrs. Social peace would remain undisturbed and heaven would be mirrored in its beauty in this poor earth of ours with the establishment of the kingdom of Christ. How easy would it be to attract to the Holy Table and to frequent Communion such little angels as you have prepared by your early pious teaching! They would have at this very age all the dispositions necessary for receiving frequently the Lord of angels, purity of heart and the spirit of sacri-fice. And they would persevere in the breaking of the Eucharistic Bread, like the first Christians, because they would have acquired the taste and the attraction for it in their earliest infancy, and it would develop in them day by lay its beneficial effects. Let us conclude by quoting once more the words of Mgr. de la Bouillerie, who has so aptly been called ' the singer of the Eucharist ;" speaking to his priests of their apostolate ng children :

"The soul of the child is a ready soil where all that is Divine readily takes root and blooms in perfection. If later you would gather a bountiful harvest, cultivate these young flowers. And if one day you would see a whole pious and fervent, gathering around the Holy Table, bring thither first of all these little angelic souls, attract them to the Tabernacle, to Him who said to His disciples, so long ago: 'Let the little ones come unto Me.'"

### A CONVERT'S STORY.

How Mrs. Storer Became a Catholic

Writing from Paris Rev. D. S. Phelan tells the Western Watchman "I took dinner last evening in company with Archbishops Ireland and Kain at the handsome Paris residence of Mr. and Mrs. Bellamy Storer. The readers of the Watchman are aware that these two distinguished Americans are converts. Mr. Storer served three terms in Congress; was Minister to Brussels and is now Minister to Ma They are most accomplished

and polished people, and as simple and affable as they are accomplished. "At dinner Mrs. Storer told us that she had an audience with the Holy Father recently and was presented as a distinguished American convert. The Pope asked her how she come a convert. She told him with the simplicity and candor of a child She said that she had been an Episco palian all her life; but that her re ligion ceased to afford her any comfort. she was living in Washington; her husband being a Congressman. Some friend invited her to go out to the Catholic University to hear Archbishop Keane who was then rector of that in stitution. She went and listened to a discourse of an hour and a half on Leo XIII. and the Labor Question. She was very much impressed and came again and again to hear the eloquent

"Herseif, her husband, her daughter possible charge. They form a comsince married to a French nobleman, plete, most invaluable library in themsince married to a French nobleman, selves. A list of them will be grauty and her son now attending a Catholic selves. A list of them will be grauty college, are all devout Catholics—all supplied, we believe, by the publishers of the Catholic World, the Paulist She said the Holy Father was very much pleased and seemed much af-

fected by the incident."

#### CATHOLIC CONTROVERSIAL LIT-ERATURE.

A Savannah correspondent writes : Editor Catholic Standard and Times.

"I am a constant reader of your have from any other Catholic weekly. A week or two ago your columns con iginal I do not remember) referring to the fact that while non-Catholics are always anxious to "discuss religion," Catholics seldom are and accordance of the fact that while non-Catholics are always anxious to "discuss religion," and they are to be had for characteristics. reason for same, with which the com- Society, Room 37, Flood Building, San mentator differed, and concluding that Francisco, Cal. Taken in bulk for disthe Catholic "diffidence" was due to ignorance" of his religion.

Allowing the correctness of this conclusion, can you not, for my benefit, as well as for the general Catholic others in like difficulty that the Cath-good, compile and publish in your olic who wants information about all columns a limited list of text or elementary books, whose study would fit Catholics, somewhat, to define and der to have it fulfilled. The Catholic prove the faith that is in them?'

(Name and address enclosed, but not for publication.)

The article to which the writer refers was copied from the Providence Visitor and the source prominently acknowledged. It is our experience that the majority of non-Catholics who touch upon matters of religious controversy in their conversation with Catholics avoid the subject of religion proper, but prefer to introduce historical matter connected with it and insinuate old hackneyed charges about Catholic superstition, sneers at purgatory, indulgences, scapulars and other things which they do not understand. Such controversialists never fail to make the Catholic aware that he is "priestridden," nor to hint that he can commit as much sin as he likes, and as often as he likes, so long as he goes to Times. confession, gets absolution, and "squares it" with the priest for permission to commit more sin by the for mula of an indulgence. Now, we say that the Catholic who is not able to re pel this sort of attack must be either very witless or very ignorant indeed. If he preserve any recollection of his catechism he should be able to dispose of the sneers about confession, absolu-tion and "indulgences for sin;" charges of being "priest-ridden" and similar topics are outside the legit imate bounds of controversy, being imate bounds of controversy, being merely matters of opinion or prejudice.
On questions of Catholic doctrine every Catholic ought to be able to stand up watched all night beside the coffin of to memory. For more advanced stages of discus-

sion we cannot do better than recomnend Cardinal Gibbons' admirable treatise, "Faith of Our Fathers," as a model of clear-cut statement of the Catholic case. Father Searle's hand-"Plain Facts for Fair Minds," may also be heartily recommended as especially adapted to the American temperament and present conditions. Simplicity of proposition and lucidity of answer are the leading characteris-tics of this good book. Written by a convert from Protestantism and indi-cating all the difficulties which have to be surmounted by every ordinary in-tellect in quest of the light, the defender of Catholic principles cannot well find readier or more serviceable equip-The first named work is to cents; Father Sparles' from the office of the "Catholic World," New York, of the for 25 cents, or in batches at a much

smaller rate. A splendid work in the same line, classic and likely to hold its own though written a long time ago, is Dr. Milner' of the Church in the days when its condition was truly described by the word "militant"—the days of English penal persecution. The book is sold for 75

To those who are capable of still higher levels of receptivity we would commend the study of Cardinal Newman's works, especially his "Apologia pro Vita Sua." This work can be had for about \$1. For purposes of doctri-nal defence the quartette of books nal defence the quartette of books named would in themselves be almost sufficient armony for any mind; but there are many others still more easily accessible and of infinite value as auxiliary reading. Chief amongst these are the publications of the Catholic Truth Society, which may be had again and again to hear the eloquent olic Truth Society, which may be had expounder of the social teachings of the Sovereign Pontiff. She asked for The Catholic World, New York, has Faber

But there is also a Catholic Truth Society in San Francisco which, under the initiative of Rev. P. C. Yorke, has done yoeman service in the cause of truth diffusion. A full list of the pamphlets published by it would be unsuitable to our space. But we may quote a few of the more prominent ones. "The Practice of Con-fession in the Catholic Church," by Rev. R. F. Ciarke, S. J.; "The "I am a constant reader of your paper, and I derive instruction and edification from every issue as I never "The Sabbath or Sunday." "The infallibility of the Pope," by Rev. P. C. Yorke; "Why I Am a Crtholic," Catholics seldom are, and assigning a cents a copy from the Catholic Truth reason for same, with which the com- Society, Room 37, Flood Building, San tribution, the cost per copy is almost

fractional. We trust we have said sufficient to show our esteemed subscriber and all things affecting his religion needs only to make his desire known in or-Truth Societies of England and the United States are now doing splendid service in the dispelling of error and falsehood and the rectification of oldestablished historical apocrypha concerning the Church in its relation to

temporal things When the polemical stage has been nastered we would heartily recommend the Catholic student who can afford the time to read and the money to spend to take a course of reading in Cardinal Wiseman's diversified library. The amount of delightful and varied literature contained in those wonderful treatises on religion, art, science, history, taste, is incomparable. The publisher who shall undertake the issue of a popular series of this great literary treasure will deserve the gratitude of the whole Catholic world. -Philadelphia Catholic Standard and

#### DESCRIPTION THAT TOUCHES THE SUBLIME.

The description given by the daily papers of the religious ceremonies on the occasion of Lord Russell's funeral were, from a Catholic point of view, remarkably unobjectionable, so much so that some of the Protestrnt "religious" papers have shown displeas-ure. We give a portion of the Daily Telegraph's description, which really

for the faith that is in him. But if the Lord Chief Justice while the four there be Catholics who have forgotten high tapers round the catafalque the precepts of the early literature, litekered upon the ghostly shadows of they should begin anew; and begin the vast nave, and the silent mystery at the beginning. They should take of the altar was touched with sanctuup the catechism again, ponder over ary gleams. Until those obscure hours ary gleams. Until those obscure hours its simple teachings and commit them when all prayers are sighs were penetrated by the dawn the great Oratory was the solemn vestibule of eternity. This was the prelude to the Requiem for Lord Russell of Killowen yesterday. To the Catholic Church her departed are but the higher presences of unseen congregation. The went the ceremony of death They underupon the parallel life of the imperishable spirit. In all her thought of them they remain of the human community, and the Requiem Mass is always more than a mourning and an intercession for the peace of the individual soul. It is the dirge of all the earth, the cry of mortality, the appeal of weary generations against the difficult trouble of the world, in which joys are phantasmal or fugitive, while pain abides; it is the expression of all the secular craving of the tired heart had of any Catholic book seller for 50 for the infinite compensation — for eternal consciousness in immortal rest. The 'Dies Irae,' greatest of all hymns since it first gave utterance to the inmost soul of that most spiritual and mystically imaginative of all centuries -the thirteenth-has been chanted in the same accents for the many gener-"End of Controvery." Although ations of mankind springing and treated in a different style and having vested, in their succession, like the gathered corn. The service at the of the works above named, this is none Ocatory yesterday was a comparatively the less clear in its logic nor convinc brief and simple form of a ritual infi in its conclusions. Its author which, in its full grandeur, can be ranks among the illustrious expounders the most sublime and mournful in the world; but it had, nevertheless, the essential emotions, the pathes, the poignancy, inseparable from the Mass for the Dead. The Requiem of retrospect for one is the Requiem of anticipation for all, and implores that perfect peace to which returns forever the desire of the unquiet sons of men.

God has made many gracious promises to

Pain is necessary to holiness. Suffering sessential to the killing of self-love.—Father

#### THE JEWS OF CAPENA GATE.

PART THIRD-THE VESTAL

CHAPTER XVII-CONTINUED.

"What is the matter with you, Re-lus?" he asked, "and what has hapgulus?" he asked, "and what has hap-pened?"
"Nothing worth mentioning, my lord.

. As I passed through the forum some miserable slaves insulted me . But I would not delay the important news I bring you. Metellus Celer will be in Rome to-morrow. . He is in sure band.

Rome to-morrow. . . He is in sure hands!"
"Have you witnesses to secure his condemnation?" asked the emperor, with an eagerness which proved that this news did not find him indifferent.
"Yes, my lord, we have three whose confession leave no doubt as to the intimate relations existing between Metellus Celer and the Grand Vestal. Those three witnesses are: Misitius, the flutist at the witnesses are : Misitius, the flutist at the witnesses are: Misitius, the figures at the sacrifices, the same who corresponded with Lucius Antonius, and who also had charge of delivering to Cornelia the letter of Metellus Celer which you have read; Gellia, the wife of the same Misitius, and, finally, Palaestrion, the porter-slave of your niece Aurelia."

"Have those people said what they know?"
"No, my lord," replied the informer,

with a wicked smile. "But Ravinus is there, and he is a great master in the art of making those speak who wish to pre-

serve an ill-timed silence."
"Very well, Regulus. This very night
I shall convene the college of Pontiffs.

"My lord," said the informer, interrupting Domitian, "to-night will be the last night of the Saturnalia; during which last night of the Salurnalia; during which no sentence can be pronounced. It will be, perhaps, better to wait till to-morrow night. I require this delay, moreover, in order to give you more complete proofs."

"So be it, then," said the emperor, "I shall be to-morrow night in my house in Alba. Saa that the avidence he

Alba. . See that the evidence be laid in proper time before the pontiffs, so as to avoid all hesitancy. . . Go, I rely on your zeal."

Regulus made an obeisance to the em peror, and left the Palatine house, with peror, and left the Palatine house, with his heart filled with the first joy he had tasted on that fatal day. Instead of re-turning home he now sought the shortest road to arrive at the cave, dog into the most rugged side of Mount Esquiline, and which served as an habitation for the mysterious Rayinus. It was late in the mysterious Ravinus. It was late in the night when he reached the cave. Ra-

vinus was seleep.
"Get up! Ravinus, I must speak to you!" cried the informer, shaking him

roughly.

Ravinus growled, pretty much as a bear would if disturbed in his lair, and arising from the wild beast's skin, which served him the purpose of a bed, stood up in all the majesty of his colossal "It is me! it is Regulus!" the informer

prudently hastened to say.
Ravinus blew upon the ashes in his hearth and lighted a pine torch which he made fast against the rocky wall of the

cave.

"Here I am," he then he replied to Regulus, as he seated himself on a rough bench. "What is it that you wish? . . Speak !"

#### CHAPTER XVIII. THE DEN OF WOES.

The pine torch lighted two things; the cave of Ravinus, and Ravinus himself. Both were horrible to look at Imagine a recess of moderate width but the depth of which, shrouded in

but the depth of which, shrouded in darkness, could not be estimated. Rough masonry work, whose stones were blackened by time, or green-coated by dampness, supported the earth and by dampness, supported the earth and pr dampness, supported the earth and pre-vented slides. In whichever direction the eye wandered in this fearful abode, it met not a single familiar article of household furniture, but objects of strange and terrible shapes—some suspended from the ceiling or hung on the walls, others lying on the floor or sealed into some enormous block of wood or

These fearful objects which make one shudder ap he looks at them, are instru-ments of terture. It would be difficult to enumerate them all, and we have no de-sire to entertain the reader with their

hideous nomenclature.

Ravinus is the public executioner, the torurer, who lives alone, far from all human beings, rejected by Rome which he is not permitted to inhabit. There never was a more frightful type of ancient barbarity. Over his hairy shoulders, to which hung athletic arms, appears an enormous head crowned with red hair as coarse and shaggy as that of Calydon's

boar.

No feeling of pity ever softened his savage features, lighted by round eyes that roll vacantly under bushy eyebrows.

Ravinus is the embodiment of stupidity, but it is cruelty, not idiocy which has destroyed his intellect. The shrieks of suffering can alone rouse him from his apathy. When the victim begs for mercy, he replies by a frightful smile! When the bones, crushed by the instrument of torture, pierce through the flesh

The life of this wretch had passed amidst the tears and groans of victims. Almost every day he was sent for by matrons whose delicate hands would matrons whose delicate hands would have tired chastising their slaves. He would then strike with such fury that, unless he was stopped, death inevitably followed, as it happened in the case of the unhappy Davis

unhappy Doris.
Sometimes, also, but much less often, poor wretches were sent to his cave, to be tortured; he marked those days with a white pebble and dreamed of them in his sleep.

Such was the man whose services Re-

gulus came to secure. Their interview was short and decisive.

On the evening of the following day, towards the tenth hour, the interior of Ravinus's den was illumined by the red glare of a large fire. Two aids were already preparing the instruments of tor-Prominent amidst the iron claws, the pinchers and the sharp blades heating in this fire, was an iron chair which had been brought to a white heat and

Without, the night was dark, and the icy December wind blew furiously. The snow-flakes fell thick and fast, and, swept by the storm, penetrated into the cave, and fell hissing on the red coals.

the den, and a party of men, alighting from it, entered the gloomy abode of Ravinus. These me I were the pontiffs, accompanied by their scribe who was to take down the depositions of the victims. They were followed by Marcus Regulus.

Soon the distant noise of numerous steps, with which mingled occasionally the most heart-rending shrieks, was heard. The victims were approaching. Three litters, borne by vigorous slaves, now halted at the mouth of the cave, and area investigated, surrounded by Racon investigated. were immediately surrounded by Ra-vinus and his aids. They drag out their prey and the slaves withdraw.

Ravinus returns near the fire, carrying in his arms a young woman whose cries of terror he smothers with his large hand. He drops her on the damp soil of

the cave. It is Gellia, the graceful, lively little woman. She has fainted.

woman. She has fainted.

Misitius came in next, struggling manfully against one of the torturer's aids. At the sight of his wife, lying senseless on the soil, the poor flutist uttered a shriek of rage, and made a desperate effort to free himself. But a fearful blow struck behind his head, stretched him lifeless near Gellia. The aids, picking him up, carried him to the rack placed in readinss in an angle of the cave, and tied him securely by the hands and feet upon the fearful instrument.

Finally, Palaestrion made his appearance, led by one of the aids.

The poor fellow seemed struck with stupor. He walked submissively, but staggering like a drunken man, not un-

stupor. He walked submissively, but staggering like a drunken man, not un-derstanding why he was brought there, and scarcely able to see what was going on around him.

But his wandering eyes at last rested upon Regulus, whom he recognized by the lurid glare of the fire. At this sight, his

the life of the life. At this signs, his chest heaved convulsively, his teeth chattered, but fear paralyzed his tongue. He knew now where he was and who had brought him there. Another glance had

brought him there. Another glance had shown him Ravinus, the public executioner, the fearful spectre that haunted the dreams of slaves!

A few hours before, Palaestrion was sitting in his lodge, thinking of the glorious Saturnalia which could return only in another year; and thinking also, persent with grim in year. haps, with grim joy of the vengeance wreaked upon Marcus Regulus. Sadden-ly, armed men entered his lodge, struck off the fetters, mark of his bondage, and proceeded to bind his wrists. He invoked proceeded to bind his wrists. He invoked the name of his noble mistrees, whose house was thus forcibly entered; but the men replied that they acted by order of the emperor, and the poor slave dared not resist the supreme authority.

It was also in the name of the emperor that Misitius and Gellia were ordered to controlled a separate litters in which they

enter the separate litters in which they had been brought. Gellia feit a fearful presentiment that Misitius was lost and she would die with him. This is why she gave vent to her groans and shrieks, during the journey. Misitius, remember-ing the declaration signed by Regulus to the effect that he had voluntarily revealed the conspiracy of Lucius Antonius, felt more hopeful. It was only when they alighted at the entrance of the torturer's cave that new misgivings rushed to his mind, and the rough manner in which he saw his wife seized by Ravinus, roused

his ire.
But the three victims were now in the But the three victims were now in the power of their persecutors.

Ravinus, taking a huge pair of tongs, pulled the iron chair from the fire, and made a step towards Palaestrion. The poor slave threw himself at the feet of Marcus Regulus, crying in heart-rending

accents: 'Mercy! O mercy! my lord." The informer smiled, and replied coldly:

"Palaestrion, yesterday at the Forum,
did you listen to me, when I, also, craved
mercy at your hands? . . Moreover,
I am not the master here; you are in the

hands of the pontiffs who, themselves, only obey the will of the emperor." And he made a sign to Ravinus. The torturer clasped the slave in his powerful arms, and lifting him as he would have done a child, seated him on the redhot chair, where an iron band held him

ast.
The shriek that escaped Palaestrion's lips would have moved the most obdur-ate heart; Ravinus replied to it by a savage laugh! . Palaestrion howled, savage laugh! . . Palaestrion howled, screamed and foamed at the mouth; Ra-vinus revived the fire, tightened the screws and continued to laugh.

But God has not placed the infinite in pain; there comes a time when in the midst of tortures the power to feel seems

exhausted.
Soon, under the rapid action of the fire,
Palaestrion only groaned feebly, and Ravinus no longer laughed. Nothing was
heard now but the crepitation of the flesh
as it burned, and the crackling of the
bones as they were bursted by the action
of the fire. This was the proper time to
commence the interrogatory. exhausted. commence the interrogatory.

Commence the interrogatory.

Palaestrion, the porter-slave of Aurelia's house, had been necessarily a witness of the numerous visits paid by Metellus Celer to the Grand Vestal whilst the lat-ter was the guest of the emperor's neice, and he must have surprised some facts tending to prove the alleged intimacy, or, at least, must have learned those facts from the conversations of the other slaves.

The patient must be made, at all cost, to reveal these facts. One of the pontiffs and the scribe approached . . But why repeat the questions asked of a wretch whose will, conquered by the most atrocious pain, must necessarily succumb, and

whose life, besides, was fast ebbing. whose life, besides, was tastebbling. The pontiffs obtained all the avowals they wanted. Palaestrion merely replied yes or no, according to the nature of the question. When they released him from the iron chair, the poor slave was dying. His body was but a mass of carbonized flesh. They threw him in a corner where he soon expired. where he soon expired.

where he soon expired.

Ravinus then passed to the rack upon which Misitius lay, still senseless. A turn of the screw, which distended painfully his limbs, soon awoke him from his

Gellia had been confined to the care o one of the aids. She had not yet recovered from her swoon, but the pressure of the clogs on her ankles soon revived

her.

The flutist and his wife should be tortured at the same time. So Regulus had decided after due reflection; for, should either possess personal firmness, he still hoped to conquer Misitius through Gellia's sufferings, and Gallia throughher hus-band's tortures.

The confessions of these young people

Gellia must have learned it from Misitius.

Then, had not Misitius played the flute whilst Regulus was being tossed in the

whilst Regulus was being tossed in the air!

We shall not dwell upon the description of the rack which distended horribly the limbs, breaking the articulations; nor the clogs, which, placed above the ankles, crushed them slowly by a gradual pressure. Neither shall we describe the hot steel points, the sharp claws and a hundred like implements used to multiply the sufferings of the victims. These fearful inventions of Roman barbarity will be found fally described in the works of ancient writers, and particularly in the

will be found fully described in the works of ancient writers, and particularly in the Acts of the Martyrs.

The sufferings of these young people, their youth and Gellia's beauty, presented such a moving sight that Helvius Agrippa, who had already shown pity at Palaestrion's tortures, proposed to release Misiting and his wife before their limbs were hopelessly injured.

nopelessly injured.

Marcus Regulus darted a sinister look

The other pontiffs replied that the orders of the emperor were to spare no pains to arrive at a complete proof.

Misitius claimed that the declaration given to him by Regulus was a safeguard which could not be violated without periors.

out perjury.
"What are you complaining about?" replied the informer, with ironical and frightful calm. "You are not persecuted for the Lucius Antonius conspiracy. The matter for which you are here is simply concerning Metellus Celer and the Grand Vestal, whose culpable intrigues you have favored, and whose incest you have prepared."
"That is false!" cried the unfortunate

flutist. "I know nothing of this! . ."
"We shall see about that, directly," re-

"We shall see about that, directly," replied Regulus.

"I am a citizen!" . . Gellia is uxor! . . These titles protect us! . . We cannot be put to the torture!"

Under the Republic, in Cicero's time, this Roman cry, this invocation of the city's rights, would have saved Misitius and Gellia; but the era of the Tiberius, the Neros, and the Domitians, did not admit this means of escaping from the cruelty of tyrants. Had not the emperor shed the blood of the most illustrious citizens, and invented the most horrible tortures for them?

Ravinus turned the crank of the rack; his aid tightened the clogs.

his aid tightened the clogs.

" Dear Misitius!"
"Poor Gallia!" Such were the first cries simultaneously

uttered.

"I lost you! . I lost you!" repeated the unhappy husband, who seemed to feel only his wife's pain.

"Misitius. . dear Misitius! . is it not to you I owe my life and happinees?" exclaimed Gellia, who, having lost all hope, commenced to show an admirable courage.

rage. Confess! confess what you know, and "Contess : contess wat you know, and the torture will stop!" said the pontiffs.
"You are monsters!" replied Gellia, groaning painfully. "It is a good time to stop, when my poor crushed feet will be a proper bear me my por crushed.

to stop, when my poor crushed feet will never bear me up any more! . Do what you will with me, now! . I know nothing! . You cannot wrench a single word of falsehood from me!"

The aid increased the pressure of the clogs to such an extent that the unfortunate little woman writhed with pain and uttered fearful shrieks, but she still repeated with energy.

"I know nothing! . . I shall say nothing! . . I will not lie! . . It shall not be said that I have been an accomplice in your crimes!"

Misitius, although bound fast, was making tremendous efforts to come to his wife's essistance.

wife's assistance.
"My lords, my lords," cried the unfortunate Misitius, and his voice would have moved a wild beast. "I call the gods to witness! Gellia knows nothing.
Cease torturing her. . I alone re-

ceived the letters. ."

I have never read them. ."
Who handed them to the Grand Vesal ?"

tal?"

"An unknown person. ."

"You know something else?"

"No! . For mercy's sake, my lords, release Gellia"

release Gellia"
A new turn of the crank prevented
Misitius from saying more. The poor
fellow uttered piercing shrieks.
Astonished by a resistance to which he was not accustomed, Ravinus multiplied his efforts. His cruel laugh no longer added to the horror of the scene. Helvined, Ravinus multiplied

added to the norror of the scene. Helvi-us Agrippa mingled his useless prayers to the agonizing groans of the victims. Soon their limbs were reduced to a sort of bloody pulp which could not be distended any further by the rack or crushed by the clogs. The hot copper blades and iron claws were then brought into use to regive pain in those exhaustinto use to revive pain in those exhaust-ed bodies which hardly preserved strength enough to writhe under the burning embrace of the heated iron instroments.

Helvius Agrippa, as Dion Cassius testifies, could bear no longer the sight of this fearful agony, and dropped dead from heer horror.

This incident did not stop the crue This incident did not stop the craei work. Ravinus and his men called in aid all their ingenuity, while Marcus Regulus and the pontiffs, bending over the dying victims, listened eagerly for their last words. But their lips clenched in the last those of death, now intend in

Gellia! I am going to confess. "
"Misitus! "cried
the brave young woman, gathering the
little strength that was left in her for this
noble appeal," my body is but a crushed, oleeding mass, you cannot save me!

bleeding mass, you cannot save me! ...
Do not give those monsters the satisfaction of having uselessly vanquished us.
I am dying. . Farewell. . dear
husband . Farewell!"
"She is dead!" exclaimed the pontiff.
Misitius uttered a cry of rage, and expired, hurling a last curse at his tortur-

Ravinus could gloat over his work. Four dead bodies were lying at his feet. Marcus Regulus and the pontiffs got into their chariot and hastened to meet Domitian, who awaited them with the college of pontiffs to decide upon this serious religious accusation.

This is all that was ever known concerning the manner in which Cornelia's death was resolved on that fatal night.

of the Crucified Saviour, when two young women, panting with haste and emotion, and their faces bathed with tears, entered precipitately his humble abode.

"My lord! my lord! . Save the Grand Vestal! . She has been condemned! . The sentence is being executed! . She will perish!"

Thus spoke, together, Aurelia and Cecuted! . . She will perish!"

Thus spoke, together, Aurelia and Cecilia, for it was they who had sought the

venerable Clemens.

"My lord! my lord!" repeated the former as she embraced the pontiff's feet; "save Cornelia! . . Save her who has been a mother to me! . . Oh, save her, my lord!"

"Rise, madam," said the holy priest, "it is God alone to whom we must pray kneeling! . . What," he resumed, "can it be that they have pronounced that barbarous sentence?"

kneeling! . . What," he resumed, "can it be that they have pronounced that barbarous sentence?"

Clemens, since his interview with the Grand Vestal, watched over her with fatherly solicitude. He foresaw that the day was not far when he should hear of her condemnation. He was not surprised, therefore, at this news, although the march of events had been so rapid that he would be so soon called upon to keep the promise made to her for whom he implored the assistance of heaven.

"My lord! . . she is in the hands of the pontiffs," exclaimed the divine Aurelia, in answer to the question of the man of God. "They have torn her from my arms. The cruel men. They would not listen to my prayers. And when I spoke as the niece of the emperor, they told me I must submit to his orders. Ah! my lord. You alone can help Cornelia. I have beseeched Domitian himself. . and I have been harshly repulsed! "

The tears of the young girl would not permit her to proceed.

"My Lord." said Cecilia. scarcely less

The tears of the young girl would not permit her to proceed.
"My Lord," said Cecilia, scarcely less moved than her friend, "what we have seen is fearful!" ... "What has happened?" asked Clemens. "My daughter, it is important that I should be completely informed. Conceal nothing from me."
"Father," replied the young woman, "for several days past my noble mistress and I have not left the Grand Vestal, who was continually in prey to the most sinis-

was continually in prey to the most sinis-ter forebodings. Yesterday these sad presentiments increased so fearfully that we remained with her the whole night. . Alas! her involuntary ter ror was but too well founded!

ror was but too well founded!

"I spoke to her of you, Father, and of the strength with which our God has clothed you; but she said your hopes were vain . . . and that if she were to fall into the abyss, your hands would be powerless to rescue her. I endeavored to drive away those thoughts of bitter despair, the best way I could. . . I read to her passages from our sacred books, where Christian souls find comfort in learning resignation. . . My noble in learning resignation. . . . My nob mistress united her efforts with mine . . She spoke of her influence near the emperor, whose beloved niece she was

"I believed it! . . . Oh! yes, I believed it. . . but it is not so! . . . 'interrupted Aurelia, and her voice was tremulous with emotion and

wounded pride,
"But," resumed Cecilia, "it was impossible to soothe the involuntary anguish which now and then caused the unfortunate Vestal to start and shudder. unfortunate Vestal to start and shudder. At ther times her courage would revive, and she would try to smile at her fears. But there was an hour when a strange delirium came upon her suddenly.

Was it a vision. . . or simply the effect of morbid fancy? . . It seemed as if she were surrounded by shadows, and bloody spectres had risen before her in the darkness. . She moved her hands to push them back, and cried in broken words, full of anguish: 'I see them!'. . . They are dying! . . .

broken words, full of anguish: I see them!. They are dying!...
They are murdered!. I am innocent!. This is horrible!. Oh! the monsters!. They triumph!...
Torture has put me in their power!.
And she fell back, exhausted by this scene of feverish excitement, which was the lest dying this pight of wees!

the last during this night of woes!
"When morning came she was calm; it seemed that her fears had vanished She was conversing quietly with us . She was conversing quietly with us, and expressing regret at the uneasiness and trouble she had caused us, when a great tumult of voices was heard at the doors—still closed at that early hour—of the atrium regium.

"'Here they are!" she cried shuddering. "I had not deceived myself!

They come to lead me to execution!

They cause read and uning the night!"

They sentenced me during the night!

"But, singular to relate, her voice no longer had that wild tone which so much frightened us.

The pontiffs then entered the room in which we were asentered the room in which we were assembled, and apprised her very abruptly, that the emperor had pronounced her guilty, and she must follow them. We remained thunderstruck; while Cornelia, raising her bands to heaven, invoked Vesta and her other gods, and repeated this exclamation: 'What! Caesar pronounces me incestnous: I whose sacri

him triumph! "Oh! Father, as a Christian, I suffered "On! Father, as a Christian, I sunseed to see her thus confiding still in the false gods who caused her loss. . . But I admired her corrage, and I was astonished at her proud demeanor. . I am but a poor daughter of the people, and I had but my tears with which to move those who had already seized this innocent virgin. My noble mistress, the the last throes of death, now uttered but faint groans. Misitius, however, made a supreme effort:

"Save Gellia!" he said faintly, "save Gellia! Lam going to confess.

"Save Gellia!" he said faintly, "save the faint ground for the confess.

"Save Gellia!" he said faintly, "save the faint ground for the ground faint ground for the ground faint ground for the ground faint ground faint ground for the ground faint ground for the ground faint groun

they would not even listen to her!"

"My lord," resumed Aurelia, "when she whom, since my infancy, I venerated as my own mother, had disappeared, I ran, almost distracted, to the palace, to ask her release of the emperor.

He, also, had returned to Rome with al haste, doubtless in order to preside as

high pontiff at the barbarous execution

high pontiff at the barbarous execution.

"How can I describe to you my anguish? My lord, I dragged myself in the dust. . . I called upon Domitian in the dearest names. . . But he remained immovable . . . But he remained words, among which your name, that of my relations and my own were frequently mingled . . . He spoke of the Christians with fearful threats . . . His vengeance would soon reach them! Finally, the emperor. from whom I had hitherto received but kindness, no longer controlled his passion . . he even went se far as to designate me as the accomplice of I know not what secret scheme,

his pity, I left the palace, feeling less fear of Domitian's anger than despair at not having obtained mercy for the dear friend about to perish amidst the most fearful torments! . . . I then remembered, my lord, that Cornelia, in her delirium, last night, said that the pontiff of the Christians had promised to save her; but she placed little reliance on this promise, as its fulfilment was impossible. "I have come to you with Cecilia, who that you will be one of us until the day

but she placed little reliance on this promise, as its fulfilment was impossible.

"I have come to you with Cecilia, who has sustained my courage, by telling me that I must have faith in your words, and if you had made this promise it would te realized! . . My lord! my lord! perhaps the Grand Vestal, notwithstanding her doubts, still entertainssome hope! . . It would be dreadful if at the supreme hour she could think that you have deceived her! . . Oh! I conjure you, if indeed it be in your power, to save her from that awful fate!"

"Madam," said the pontiff, "a poor old man like me is weaker than all other men, and by myse! I can do nothing!!

But the God I serve is master of life and death, and it was in His name I made a promise which I have not forgotten! . Be comforted, madam, and hope in His almighty power! . I am going to ask Him to guide my steps and to assist me in what I shall undertake!

I have an abiding confidence that your desires and mine will be granted."

to assist me in what I shall undertake!
I have an abiding confidence that your desires and mine will be granted."
The priest knelt and raised his venerable hands to heaven. Cecelia, kneeling at his side, commenced to pray fervently. The daughter of the Caesars imitating this example, bowed her head for the first time to the God of the Christians.

After a short invacation, the postiff.

After a short invocation, the pontifications, and taking his pilgrim's staff, prepared to depart.

"Madam," he said to Aurelia, "return to your home." "Madam," he said to Aurelia, "return to your home . . and let hops follow you . . I shall not prevent the barbarous execution which all Rome will witness. . But I shall give back to you the friend whose life you came to ask me. . . Go, madam . . and let me commence my work."

mence my work."
"What, my lord," exclaimed the young girl, deeply moved by so much devotion, but surprised and uneasy about the old man's safety, "what! you are starting alone! . . Whither are you going? . . .

alone! . . Whither are you going? . . Is it thus you will save the Grand Vestal? Permit me to unite my efforts to yours! Riches slaves litters all that I possess is yours. You will need these resources to in

TO BE CONTINUED

## A CHINESE WAR STORY.

Pierre Loti writes the following striking story of a French missionary in China. It is translated by Kather ine Head for The Oatlook:

In the sinister yellow country of the extreme Orient, during the worst period of the war, our boat, a heavy iron clad, was stationed for weeks at ner post in the blockade in a bay on the

With the neighboring country, with its impossible green mountains, and its rice fields like velvet prairies, we had almost no communication. The inhabitants of the villages or the wood stayed at home, defiant or hostile. An overwhelming heat descended upon u from a dull sky, which was nearly always gray and veiled with curtains of

One morning during my watch the steersman came to me and said :
'There is a sampan, captain, that has just come into the bay, and which seems to be trying to speak to us.

"Ah, who is in it? Before replying he looked again through his glass. There is, captain, a kind of priest, Chinese or I don't know what, who is

seated alone at the stern. gish, oily, warm water without haste and without noise. A yellow faced young girl, clad in a black dress, tood erect and paddled the boat bringing us this ambiguous visitor, who wore the costume, the headdress and the round spectacles of the priests of Annam, but whose beard and whose astonishing face were not at all Asia.

He came on board and addressed m in French, speaking in a dull and

"I am a missionary," he said, "from Lorraine, but I have lived for more than thirty years in a village six hours narch from here, in the country, where all the people have been converted to Christianity. I wish to speak to the commandant and ask for aid from him. The rebels are threatening us, and are already very near. All my parishion ers will be massacred, it is certain, i some one does not come promptly to ou

Alas! the commandant was obliged to refuse aid. All the men and guns that we had had been sent to another place, and there remained on board just enough sailors to guard the ves truly, we could do nothing for those parishioners "over there."

be given up as lost. The overwhelming noonday hour had arrived, the daily torpor that suspended all life. The little sampan and the young girl had returned to land, disappearing in the unhealthy vegeta tion on the bank, and the missionary had, naturally enough, staid with us a little taciturn, but not recriminative

The poor man did not appear brilliant during the luncheon he shared with us. He had become such an An namite that any conversation with him seemed difficult. After the coffee. when the cigarettes appeared, he seemed to wake up, and asked for French tobacco to fill his pipe; for twenty years, he said, a like pleasure had been refused him. Then excusing himself, because of his long journey, ne sank back on his cushions.

And to think that, without doubt, w should have to keep with us for several months this unforseen guest that heaven had sent us! It was without enthusiasm, I assure you, that one o is went to him to announce on the part | what use is the sacrament o

**SEPTEMBER 22. 1900.** 

when we can land you in a safe He did not seem to understand. "But I was only waiting until nightfall to ask you to send me to the end of the bay in a small boat. Before night you can surely have me put on shore, can you not ?"

easily. "Landed! And what will you do

on laid!"
"I will return to my village," he said, with sublime simplicity. "I could not sleep here, you know. The

attack might be made to-night.

This man, who had seemed so vulgar at first, grew larger at every word, and we surrounded him, charmed and

curious.
"But it is you, Father, who will be most in danger."
"That is very likely," he replied,

as tranquilly as an ancient martyr.

Ten of his parishioners would wait for him on the shore at sunset. At nightfall, all together, they would return to the threatened village, and then, at the will of God!

And as they urged him to stay-because to go was to go to certain death, to some atrocious Chinese death—this eturn, after aid had been refused, he became indignant, gently but obstinately and unchangeably, without long words and without anger.

"It is I who converted them, and you wish me to abandon them when they are persecuted for their faith? But they are my children!"

With a certain emotion, the officers of the watch had one of the ship's boats prepared to take him to shore, and we all shook hands with him when he went away. Always quiet and now insignificant again, he confided to us a letter for an aged relative in Lorraine, took a little French tobacco, and went his

And as the twilight fell, we watched in silence over the heavy, warm water the silhouette of this apostle going so simply to his obsure martyrdom. We got ready to leave the following

week, I forget to where, and from thi time on events gave no rest. We never heard more of him, and I think or my part that I would never have thought of him again if Mgr. Morel, director of the Catholic missions, had not insisted one day that I write a little missionary story.

#### THOUGHTS ON THE SACRED HEART.

They that know the Sacred Heart know God; they that love the Sacred Heart love God.

When the enemy excites disturbance in your soul, go and seek your peace in the Heart of Jesus by acts of love and abandonment. True love of the Sacred Heart is shown by the recognition of His love. If you are in trouble and disquietude,

and this peace It will impart to you. -Blessed Margaret Mary. There was not a beat of the Sacred Heart of Jesus which was not an act of

the Divine Heart is an abyss of peace,

love for us. When one is at the feet of Jesus, one is very near His Heart. The true disciple of the Sacred Heart

of Jesus will learn from Him the submission and resignation which characterized His every action. One might begin in a very simple manner to imitate these virtues of the Sacred Heart by repressing every appearance of repugnance or weariness

How good it is to dwell within the

Heart of Jesus! Let us not allow our-

selves to be torn thence, for it was

written of Him: "Those who depart from Thee shall be written upon earth." But what will become of those who approach Thee? Teach us Thyself. Thou sayest to those who approach Thee: Rejoice because your names are written in heaven."—St. Bernard. God has created us with a free will: we can accept Him or reject Him. has in these latter days unfolded to the sinful world the treasures of His Sacred Heart. We can either receive them, and through them receive all the graces and blessings necessary to our welfare here and throughout eternity, or we can reject them and be miserable in this world and the next. There is no middle way at the present time, between serving the leve of Jesus Christ and betraying Him. The only choice left us before the Sacred Heart of Jesus is to be His minister or His adversary, an apostle or an apostate. "If any man love not our Lord

### WHERE WE ERR.

I Cor, xvi. 22.)

Jesus Christ let him be anathema.

There is a charge against us that in spite of the severe discipline of the Church we are no better, and perhaps less respectable, than others who have no supernatural helps to virtue. Although men sometimes judge only externally, there is nevertheless, son thing in this objection. Briefly stated, the answer to it is this: All the helps to virtue which the Church extends to us for use can through ignorance be abused and even wrongly used as sub-stitutes for active individual exertion. Strangers are disgusted when they find us partaking of the sacraments and attending holy mass, and then slipping back again into our old habits of dishonesty or intemperance. Men err when they believe natural vigilance is enough to conquer sin, and they err perhaps quite as much when they forget that the instruments of grace were given not to destroy per-sonal effort, but to develop it. Of Without, the night was dark, and the cy December wind blew furiously. The mow-flakes fell thick and fast, and, swept mow-flakes fell thick and fast, and, swept the storm, penetrated into the cave, and fell hissing on the red coals.

A chariot stopped at the entrance of what is correspondence contained; and complete the commandant in the contessions of these young people were of more importance even than Palcastron's, for, Misitius, who carried Metellus Celer's letters, and most probably Convelia's answers, must have known a chariot stopped at the entrance of what is correspondence contained; and convergence to the commandant in the most striking manner.

The contessions of these young heads of the commandant in the mass the accomplice of I know not what secret scheme, which he intended to punish in the most striking manner.

The contessions of these young heads of the commandant is sfar as to designate me as the accomplice of I know not what secret scheme, which he intended to punish in the most striking manner.

The contessions of these young heads of the commandant is strained in passion. In sevent were of more importance even than Palcastron's, for, Misitius, who carried Metellus Celer's letters, and most probably convergence in the sevent were of more importance on the part of the commandant in the most striking manner.

The venerable point in passion in the sevent what use is the sacrament of the commandant in the most striking manner.

"They have prepared a room for what is correspondence contained; and was kneeling in prayer before the image of the commandant in the most which he intended to punish in the most which he intended to punish in the most which he intended to punish in the most of the commandant in the commandant in the contest of the commandant in the most if we do not in union with it exercise They have prepared a room for strenuous personal exertion in eradic-

which was so often on the lips of the leading Reformers, and anyone that chooses to compare the service of the Roman Missal, which is Mass in the used in the Catholic Church in England (and which is identical, save in a tew unimportant details, with those used in England before the Raformation) with the Communion Service or "Order for the Administration of or "Order for the Administration of the Lord's Supper," as its title runs, in the Book of Common Prayer, will see at once how wide and far reaching is the difference between the two; it is a difference, not in details, but in root principle. The Mass is, of course. root principle. The Mass is, of course, a Communion Service, but it is that and a great deal more; it is also a service of sacrifice, and the idea of sacrifice is quite as prominent in it as the idea of Communion; whereas from the "Administration of the Lord's Supper" the idea of sacrifice is wholly nt, or, if it may be said that there are in the service two allusions to sac rifice, the sacrifice alluded to is some thing quite different from the sacrific Mass, it is in one case merel; the alms of the congregation, and per haps the unconsecrated bread an wine, of which God's acceptance i asked, and in the other case the sac rifice is "prayer and thanksgiving or "ourselves, our souls and bodies. This is only what would be expecte acquainted with the view by anyone of those who were responsible for th compilation of the Book of Commo Prayer; they were prepared, or som of them were, to admit the idea of sacrifice or oblation of the fruits of th earth (though in fact they made n mention of any "oblations" in the earlier editions, and the word was no put into the Communion Service ti 1662), and even Luther, violent opposed as he was to the whole idea the Sacrifice of the Mass, made fr quent use of the phrase "Sacrifice praise and thanksgiving," and its u in the Book of Common Prayer can traced to his influence. But the E charistic Sacrifice, or Sacrifice of the Mass, the idea of which runs through the Catholic service, is som thing quite different, it is nothing el than the Sacrifice of the Body as Blood of Our Lord, which were a are believed to be objectively prese on the altar after the consecration, which the bread and wine were a which the bread and while were a are believed to be miraculous changed, though the change is twisible to the senses. It was again this idea, against that is to say, the doctrines of the Real Presence, Transubstantiation, and of the Sac fice of the Mass, that the most verment attacks of all the Reformers we directed; all the discussions turn mainly off this point, and the M was denounced as idolatrous and bl phemous in the strongest language that has ever been used in religit controversy. To get rid of it, put in its place a Communion Serv and nothing more, which should c tain no idea of Transubstantiation of the Eucharistic Sacrifice, was chief aim of the Reformers, headed such men as Cramner, Ridley, L mer, and Hooper, and in this aim t entirely succeeded. In the Reform tion controversies, by the way, no tinction was ever made by either

THE RESTORATION OF THE MASS. In the Church of England. From the Monitor and New Era, August 10. One of the greatest and most funda-mental religious changes that was

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sacrifice is quite as prominent in it as the idea of Communion; whereas from the Lord's Supper" the idea of sacrifice is wholly it, or, if it may be said that there are in the service two allusions to sac-rifice, the sacrifice alluded to is something quite different from the sacrifice Mass, it is in one case merely the alms of the congregation, and per haps the unconsecrated bread and wine, of which God's acceptance is and in the other case the sac rifice is "prayer and thanksgiving or "ourselves, our souls and bodies."
This is only what would be expected
by anyone acquainted with the views of those who were responsible for the compilation of the Book of Common Prayer; they were prepared, or some of them were, to admit the idea of a sacrifice or oblation of the fruits of the earth (though in fact they made no mention of any "oblations" in the earlier editions, and the word was not put into the Communion Service till 1662), and even Luther, violently opposed as he was to the whole idea of the Sacrifice of the Mass, made fre quent use of the phrase "Sacrifice of praise and thanksgiving," and its use in the Book of Common Prayer can be traced to his influence. But the Eucharistic Sacrifice, or Sacrifice of the Mass, the idea of which runs all through the Catholic service, is some thing quite different, it is nothing else the Sacrifice of the Body and Blood of Our Lord, which were and are believed to be objectively present on the altar after the consecration, by which the bread and wine were and believed to be miraculously changed, though the change is not visible to the senses. It was against this idea, against that is to say, the doctrines of the Real Presence, or Transubstantiation, and of the Sacrifice of the Mass, that the most vehe ment attacks of all the Reformers were directed; all the discussions turned mainly off this point, and the Mass was denounced as idolatrous and blasphemous in the strongest language that has ever been used in religious controversy. To get rid of it, and put in its place a Communion Service and nothing more, which should con-tain no idea of Transubstantiation or of the Eucharistic Sacrifice, was the chief aim of the Reformers, headed by such men as Cramner, Ridley, Lati mer, and Hooper, and in this aim they entirely succeeded. In the Reformation controversies, by the way, no dis-tinction was ever made by either side

olic Church, had been, in England as elsewhere, part of the official teaching of the Church, since its definition by the Fourth Lateran Council in 1215. The first English Communion Ser vice was published in 1549 in the first edition of the Book of Common Prayer, generally known as the First Prayer Book of Edward VI; it was founded almost entirely on Luther's Com-munion Service, or "Mass," as he called it, with the exception of the long Consecration Prayer which was an or ginal composition, and the word 'Mass" was retained as a sub-title; it was described as "The Order for the administration of the Holy Communion commonly called the Mass." Baing practically Luther's service it was of course Lutheran in tendency, that is to say, while every trace of the Eucharistic Sacrifice was carefully eliminated from it, even to such primitive and almost universal practices as the fraction of the Host and the commixture (because Luther denied the Eucharistic Sacrifice), and in that important respect it differed entirely from the old Mass, it was, neverthe less, perhaps barely patient of an in terpretation in accordance with the teaching of the Catholic Church on the Real Presence (as Gardiner attempted to prove,) because Luther did not pro fess to deny the Real Presence, what he did was to define it in a way of his own; his theory on this point which he colled "Consubstantiation," was soon discarded in England, and the main theories about the Eucharist apart from the Catholic doctrine of Transubstantiation, became the Cal-vinist, or Receptionist, and the Zwinglian; the Calvinist theory maintains that the Body and Blood of Christ are present only in the hearts of the worthy and faithful recipients of the

Protestants alike recognised the terms

substantiation, in exactly the same

sense as it is taught now in the Cath-

Church of England, of such men as Guest, Bancroft, Laud, Andrewes, Cosin, Sancrott, Kenn, and later of Keble (in his earlier days) who concisely and perfectly expressed the doc-trine of the school in his famous

ines:—
"there present in the heart,
'Not in the hands, the eternal Priest
'Doth His true Self impart.

The Zwinglian doctrine on the other became that of the Low Church party, it is that the bread and wine are mere symbols and no more, and that those who receive them worthily and with faith derive the same benefits as if they had actually received the Body and Blood of Christ. According to this doctrine, the Eucharist is, as a clergy man of the Church of England not long ago expressed his belief that it was, the "bare memorial of an absent Lord." The philosophically minded person will see that these two doctrines amount to much the same in the end; the Church Times has dis covered and declared in a leading article, that there is practically little difference between its own idea of the Eucharist and that of the well-known Evangelical, Mr. Webb Peploe: both doctrines have been tersely described by Catholics as the "Real Absence." The 28th Article and the Church Catechism teach the Calvinist rather than the Zwinglian view.

The first Prayer Book of Edward

VI. was in use for only three years, it never satisfied the Reformers, who were either Calvinist or Zwinglian in their views on the Eucharist, and it was regarded by them merely as a stepping stone; it was supplanted in 1552 by the Second Prayer Book of Edward VI., the Communion Service in which was identical, except in two or three unimportant detrils, with the Communion Service in the Book of Common Prayer now in use, which is that issued in 1662. The object of the revision in 1552 was to remove any trace of the doctrine of the Real Pres ence, the idea of Sacrifice having been already got rid of, and the main in fluence in the revision was that of Martin Bucer, who had become the mentor of Cranmer, and held Calvinis tic views on the Eucharist. Communion Service compiled under Bucer's influence was to be patient either

of a Calvinistic or Zwinglian interpre

tation, while rigidly excluding any Catholic or even Lutheran interpreta tion, and everything that Gardiner had fixed on the Book of 1549 as patient of Catholic doctrine, was swept away or altered. The Calvinistic tend ency had been already apparent in the first Prayer Book, thus for instance the phrase in the Missal in reference to the bread and wine "that it may be made for us the Body and Blood o Thy most Blessed Son, Our Lord Jesus Christ" had been significantly altered into "that it may be to us," a very different request, as Cranmer was careful to point out. In 1552 such phrases were discarded altogether, and the Calvinistic (or Zwinglian) idea is plainly expressed in the consecration prayer when it is asked "that we receiving these Thy creatures of bread and wine may be partakers of His Most Blessed Body and Blood." The first Communion service did resemble the Liturgy of the Mass in many respects, through the main idea of the Mass had been removed from it, it folowed the same order for instance, but the present Anglican Communion Service bears no resemblance to the liturgy of the Mass, its order and arrangement are totally different, and indeed quite unlike any liturgy previously used in any part of the world; the Creed, the "Gloria in Excelsis," part of the "Sanctus" and Preface, and between the "Real Presence" and "Transubstantiation." Catholics and few expressions here and there, may be traced to the Mass via. Luther and Bucer, but otherwise it was a bran as synonymous, and both also re-cognised the undoubted fact that Trannew service, radically different in gone before, though strongly resem bling the Communion services of the Helvetian Protestants. The significance of the change is well brought out by a change that was made in the rubrical directions.

The belief in Transubstantiation, of course, necessitates the utmost care with regard to the consecrated species, and, in the Mass careful provision is made for the "ablutions," i. e., the reverent consumption of what remains of the consecrated species, and the ceremonial cleansing of the vessels which have been used. The first Prayer Book made no provision for the ablutions, and there has never been any provision made subsequently in the Communion Service, but the First Prayer Book did contain a rubric ordering the officiating minister only to consecrate as much bread and wine, as he thought would be sufficient for the number of communicants and no more. This rubric was omitted in the Second Prayer Book, at Bucer's instigation, and another inserted at the end

bread and wine after the service. WHETHER CONSECRATED OR NOT. There is reason to believe that this was done intentionally with the object of denying Transubstantiation and insisting that no change took place and it was the custom for at least a century for the majority in the clergy to consecrate a large amount and take home for personal consumption as ordinary food what was left. An attempt was made in 1662 to stop this by a rubric ordering the officient to call up some of the Communicants to consume what was left of the consecrated bread and wine (a direction also incompatible with a belief in the Objecworthy and faithful recipients of the consecrated bread and wine, which remain after consecration just what they by the compilers of the Second Prayer were before; this became the doctrine of the old High Church party in the and is probably not yet extinct. More till recently even publicly used; the dissal. Thus, at the consecration party in the land is probably not yet extinct.

of the service which ordered that the

curate, (i. e., incumbent), should have

to his own use all that was left of the

over, Cesin though he was respon-sible for the present rubric justified the practice of allowing the curate to have the remnant of the consecrated elements for domestic consumption, on the ground that "the Sacrament of the Body and Blood of Christ do not remain longer than the holy action itself remains, for which the bread and wine was hallowed; and which, being ended return to their former use again,"—a statement incompatible with any be lief in an Objector Presence

So much has been said to make cles

the difference between the Mass and the Communion Service, and the great change that was involved in the sub stitution of the latter for the former During the last fifty years opinion in the Church of England has greatly changed; a large majority (sic) of the Anglican clergy now hold and teach Transubstantiation doctrines of and the Sacrifice of the Mass, and such clergymen are naturally not satisfied the Anglican Communion Service. At first they were contented with in-troducing into the Church of England the vestments, ceremonies, and outward accompaniments of the Mass, all of which were discarded with the Mass itself at the Reformation. But they have gone much further. In hundreds perhaps thousands, of Anglican churches the Mass has been restored, the actual liturgy itself, that is to say, either wholly or in part, and the prayers expressing the Eucharistic Sacrifice and the Real Presence, which the Eucharistic the Reformers abhorred, are said privately by the officiating clergyman in those long pauses, which always occur in the Communion Service in a ritualistic church, and which worshippers often find so inexplicable. At a choral service this is less notice able, because the prayers from the Mass are said while the choir is singing but anyone who attends a "low celebration" at a ritualistic church will notice the frequent pauses, during which the officiating minister inter polates some portion of the Mass into the Communion Service. This growing practice has naturally led to a de-mand for Missals or Mass books, and this demand has been liberally supplied. The Anglican Missals ometimes, but not always, called by that name, but, by whatever name they are called, they all alike contain a com positive service consisting of the Cath-olic Mass and the Anglican Communion Service dovetailed together : first a bit of the Mass, then a bit of the Communion Service, then another bit of the Mass, and then another bit of the Communion Service and so on, the Mass, of course, to be said privately and the Communion Service publicly. In some cases the whole of the Mass is interpolated, in others only parts ; when only part is given the favorite parts are the preparation prayers from the beginning of the service, the pray ers at the Offertory (entirely omitted even from the first prayer book), and the greater part of the Canon of the Mass, which, of course, contains frequent allusions to the sacrifice, and also a prayer for the dead, another particularly obnoxious feature in the eyes of the Reformers, who struck out of the Book of Common Frayer in 1552 every

trace of prayer for the dead.
One of the earliest books of this kind is called "The priest to the altar," another called "The Ritual of the Altar," was edited by Mr. Olby Shiply who afterwards became a Catholic, and yet another by the Rev. A. Stapylton Barnes, now also a Catholic pries But perhaps the most complete of all is a "Missal," published by Messrs Rivingtons and Percival for a commite of clergymen connected with the now defunct "Society of St. Osmund," which, although it costs two guines in unbound sheets, has had sale. This book contains the whole of the Mass according to the Use of Sarbefore the Reformation, Salisbury which is almost exactly the same as that used in the Catholic Church now, and was the liturgy of the Mass best known to the Reformers; every word of the Catholic liturgy is printed and dovetailed with the Anglican Communion Service as we have described. And, in addition, all the special Catholic services for the week before Easter, swept away at the Reformation, are given; these include the service for the blessing and procession of palms on Palm Sunday, for the placing of the reserved sacrament in the "sepulchre" and sacrament in the ceremonial washing of the altar on Maundy Thursday, the "Mass of the Pre-sanctified "(i. e., Mass with the reserved sacrament) on Good Friday, and the blessing of fire, of the paschal candle, of the font, holy water, etc., on Hely Saturday, or Easter Eva. These services are used in many Anglican churches. The book also contains all the introits graduals, secret prayers, communions and post communions for the various days of the year, i. c., certain variable parts of the Mass which have no counterpart in the Communion Service. and, in addition, a large number of collects, epistles and gospels from the Missal for days for which no service is provided in the Book of Common Prayer. These days include the "Black letter" saints' days in the Prayer-book Kalendar (which was in serted in 1602 because they served as dates at that time, when they were more often used than the days of the month), and also feasts done away with at the Reformation, and not mer tioned in the Prayer Book at all, such as the feasts of St. Thomas a Becket, Corpus Christi (the festival constituted in the 13th century in honor of the doctrine of Transubstantiation), and the Assumption of Our Lady. Full provision is also made for Masses for the Dead and all the Votive Masses.

stance, be said aloud, a proper preface from the Missal was often used aloud, and at choral services the choir sang the Introit, Gradual, etc., from the Missal, and sometimes the Kyrie. It was a common practice to omit the Commandments, and even the Creed and "Gloria in Excelsus" are often omitted when they are ordered in the Missal not to be used, though the Prayer-Book does not contemplate or allow their omission at any time this is done, and the Collect, Epistle and Gospel are taken from the Missal and not from the Prayer Book, the result is a composite service which is not the Mass and not the Communion Service. No wonder that the Church Times once described the service in a prominent London church as a ' glot Mass," that a visitor to another church was told by his neighbor, who saw him searching his Prayer Book in vain, "You will not find that book of much use here, sir; allow me to lend you this little manual." This open disregard of the Book of Common Prayer has been, however, for the most part, discontinued at the request of the

Anglican Bishops.

Whatever may be thought as to the desirability or otherwise of these volu minous additions to the Anglican Communion service, there can be no ques tion as to its being desirable that their full significance should be understood.
As to whether they can be defended or not I am not at present concerned to enquire ; but it is fair to say that the defence usually put forward by extreme High Churchmen is the plausible one that a clergyman has a right to use inchurch what private prayers he pleases That may be so in the Church of Eng land, but such an admission will carry us a long way ; certainly in the Cath olic Church no such contention would be admitted for a moment, and if a priest were discovered to be in the habit of privately interpolating the Anglican Communion service into the Mass he would be severely dealt with the contingency is not likely to arise. Moreover, it may be remarked that the most important parts of the Mass are always said "privately" in the Cath-olic Church. The significance of this growing practice in the Church of England (and it is steadily growing) lies in the fact that the only object of using prayers and ceremonies from the Missal is to supply the admitted deficences of the Anglican Communion Service with regard to the doctrines of Transubstantiation and the sacrifice of the Mass, and to emphasise those doc-trines. To an ordinary person it is difficult to reconcile this practice with the loud and oft-repeated protestations that the Anglican communion service is the Mass under another name, and contains all the essentials of the Cath olic Mass. In any case, the signific ance of the restoration by individual clergyman of prayers and oeremonies that the Church of England has delib

erately rejected can hardly be exag gerated. The preparatory prayers of the Mass include the XLII. Psalm containing the words, "I will go unto the altar of God," a form of confession in which the Blessed Virgin Mary and the saints are confessed to, and two prayers including appeals to the merits of the saints. All these were naturally rejected by the compilers of the book of common prayer. All these prayers are used habitually, as has been said, by a large number of Anglican clergymen. The prayers at the "Offertory" in the Catholic Mass are all of a distinctly sacrificial character; they were, therefore, all rejected by the Re formers, and the "Offertory" itself was entirely!done away with, the clergyman being instructed to place the bread and wine on the table without any cere-mony or prayer. All these prayers are now restored in an unauthorized manner, and the old prayers, "So let our Sacrifice be in Thy sight that it may be pleasing to Thee," and the invocation of the Holy Spirit, "Bless this Sacrifice prepared for Thy holy name, are said. The "Lavabo," or ceremon ial washing of the hands, and the use of incense were also omitted on account of their sacrificial significance; they have been restored in the books we have mentioned. The same importance attaches to the commemoration of the Saints and request for their prayers the prayer that the elements may made the Body and Blood" of Oar Lord, the prayer "we offer to Thy glorious Majesty . . . a pur Host, a holy Host, an unspotted Host, the prayer for the dead, the frequen reference to the consecrated elements as "the Body and Blood of Christ simply; all these were swept away at the Reformation on account of the doctrines they involved, all have been re-stored by the "advanced" clergy. And so it is with regard to the cere monies and gestures, the solemn lifting up of the paten and chalice at the Offertory, the frequent signing of the Cross, the kissing of the altar, the elevation of the consecrated wafer and chalice, the genuflecting or kneeling of the celebrant immediately after the words of consecration, the very attitude of "sacrificing" priest in which he is ordered to stand, the solemn breaking of the Host, and the dipping of it in the chalice, all these usages plainly set forth the doctrine of Transubstantiation and the sacrificial aspect of the whole action,; and, therefore, were they deliberately rejected at the Reformation. That they should be re-stored by individual clergymen under the guise of "private prayers," is, to say the least, a strong measure. In some cases the rubrics of the Missal

(which are given in full in the book

published by Messrs. Rivington), act-

ually conflict with the rubrics of the Anglican Communion Service; in such

cases the editors prefer the rubrics of

Common Prayer are set aside altogether, and those of the Missal take their place, and whereas the Book of Common Prayer orders the officiating minister to break the bread before the words of consecration are said, the imitation Missal, like its genuine prototype, orders the "fraction of the Host and the "Commixture," after the con-secration, through, as has been said, those ceremonies were omitted even in the Communion Service of 1549. liberties can hardly be covered by the

" private prayer. excuse of To Catholics it cannot but be a matter for satisfaction that the Catholic doctrine of the Eucharist should have gained such a hold on members of the Church of England, as these facts de-But, at the same time, monstrate. they cannot but feel that the making of such far-reaching changes by indiv iduals on their own responsibility is contrary to that principle of authority which is a fundamental principle of Catholicity.

MISTOOK THE COURTESY.

A very pretty girl who lives in Frankford went to Wilmington the other day with her uncle, says the Ra-

porter's Nosegay.
In the evening she stood on a corner, in front of huge church, waiting for a car. Many laboring men, with empty dinner pails on their arms, were pass ing on the way home from work, and it touched and pleased the young girl to see how respectfully these honest, brawny fellows bowed and raised their hats to her. "They are but lately come from the mother country," she thought, as she acknowledged with a gracious smile each salutation ; they think from my appearance that I am some distinguished person—the am some distinguished person—that daughter of senator or governor—and they suppose it is the custom here, as it is at their home, to make obeisance humbly to such as I. It is very pleas ant and nice of them," she said to her self, " but I must have acknowledged fifty or sixty bows by this time, and my neck and face are getting tired with so much smiling and nodding. On that account, however, she would not be so rude as to ignore the lowly workmen's bows, and she was work ing away like Mr. McKinley reviewing a parade when her uncle, who had stepped into a drug store, rejoined

her.
"What in the world are you doing, Marie?" he asked. The young girl explained. "Why, you silly girl," said the uncle, "don't you see it's a Catholic church you're standing in front of? These men are Catholics and it's to their church they are lifting their hats, not to you.'

#### BAD TEMPER.

Hawthorne remarks anent "Old Maid "Pyncheon's grotesque pride in her want of success as a shop keepershe was a gentlewoman of long descent-that it is queer, but neverthe less true, that people are generally quite as vain of their deficiencies as of their available gifts. Is it not equally queer and equally true, that people are often as vain of their defects as of their We have in mind our friend with the bad temper. He confesses its possession in a way which is rather a bid for admiration than a manifesta tion of compunction. Like a spoiled child, he sometimes flatters himself that it gives him an air of distinction to cultivate what George Eliot call a "diurnal incalculableness "-and he expects his friends to endure his sudden lapses into ugliness without prejudice to his standing as a good hearted fellow in the main. One day he treats you with affectionate effusiveness. When next you meet him he impresses you with a crushing sense of your own insignificance. One moment he is all sunshine, the next his brow is clouded. He will do you a good turn to day, by to morrow he repels you with rude words and harsh looks. A man of this kind may be the possessor of many high qualities, but his bad temper obse them all. It is like the dead fly which, as Scripture says, spoils the sweetness of the ointment. The habit of giving of the ointment. offence "without meaning it" will, if persisted in, leave a man friendless. The good heartedness that indulges itself in wanton oubreaks of temper may be interesting to students of human nature, but it is not calculated to inspire lasting attachment. - Provi

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dence Visitor.

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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1900. The Editor of THE CATHOLIC RECORD

The Editor of THE CATHOLIC RECORD
London, Ont.:

Dear Sir: For some time past I have read
your estimable paper, THE CATHOLIC RE
GORD, and congratulate you upon the manmer in which it is published.

Its matter and form are both good; and a
truly Catholic spirit pervades the whole.

Therefore, with pleasure, I can recommend
it to the faithful.

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

elieve me, to remain,
Yours faithfully in Jesus Christ,
+D. FALCONIO, Arch. of Larissa
Apost. Deleg.

London, Saturday, Sept. 22, 1900.

### ITALY'S NEW KING

The Roman correspondent of the Catholic Times relates an interesting incident in regard to the justice and mercy of the new King of Italy, Victor Emmanuel III. One of the first decrees signed by the King was an order for the release from prison of a man named Gaetano Scinto, who had been sentenced to death by the criminal court of Trapani on a charge of murder committed in 1865, but the sentence was commuted to imprisonment for life with hard labor. Notwith standing numerous petitions by his friends for his release, he has been kept in prison thirty - four years. His children and friends who sent in these petitions were convinced of his innocence. But a short time ago a priest made affidavit before the assizes

release of Scinto.

of Trapani to the effect that a man on

his death bed acknowledged that he

was himself the murderer, and that

Scinto was innocent of the crime. The

facts were submitted to the new king

and a decree was at once issued for the

THE EMPRESS TO BLAME. The Rev. W. R. McKibben, a returned missionary from China, as serted in an address recently delivered in the University of Chicago, that the Emperor Kwang Hau is not at all the rabid enemy of Christianity which many might suppose him to be, judging from recent events in that empire. He is, on the contrary, very favorable to the introduction of Christianity, and he had even asked for and obtained from the missionaries at Pekin a Bible that he might study it carefully. He had already obtained some knowledge of the Bible owing to the fact that a Bible in the Chinese language was presented by the Christian Chinese women to the Dowager Empress on her sixtieth birthday, and Kwang Hei had read it, but he desired to have one for ling for during the past twenty years. himself. "From that time," says Mr. McKibben, "the movement of reform spread throughout the empire, and had it not been for the empress. China would now have been far on the way to civilization." It is the empress and not the emperor who inaugurated the rio, when in active politics in Canada. present persecution of Christians.

### A YELLOW JOURNAL.

The Boston Herald recently brought an absurd and stilly charge of a new character against the Catholic missionaries in China, stating that it has been their practice, in order that they might become acquainted with Government secrets, to give permission to their converts of high standing to continue to conform outwardly to the heathen re ligious practices to which they were accustomed, and pretend to be still followers of Confucius or Buddha, while being in reality Catholics.

This hypocrisy, which is in reality a denial of Christ, is not tolerated by Catholic theology, and of course it was not permitted by Catholic missionaries. The Ray. Dr. Tracy, diocesan director of the Association for the Propagation of Faith, corrected the Herald's misstatements, and pointed out in two letters to the Herald the impossibility of such a thing having occurred; and after some demur on the part of the Herald. that journal acknowledged that its story was imaginative, and that in refuting the supposed argument used by the Bishop at Pekin that Elias had acted similarly toward Naaman when the latter was converted, (4, Kt. v),

"We had imagined that in the case re-ferred to, the policy of Etisha was adopted

by the Roman Catholic Bishop at Pekin for

The permission given by Eliseu Eijsh) to Naaman was merely to bow down with his master in order to fulfil his official duty by sustaining his master's weight, and not to adore false gods with him, for Naaman solemnly professed his faith :

"I know there is no other God in all truth but only in Israel . . . and thy serv-ant will not henceforth offer holocaust or victim to other Gods, out to the Lord."

#### THE BLIGHT IN IRELAND.

Reports come once more from Ire land that the country is threatened with famine owing to a blight on the potato crop. So recently as five weeks ago the accounts of the condition of the crops was very favorable; but the blight has come on suddenly and unexpectedly on account of long continued rains.

We sincerely hope that the reports may be exaggerated; but we regret to be obliged to say that there is good reason to fear that there is too much truth in them. In the counties of Mayo, Cork and Kerry blighted potatoes have been dug in many places, and it is the property of the blight to spread alarmingly when once it appears at all, if the rains continue, especially if the blight appears before Lady day, August 15, as is the case this year. We hope that the prognostications of ill may not be verified; but Irish papers state that the prospect is most alarming, and the usual preventive, which is the spraying of the potatoes, does not appear to have any effect in preventing the spread of the blight.

POLITICAL PROFESSIONS vs. POLITICAL PRACTICES.

The following appeared in the Globe of the 4th inst., and must have been regarded as of considerable import as it appeared in black face type : THE LIBERAL LEADER'S WORK.

We desire, first and foremost, to render equal justice to all classes of persons and to all portions of Canada; we desire as far as in us lies to make this Canada of ours a united Canada; we do not want only that there should be no distinction in Canada between Roman Catholic and Protestant, Frenchman or Englishman, between the man who speaks one language or the man who speaks another language, or between the man who professes one religion and the man who professes another; but we want to see every man in Canada proud to be a Canadian, and all working together shoulder to shoulder for the benefit of this country each day. Acting upon that view, my friend and leader, Sir Wilfrid Laurier, took his political life in his hands in 1896, and in opposition to every prejudice which might be supposed to weigh with him, and in opposition, apparently, to every instinct of his country parently, to every dice which might be supposed to weigh with him, and in opposition, apparently, to every instinct of his own people, he took the position that every province should have the right to manage its own affairs as it deemed best. It was a noble—a daring thing for him to do. The triumph Sir Wilfrid Laurier achieved in settling the school question was the greatest achievement of any administration in fifty years—Sir Richard Cartwright at Norwich.

These be brave words and high sounding, Sir Richard! But we have heard them or something strongly akin to them before and oft, just prior to every election. The man who utters them and believes in the principles he is proclaiming should endeavor to secure practical application for that which he propounds as a political distinction between Catholics and Pro testants in this Dominion, and this is what we have been urging and fight

In our last week's issue we extracted from a pamphlet written by one of the Protestant minority in Montreal the views expressed by the Hon. Edward Blake as to the measure which should be meted out to the minority in Oata-He said :

"I freely render to my Roman Catholic fellow countrymen, first, religious freedom, and next, their stipulated rights; but more, I say, being strong, we ought to be what the strong should always be—generous to the weak. Measure full, heaped up and running over is the measure to be given by the strong to the weak; and by so doing we shall exemplify true Christian principles."

When the Hon. Robert Baldwin was the leader of the Liberal party a man's creed formed no barrier to preferment. His was not Liberalism in theory only, but a practical application of the principles he professed. And when a Catholic was capable and would do credit to the position the office sought him as freely and with as hearty a recognition as it sought the possessor of any other form of religion.

Mr. Baldwin regarded any other mode

Mr. Baldwin regarded any other mode

Mr. Baldwin regarded any other mode of bestowing the patronage of the Crown as being the worst form of bastard Liberalism. Equally liberal on the present occasion, but the above and fair in his treatment of the Catho- rules show that there is no ground for olics of this Province was Sir Fran-

cis Hinks. We have never claimed that because a man is a Catholic he should prayer composed by Queen Margherita therefore be appointed to office. And to be recited in the churches. We we would be sorry to see any one ele- have already pointed out in our col- should play the part of a public exvated to a position he is incapable of umns that this prayer could not be ecutioner on his own authority, or

country.

tween the treatment accorded the Pro- ated degree. We cannot think badly Catholic minority in Ontario? He knows as a member of the Mackenzie administration that the Catholic supporters of that Government were most shamefully treated. He does not re quire to be now told that during 1870 and 1871 the Catholics who fought to uphold the principles of the party when the Liberals had nothing to give, and from all indications were not likely to have anything to bestow for many years, were, when the fortunes of the party changed, absolutely forgotten, and those they had been fighting against were the recipients of the Government favors. Was it any wonder that after this shameful treatment the Catholics abandoned Mackenzie and his Government in 1878?

Now, what has Sir Richard and those

associated with him in the present administration done towards bringing about that equality in the treatment of the!Catholic minority in Ontario with that of the Protestant minority in Quebec? We have again and again given statistics showing that the measure of Protestants in Quebec was 'heaped up and running over " as to judicial appointments. It equally so as to the other offices in the gift of the Crown. And we have shown the niggardly spirit in which the Catholics of Ontario have been treated in appointments to the judiciary, so it is not necessary to enlarge on that. But there are other important offices that appear to be equally beyond the reach of Catholics, such as the Postmasterships and Deputy Postmasters, the Collectorships of Customs and the Deputy Collectorships, the Collectorships of Inland Revenue and the Deputy Collectors, etc., etc. The Catholics, after much worry and turmoil, receive a clerkship here and there with a landing · waitership in the Customs occasionally. THESE ARE CONSIDERED GOND ENOUGH FOR THEM: AND WE HAVE WHAT IS SUPPOSED TO BE A REPRESEN TATIVE IN THE CABINET WHO THUS PER-MITS THE CATHOLICS OF THIS PROVINCE TO BE BRANDED WITH THE BRAND OF

THE CHURCH AND KING HUM-BERTO.

INFERIORITY. OUT UPON SUCH SUBSER-

VIENCY - SUCH CONSUMMATE FOLLY AS

THAT.

The Osservatore Romano, treating of the reasons for the permission grant ed that King Humberto should be buried with the rites of the Church, explains that there were two grave reasons why this permission was given by the ecclesiastical authorities. One was to protest against the execrable crime by which the late King met his death. and the second was still more decisive. inasmuch as the King, especially durng the later period of his life, gave unmistakable tokens of religious feel ing, so far as even to state in a letter to the Archbishop of Naples that he dethis Holy Vear of Jubilee.

Under these circumstances. Oservatore tells us.

OBSETVATORE WILLS US,

"It is presumed that in the last moments of life, he would have asked the infinite mercy of God, and would not have hesitated to reconcile himself to Him if the opportunity had been within his reach. It is the law of the Church which has been several times declared by the Sacred Penitentiary, that in such cases ecclesiastical burial may be given to a person not otherwise entitled to it, the external pomp being proportioned to the quality of the person." e quality of the person

It follows from this that there was no inconsistency on the part of the eccles astical authorities in granting Christian burial to the late king. The Church acts as a merciful mother, and inclines to favor the deceased when signs of penitence are found in their manner of conducting themselves be fore death, and this was the case with Humberto. Thus the Roman Ritual. which is the principal and authorized rule for the guidance of all priests on such occasions, has the following directions in regard to those to whom eccle-

siastical burial should be denied : "Ecclesiastical burial is refused to thos ho have been publicly excommunicate

Charges of inconsistency have been made against the Church authorities any such charges.

The Holy Father has also been blamed for refusing to admit the filling with credit to himself and the made a liturgical prayer, because it with authority derived from the law-But what has Sir Richard Cartwright which is only the ecclesiastical author. | leader. Yet it is only the natural con- Honan, but we cannot allow his atand his colleagues in the Government ity. Besides, it praises King Hum- sequence of the lawless principle of tempt to excite harsh feeling against

estant minority in Quebec and the of the amiable and plous Queen Margherita for holding the King, her husband, in very high esteem. But this is a very different matter from the adoption of such a prayer for the universal Church of Christ, or from its formal ecclesiastical approval.

The Osservatore Romano remarks that "it was composed by the Queen in a moment of supreme and compre hensible anguish:" but it was not written in conformity with the laws of the Liturgy, and it was not, therefore, and it can never be approved by the supreme authority of the Church, either as a liturgical prayer, or as a prayer to be used by the faithful.

In fact, those who have blamed the the Holy Father for not approving of this prayer would have blamed and ridiculed him if he had actually approved of it, and the ridicule would seem to have been deserved.

We cannot reasonably be surprised at the attitude of the Church in regard to this prayer, nor at the fact that the Pope did not do what the enemies of the Catholic Church would have wished him to do, for we may be sure that they would consider him to have acted unreasonably whatever might have been his attitude in regard to this matter.

LYNCH LAW IN ILLINOIS. One of the results of the universal freedom of opinion claimed by Proestants in religious matters is manifesting itself at Godfroy, Illinois, just north of Alton City, where the Rev. Owen W. Rose, a minister of the Gospel who resides at Sabula, is at present engaged in scouring the country with two bloodhounds and a posse of fifty armed men in search of two negroes whom the pursuers intend to lynch. Mr. Rose requests the authorities not to interfere in case the men are captured, as it is his intention " to string them up by their legs with their heads dangling downwards, and shoot them to death."

We have not noticed that the fugitives have been captured yet, but at the last intelligence they were still at large. The crime for which it is proposed to punish them thus was indeed a horrible one; but surely their wickedness is not a valid excuse for the Chinese barbarity with which these law breaking Christians propose to inflict punishment.

The negroes were guilty of murdering William Riggs, a brother-in-law to the minister, who is leading the party of avengers, most of whom are members of his flock, whom he has persuaded of the propriety of the pecuitar vengeance he intends to wreak on the fugitives when caught.

William Riggs, the murdered man lived on a farm near Godfroy, and was in a field cutting corn on Friday Sept. 7, when the two negroes approached and asked for work. He told them he had no work to give, whereupon they demanded his money. sired to be reconciled to God during He saw at once that he stood no chance aid and spiritual consolation to in a physical encounter with the tw ruffians and handed over to them 50 cents, which was all the money he had in his pocket. As soon as the negroes the Gospel. saw that he had let go his corn-knife, the only weapon he had, they attacked him with razors inflicting on him several horrible gashes, after which they cut circles and other figures around his legs, until growing tired of this diabolical amusement they left him still with life, though in a dying condition. He was able, however, to give the details of the crime to his brother in law when the latter found him lying helpless and bleeding an hour and a half later.

It is difficult to find language to ex press horror for the crime of the two negroes, nevertheless religion and the law of the land alike forbid private individuals from taking into their own he must be regarded as part of the hands the punishment of such guilt, and especially so atrocious a punishment as that which has been decided on by the mob of lynchers. It is contrary to all our understanding of the obligations of a Christian for a private person or persons to undertake the punishment of the guilty; and worse to inflict such atrocities as the lynchers propose. Surely if the Christian Church for which and in the name of which the Rev. Mr. Rose officiates, were the well - organized and selfgoverning body which Christ instituted to be His Church on earth, and to perpetuate the work which He began, it would not for a moment tolerate that one of its ministers was not issued by the proper authority, less mob which recognizes him as its done to obliterate the distinction be berto's supposed virtues to an exagger. Church government that not only each the Catholic missionaries in China to Li Hung Chang was one of the dip-

local sect, but each individual has the inherent authority of forming its own or his own code of Christian morality, for the guidance of its or his moral conduct. The present is only one of innumerable instances of the practical application of the erroneous principle on which Protestantism as a whole is founded; the application of which demoralizes Christian communities.

CELEBRATION OF THE FRENCH CANADIAN SOCI. ETY OF ARTISANS.

An interesting celebration of the annual festival of the French - Canadian Society of Artisans took place is Montreal last week when the association went in procession from their hall at the corner of St. Francis Xavier and Notre Dame streets to the Cathedral of St. James to assist at solemn Mass in a body.

His Grace Archbishop Bruchesi was absent, but Mgr. Racicot assisted to represent him.

The musical part of the service under the leadership of Professor Couture, was very fine, and included s number of solos by well known artists.

The sermon was preached by the rev. chaplain of one of the branches of the society, on the motto adopted to express the objects of the association, ' Justice, Economy, Welfare."

The preacher spoke very forcibly of the evils of intemperance, and of the incalculable injury caused in the community by this vice. Among other things he pointed out that they who are the slaves of intemperance forget everything, including their duties to God, to society, to religion and their country, to their families and to them selves.

"Consider," he said. "how many poor mothers are there who have toiled many years, and made many sacrifices, and have labored incessantly for their children to make them good citizens and good Catholics, and those children have by intemperance made all their mother! labors vain and fruit less. Can it be possible that children can be so ungrateful as thus to reward their mother's care?"

The appeal was most elequent, and prought tears to many eyes.

The Society of Artisans has become very numerous, having now seventy five branches throughout the Dominion and the United States, and having on its roll 15 000 members. The occasion of the annual feast was selected for the holding of the second conven tion of the society at which delegates were in attendance from branches throughout the continent.

THE CHINESE PERSECUTIONS.

At the present moment, while the massacre of Christians, and especially of Christian missionaries is being still to open up the country to their misperpetrated throughout China, one would suppose that a returned missionary, who has himself escaped from the scene of persecution by flight, when his flock was in danger, would be somewhat backward in incriminating those who have remained at the post of danger for the purpose of giving e converts to Christianity to who they have been the instrument of God in bringing them to a knowledge of

Dr. Percy Leslie is a returned misdescribed as a "medical missionary," he is virtually on the same footing with the reverend missionaries whom he accompanied, and he was, equally with them, sent by the missionary socleties in Canada to do missionary work. It is admitted that Presbyter. ian ordination does not confer any special sacerdotal character, and is only a humanly devised form by which men agree to devote them. selves either for life, or for a shorter period to ministerial work, and as Dr. Leslie has devoted himself for a while to missionary work in China missionary system of the Presbyterian

Church of Canada. We find that in his interview published in the Mail and Empire of Aug. 24th he declared on the authority of an unnamed high Japanese official that there are two causes for the brutal atrocities which have been committed by the Chinese during the persecutions of Christians now raging: one is the "anti foreign sentiment," he (Dr. Leslie) personally knew to have departed from missionary work, and got mixed up politically. One way in particular was to offer a man every legal protection if he would join the Church."

We sympathize with Dr. Leslie on before and during his flight from

pass without protest. It is well known that both the Jesuit and Franciscan priests, who are the chief Catholic missionaries in China, are men thoroughly devoted to their work of doing good, and the secular clergy who are there scarcely fall short of their religious co-laborers.

The Protestant missions in China all date back within the present half century ; and though we fully admit that there are zealous workers among the missionaries, their labors and their sufferings cannot be compared with those of the devoted Catholic missionaries who have been laboring in that field for over six hundred years.

The number of martyred missionaries during this period is beyond estimate, and it is not in keeping with honesty for those who have not been laboring in the same field for half a century to depreciate their work, or to reprecent it as being carried on in an unworthy manner.

What Dr. Leslie says of the Catholic missionaries in China is totally inconsistent with the usual bearing of Catholic missionaries to heathen lands; but we are aware, and we have already given in our columns instances of an overbearing attitude, such as flourish. ing revolvers and the like, on the part of certain Protestant missionaries towards the Chinese, and to this may probably be attributed partly the hatred of the Chinese for foreigners, though we are aware that this hatred has arisen chiefly out of the aggressions of European powers on Chinese territory. This much is virtually admitted by Dr. Leslie himself, who said in one of his interviews :

"The trouble in China was not caused in any way by missionaries. It was entirely due to an anti-foreign outbreak. This is due to an anti-foreign outbreak. This is shown by the attack on foreign dealers at Canton, men entirely unconnected with the religious enterprises. There was no relig-ious question raised in Honan: but we weer attacked because we were foreigners.'

There have been many efforts made by sectarian missionaries and their co-religionists in America to throw the blame of the present persecution upon the Catholic missionaries, but without reason, as we have shown before in our columns. The Catholic missionary who goes to preach the gospel in heathen lands always expects to meet hardship, and probably death; but the Protestant missionaries who went to China nearly always took care to have the gun-boats of some European nation or of the United States within call. and loudly they called for them when they feared trouble. At the present moment the missionary societies of America and Great Britain are also calling upon their Governments to send their fleets and armies to China sionary enterprises and to protect their missionaries. It is unheard of that Catholic missionaries ever sought to preach the Gospel with an army at their back. It is, therefore, only jealousy at the undoubted success of Catholic missions which has led the Presbyterian and Methodist missionaries to raise the outcry that Catholic missionaries are the cause sent Chinese outbreak against foreigners.

The number of Catholics at present in China is considerably over 600 000. sionary from China, and though he is To the thousands of martyrs who have suffered death for preaching the gospel of Christ to the Chinese during the last six icenturies and more, many have been added during the recent outbreaks. Among those who have re. cently suffered in their work of propagating the Gospel there are two Bishops so far as known: Bishop Guillon, Vicar Apostolic of Manchuria, and Bishop Antonio Fantosati of South Honan, the same Province from which Dr. Percy Leslie succeeded in making his escape by flight. Both these prelates were men of eminent sanctity, great learning and wide popularity. We cannot at present estimate the number of priests and lay converts who have likewise gained the crown of martyrdom.

CHINESE TRUTHFULNESS.

The Literary Digest gave recently a translation from Count d'Hennison's narrative of the treatment of some French and English prisoners who were in the hands of the Chinese in 1860, which throws some light upon and the other "the attitude of the the curious diplomatic methods of the Roman Catholic missionaries whom | Chinese, and finds a parallel in the assurance which the Chinese diplomats so readily gave while the foreign legations were being beleaguered in Pekin by Boxers and Imperial troops, that the Ministers were "well and safe in Pekin," while every effort was being made to slaughter them, and they were account of the sufferings he endured saved from massacre only by the almost incredible courage with which they defended themselves against all their assailants.

lomats who gave most positive and apparently straightforward assurance that the Ministers were safe and were being specially protected by the Chinese Government, though he added the ominous remark that while the Ministers were safe, the other people who were with them were "of no account."

According to Count d'Hennison Prince Kong was informed that there could be no negotiations entered upon until the prisoners, eight Frenchmen and five Englishmen, were given up Prince Kong said "Yes" but "it was a Chinese yes, which means no more than a Chinese "no" The prisoners, he said, were all well, and would be released when peace was declared. Until then they must be kept in Pekin as hostages."

The march of the allies was then continued toward Pekin, and the Chinese found it necessary to produce the prisoners, and brought five of them to be given up. The count thus describes their condition :

cribes their condition:

"M. de Lauterac seemed to have grown a head smaller. He was dressed in an old Chinese woman's skirt. His tortured hands had assumed an S shape. He had been fet tered with ropes, which, when he complained, were wetted to make them shrink, and thus eat deeper into his flesh. Yet while he was thus treated, Prince Kong had written as follows to Baron Gros: 'I have the hosor to inform you that I have given orders that M. de Lauterac shall be treated with the greatest consideration and respect.' A few days later the rest of the prisoners were returned. 'We are bringing them, they are all here, 'pleasantly cried the little mandarin who walked in front of the vehicle. There was a wild jumble of half rotten coffins and coffinless skeletons in it. Chinese probity demanded that the entire skeletons of those who had been tortured to death should be returned."

#### " SOUPERISM" IN THE PAPAL CITY.

Pope Leo Denounces Methods Adopted by the Sects to Seduce Poor Catholics of Rome.

Correspondence of the Catholic Standard and

While the busy weeks have passed, each in turn crowding out the mater ial data which I had collected afresh in evidence of Protestant "souperism in the Papal city, the Holy Father has issued a monumental letter to Cardinal Respighi, the Vicar of Rome. In it he exposes the works and the wickedness exposes the works and the wickedness of the sectaries in question, furnishes argument and refutation as he pro ceeds, adds entreaty and appeal logic, and-incidentally but more than once—utters a bold protest against the painful situation which obliges him to assist as if personally at such dis graceful efforts of traffic in souls. And to his powerful words I may pre sume to respectfully add a local and humanizing note. see from his windows to the east the conventicle which has been set up on the Via Cola di Rienzo in one of the most ignorant and poverty-stricken

quarters of Rome.
"From the outset of our pontificate," he commences, "we have had occasion to point out as one of the most deplorable evils brought by the new order of things to this capital of the Christian world the active proselytism displayed by heresy, and the consequent peril to which the faith of our people is ex posed. And addressing on this subject our Cardinal Vicar (on June 26, 1878, and March 25, 1879) we repeatedly im parted to the faithful exhortations counsels and warnings, putting them on their guard against the many efforts which sects of all kinds from abroad were here making, under the shelter of the public law, in order to spread in the minds of believers the poison of

His words were not without effect. But the evil grows apace. "It is now patent to all, from the evidence of facts, that the design harbored by these heretical sects, which are a manifold emanation of Protestantism, is to set up the standard of religious dis cord and rebellion in the peninsula, and principally in this Mother City, in which God Himself, by an admirable ordering of events, placed the centre of that fruitful and sublime unity which was the object of the prayer addressed by Our Divine Saviour to His Heavenly Father (Joann. xvii., 11, 21), and which the Popes jealously defended even at the price of their lives, and despite the op position of men and the vicissitudes o

The sects, "not being able to coun upon the strength of the truth, avai themselves, for the extinguishing or weakening of the Catholic faith, of the defenceless tenderness of youth, of in sufficiency of education, of the privations of indigence and of the simplic ity of many who are accessible to Let the missionary boards rebut thi sweeping accusation if they are com-

f gentlemen and ladies. posed of gentlemen and ladies.
"In the face of this fact," the Pon
tiff immediately continues, "we feel
first of all, the need of publicly declar ing, as we have done on other occssions, how bitter is the condition of th Head of the Catholic Church, who constrained to behold the free and ad vancing continuance of heresy in the Holy City, whence should be spreathroughout the entire world the light of truth and of example, and whice should be the honored seat of the Vices of Jesus Christ. As though the torrer of unwholesome teaching and depray ity which daily and with impunit proceeds from books, professions chairs, theatres and journals were no enough, to all these causes of perver sion there has been added the insidior activity of heretical men, who, con flicting among themselves find agree

lomats who gave most positive and apparently straightforward assurances that the Ministers were safe and were being specially protected by the Chinese Government, though he added the ominous remark that while the Ministers were safe, the other people who were with them were "of no account."

According to Count d'Hennison Prince Kong was informed that there could be no negotiations entered upon until the prisoners, eight Frenchmen and five Englishmen, were given up Prince Kong said "Yes" but "it was a Chinese yes, which means no more than a Chinese "no" The prisoners, he said, were all well, and would be released when peace was declared. Until then they must be kept in Pekin as hostages."

The march of the allies was then continued toward Pekin, and the Chinese found it necessary to produce the prisoners, and brought five of them to be given up. The count thus describes their condition:

cribes their condition:

"M. de Lauterac seemed to have grown a head smaller. He was dressed in an old Chinese woman's skirt. His tortured hands had assumed an S shape. He had been fet tered with ropes, which, when he complained, were wetted to make them shrink, and thus eat deeper into his flesh. Yet while he was thus treated, Prince Kong had written as follows to Baron Gros: 'I have the honor to inform you that I have given orders that M. de Lauterac shall be treated with the greatest consideration and respect.' A few days later the rest of the prisoners were returned. 'We are bringing them, they are all here, 'pleasantly cried the little mandarin who walked in front of the vehicle. There was a wild jumble of half rotten coffines and coffinless skeletons in it. Chinese probity demanded that the entire skeletons of those who had been tortured to death should be returned."

#### " SOUPERISM" IN THE PAPAL CITY.

Pope Leo Denounces Methods Adopted by the Sects to Seduce Poor Catho

Correspondence of the Catholic Standard and

While the busy weeks have passed, each in turn crowding out the material data which I had collected afresh in evidence of Protestant "souperism in the Papal city, the Holy Father has issued a monumental letter to Cardinal Respight, the Vicar of Rome. In it he exposes the works and the wickedness of the sectaries in question, furnishes argument and refutation as he proceeds, adds entreaty and appear logic, and-incidentally but more than utters a bold protest against the painful situation which obliges him to assist as if personally at such disgraceful efforts of traffic in souls. And to his powerful words I may presume to respectfully add a local and humanizing note. He can literally see from his windows to the east the conventicle which has been set up on the Via Cola di Rienzo in one of the most ignorant and poverty-stricken

quarters of Rome.
"From the outset of our pontificate," he commences, "we have had occasion to point out as one of the most deplor-able evils brought by the new order of things to this capital of the Christian world the active proselytism displayed by heresy, and the consequent peril to which the faith of our people is ex-And addressing on this subject our Cardinal Vicar (on June 26, 1878, and March 25, 1879) we repeatedly imparted to the faithful exhortations, counsels and warnings, putting them on their guard against the many efforts of the public law, in order to spread in the minds of believers the poison of

His words were not without effect. But the evil grows apace. "It is now patent to all, from the evidence of facts, that the design harbored by these heretical sects, which are a mani fold emanation of Protestantism, is to set up the standard of religious dis cord and rebellion in the peninsula, and principally in this Mother City, in which God Himself, by an admir able ordering of events, placed the centre of that fruitful and sublime unity which was the object of the prayer addressed by Our Divine Saviour to His Heavenly Father (Joann. xvii., 11, 21), and which the Popes jealously defended even at the price of their lives, and despite the opposition of men and the vicissitudes of

The sects, "not being able to count upon the strength of the truth, avail themselves, for the extinguishing or weakening of the Catholic faith, of the defenceless tenderness of youth, of insufficiency of education, of the priva-tions of indigence and of the simplicity of many who are accessible to slattery, attractions and seductions."
Let the missionary boards rebut this sweeping accusation if they are comof gentlemen and ladies.

posed of gentlemen and ladies.
"In the face of this fact," the Pontif immediately continues, "we feel,
first of all, the need of publicly declaring, as we have done on other occa sions, how bitter is the condition of the Head of the Catholic Church, who is constrained to behold the free and advancing continuance of heresy in this Holy City, whence should be spread throughout the entire world the light of truth and of example, and which should be the honored seat of the Vicar of Jesus Christ. As though the torrent of unwholesome teaching and depravity which daily and with impunity proceeds from books, professional chairs, theatres and journals were not enough, to all these causes of perversion there has been added the insidious

ment only in traducing the supreme pontifical authority, the Catholic clergy and the dogmas of our holy religion, the significance and still more the august beauty of which they are unable to understand. On this account the faithful, who from all parts of the world, even the remotest, come on pilgrimage to Rome in order to find here comfort for their piety and their faith, are deeply saddened at seeing this soil, which has been bathed with the blood of the martyrs, invaded by sects of every kind, intent only upon uprooting from the souls of the people that religion which, none the less, has been declared the religion of the State and which is the principal object of

their love and veneration.

"You will readily understend, my
Lord Cardinal, how bitter this state
of things is to our heart, and how live. ly is our desire to see appropriate rem edies applied, and such as may avail, if not to altogether remove the least to lessen its gravity and bitterness. And it is for this purpose that we received great consolation from an

excellent work, to which we ourselves gave inspiration and impulse, which is called that of the 'Preservation of the Faith,' and still more from the good results which it has begun to give owing to the untiring zeal of those who direct it or belong to it."

After recommending it, the Pope proceeds: "Let all strive to fortify the character of the Catholic people by inspiring noble and holy resolutions and at the same time by warning the incautious that under the harmless guise of colleges for boys, seminaries for girls, schools of foreign languages. superior education and help to needy families there is hidden the wicked design of insinuating in minds and hearts the proscribed principles of heresy. Let the faithful be convinced of this truth, that nothing can be greater or more precious than the treasure of that faith for which their fathers fearlessly faced not only want and misery, but often violent persecution and death itself. And this feeling of strength cannot but be natural and deep-seated in the souls of this our population, which well knows that the Catholic Church not only possess divine characteristics which distinguish it as the only true one and the only one which has received the promises of eternal life, but that it has ever conferred in estimable benefits upon Rome, Italy and the world-overcoming barbarism by the justice of laws and moderation of customs spreading as St. Leo the Great well says (Serm. I. in Natali SS Petri et Pauli) the sway of Christian peace far beyond the limits explored by the eagles of Rome, saving letters, libraries, culture and monuments; inspiring every order of and art; giving succor to the weak, the poor and the oppressed by generosity of its affection and the mag-

nanimity of its sacrifice and heroism. With this the Pope concludes by ap propriately hoping that not a single Roman will be seduced from the glori ous faith of the Eternal City.

#### THE DEPARTURE OF THE MIS-SIONARIES.

There is in Paris a community of young ecclesiastics who attract universal attention, when taking the attention, when taking the walk which is the only outdoor recrea tion to be had by such in a large city. They attract attention, not because of any peculiarily in their dress, which is that of all ecclesiastics in Catholic countries, but because they dash along the streets, as if it were a case of life and death to reach some goal. They are the students, and—in some cases which sects of all kinds from abroad the priests of the Seminary of the were here making, under the shelter Society for Foreign Missions. Their Society for Foreign Missions. Their rapid pace is one of the preparations for their future apostolate—for they are going where their strength of physique and power of endurance will stand them in as good stead, in a way, as the flame for the salvation of souls that burns within their breasts and supplies the motive power to their physical exertions.

This Society for Foreign Missions is altogether unique. Unlike societies of religious, it can scarcely lay claim to any one person as its founder and father. It is the result of the zeal of different persons in different places for the spread of the Catholic faith. It dates from the middle of the seven-teenth century, when 'he efforts of the pious missionaries who had labored in the far East combined with the ardor of some young Parisian priests to es tablish on a firm basis the results al ready obtained in the Orient. At first, vicars apostolic were chosen and appointed, and then, thanks to the pecuniary assistance of some devout women, and of Louis XIV. of France a college was founded to train young men desirous of consecrating them selves to labor in this new vineyard of the Lord. Those who offer themselves for this field do not form a religious community in any sense of that term They are secular priests without relig ious obligations of any kind-save indeed, the promise to lead the lives o ecclesiastics, and to live, labor and die under the authority of the Bishops and the Supreme Pontiff for the con version of the people of the Orient to

whom they may be sent. These brave, young hearts enter the Seminary of the Foreign Missions filled with the burning zeal of the first apostles, and pass their days there preparing themselves for the hardships in store for them. From the day they enter the seminary they never leave it till the day on which they bid good-by forever to family, home and country, and go to verify their solemn promise to consume themselves in the conversion of the heathen.

The ceremony of his adieu to all

nessed. It takes piace the evening before the departure. The young missionaries enter the chapel and kneel on the steps of the altar. Be hind them kneel their confreres, and then come their friends and relatives. A solemn silence reigns in the holy place and every one experiences that indescribable clutching at the heart and swelling in the throat which precedes the performance of all touching ceremonies. Night prayers are recited, and the subject of the next day's meditation is read. The travelers of to-morrow remain standing, while the others sit down. A venerable missionary advances and delivers a discourse befitting the occasion. When he has finished the new apostles ascend the steps of the altar and there, not two feet from the tabernacle, they turn and face their brethren. The young aspirants to the same mission leave their places, and, followed by the friends and relatives of the departing missionaries, fall upon their knees and in turn kiss the feet of the young heroes, who tenderly raise them up and embrace them affectionately — the choir all the while chanting the words of the Holy Spirit: "Quam speciosi pedes evangelizan-tium pacem, evangelizantium bona!" It is a scene that touches the most hardened heart. To see those brave young confessors of Christ bid good by to all that our human nature holds most dear ; to see them with unwaver ering firmness clasp to their hearts, the companions of their studies and then the friends of their youth, nay, at times, a beloved parent, and to know that the human anguish of the moment is lost in a feeling far higher, a feeling of joy coming from the prospect of a life of labor for the Master's sake, a life to be closed, per haps, by the reception of the martyr's crown ; all this must needs bring tears to the most reluctant eye, and rejoice the Christian heart that such love of God still burns on our earth. Over and above the sobs rising from the breasts of affectionate relatives, they hear the sighs and groans of those who are walking in the valley of the shadow of death; the divine conquers

the human, and with joy and desire they cry out: "Behold we come!" weaker and tenderer hearts, those that loved most strongly a son or brother, have not dared to take part in this trying ordeal-or at least have not ventured any nearer than the gallery. How could a dear mother, at whose knee the future martyr learned to lisp his infant prayers, or a tender sister, the innocent pearl he, as an elder brother, watched developing, and who loves him with an unspeakable love; how could such as these witness a scene like this—much less take part in it-and survive! And yet-with all honor to the nation that can give the Church such childrenthere have been and are such parents. rivals of the mother of the Ma who falter not in making such a sacrifice. Such a one must have been the French mother who, when the news of her son's martyrdom was broken to her, exclaimed: "God be praised! The fear is now passed that my child might yield to the temptation to fly

so much suffering! As the leave taking finishes, the song of farewell to the missionaries bursts forth. The ceremony is over those who participated in or witness it, retire; on the morrow there is another dispersion of apostles, and their friends at home await with Christian resignation and joy the reunion which will take place only in heaven. - Rev. T. J. Mulvey, in the Sacred Heart Journal.

### MARTYRED IN CHINA.

Society of Jesus Has Lost Nine Fathers \_ and one Lay Brother,

Fathers A. Fink, R Gaudissart, A Neveux, C. Cezard, V. Gissiger and Brother T. Kteffer, of the Society of Jesus, were killed in China before August 12. Since then Fathers Dann and Mangen have been massacred at Tcheti with three thousand Catholic Chinese. These, with Fathers Andlauer and Isore already announced make nine Fathers and one lay brother killed by the Chinese. They all belonged to the French Province of Champagne of the Society of Jesus.

Father Modestus Andlauer was an Alsatian, and was fifty-three years old when martyred. He had been eight-teen years in China, and was much loved by the converts. Father was forty-eight years old, and had also been eighteen years on that mission. Towards the close of his theological studies he asked to be sent to the Zumbesi mission in Africa.

"Why prefer this mission?" said Father Grandidier, then Provincial. Because it seems to offer more chances of martyrdom."

"If that is your only reason,' re-plied the Father Provincial, "you might turn your preference to China, where persecutions may break out at any time.

Oh if that is so, I ask for China.

"Very well, you shall go."
He was only sub deacon then, and was ordained priest in China on account of his talent for governing others. He was, in 1895, made minister of the section in Koang-Pi-Fou and remained in this charge until his death. On account of his savoir faire and his knowledge of Chinese customs and the temperament of the people, he had acquired much influence.

Fathers Andlauer and Isore were killed in the chapel on the afternoon of June 19. Their heads were separated from their bodies and were and are still exposed at the gates of the village which is occupied by 200 "Boxers" activity of heretical men, who, con-dicting among themselves find agree- is one of the most touching ever wit- The bodies of the Fathers remain un-

buried in the chapel in which they were put to death. Nearly all the Christian villages of Ou-i have been pillaged and burned. There has been no effort to repress the "Boxers" as all the troops have been sent North against the Europeans, so that the whole Northern part of the Jesuit mis ston is at the mercy of the "Boxers."
On all sides there is burning and mas

In all the Jesuit houses throughout the world, after the evening Litanies, three Our Fathers and Hail Marys are said by order of Father General Mar tin for the preservation of the Chinese missions. The Jesuit Father Prosper Paris, Superior of the Nanking Mision, was at the Consistory of April 17th appointed Vicar Apostolic of Nanking to succeed the late Bishop Simon.

#### MARS THE ANTICHRIST.

Those who read the daily newspapers not for the sake of their contents, but rather to deduce the plain meanings of their lesson as chronicles—the people, that is to say, who are capable of thinking clearly and acting unselfishly -all such people cannot avoid the conthe spread of Christianity is the military spirit which finds expression in the lust for territory. By Christianity we mean the true Church of Christ. The false, which follows in its wake wherever it endeavors to plant the seed of the saving faith, is as the canker to the wholesome grain. It raises the demon of doubt in the minds of inquiring catechumens, and so frustrates the best efforts of the mes sengers of Christ. This doubt is turned into cynicism when the followers of Buddha or Confucius behold men who come to preach a purer religion leading the most worldly lives traveling about with their wives and retinues, often engaging in trade, and giving flagrant example of the hypocrisy which preaches a system too pure for the preacher's own fancy. Then the Asiatic or the African applies the test of result to the nations whence these so called missionaries come. He finds them constantly sending their ships and their soldiers in the wake of those who preach to them the gospel of peace and brotherly love, avowed purpose of seizing by force that which is not theirs and forcing condi tions of trade, unfavorable to the weaker native merchant, on the people to whom the preachers have been livering pious exhortations to virtuous living. This is the procedure which has been steadily going on all over the East, in Africa and amidst the Melanasian archipelago ever since the formation of the British and Ameri can Bible Societies. The British missionaries in especial have been the advance agents of Mammon and Mars. We would ask any thinking man or

woman who had been reading the story of Tien Tein, Pekin and Tung Chow, as told by the correspondents in the wake of the allied forces, how can it be possible for Christianity to hope for success in the Orient in the face of such an appalling chronicle of savagery. It is one of the most horrifying things ever penned. People who have read Schiller's "Thirty Years' War" are ready to faint with horror at the tale of the sack of Madgeburg. Now, we are living nearly three centuries from that period, in which savagery in warfare was the general habit. We pride ourselves on our progress in humanity, and we attend international peace congresses to advance it. But here, in the very region where it is most desirable, for the ultimate perfection of the principle, that the people should be impressed with the superior ity of Western civilisation, the supposed product of Christianity, we find the armies of the different nations behaving in precisely the same way as the armies of Tamerlane did. peasants are slaughterd in their fields, the townspeople in their houses. Women are ravished with brutal violence, old men murdered in cold blood, infants bayonetted in their mothers arms. The troops fight with civilians for booty; the torch is applied in the frency of wantonness to everything that affords shelter to hapless refugees Demon could not riot more sickeningly than the soldiers of powers called Christian and civilized. Our own men and the Japanese appear to have been the only ones who maintained a semblance of discipline and decency So many accounts concur in ascribing enormities to the allied armies that it is impossible to hope that they may,

after all, be only libels on our common humanity. This terrible Chinese incident cannot but prove an immense setback to the efforts of the genuine Christian missionary not only in China, but all over the East. It proves not only that brute force is the basic principle of that civilization which pretends to be Christian, but that all the basest passions of degraded human nature characterize the instruments sent forth to give effect to its claim for superiority. The memory of previous atro-cities has burned into the Chinese mind; but these all sink into insignificance, so far as we can judge, be side the horrors of Tien-Tsin and the other scenes of recent hostilities. The accursed spirit of militarism and conquest is the one fatal stumbling block in the path of the Church. War is anti-Christ; and the whole effort and prayer of the Catholic world ought to be directed to the throne of grace that the curse be lifted from the earth .-Philadelphia Catholic Standard and Times.

Moral truth lies too deep in the order of creation for the plummet of the human mind. Morality is the consummate wisdom of God. The only way for a man to see it is for it to be "revealed" to him.—Dr. Frank Crane.

#### LOUISIANA'S LEPERS.

Touching Scenes Described by a Priest Who Visited the Lazaretto.

Writing in "Donahoe's Magazine concerning a visit to the Louisiana leper settlement, Rev. L W. Mulhane

State. She led me to the little chapel, and after a short visit to the Blessed She led me to the little chapel, Sacrament we started to see the lepers. who are housed in the little cabins who are housed in the little cashing formerly occupied by the slaves of the plantation. Thirty lepers we saw, stubs and butts of humanity, as Robert Louis Stevenson once called them, boys and girls, men and women white and black, young and old. They are very sensitive and do not like to be questioned, but being assured by the Sister that I came as a friend, long sgo interested in their sufferings, it was not long until I had their confidence and they gathered about me like a happy crowd of school children. What was my amazement to no tice one man with a G. A. R. pin on his coat, an old soldier, who said he had been one of Sherman's drummers, and after the war remained in the South and contracted the disease, and now what shot and shell had not accom plished, leprosy was slowly doing for him. My first intention had been to return to the city by the evening train, but the evening shadows were falling athwart the lepers'chepel ere I noticed the late hour, and at the earnest solicitation of all I consented to remain over night and accept their hospitality Soon I was given an impromptu seren ade by the boys' orchestra of five, and was forced to give them a little speech It was the strangest audience mortal man could address-four white capped Sisters of Charity and thirty of God's afflicted lepers in every form and shape and type of the awful disease. Their disconsolate looking eyes, telling of hearts long strangers to hope, still pierce my soul, seeming to cry out, Oh! stranger from the great world. have you no gleam of joy to offer us?

"The little chapel, perhaps forty by wenty feet, was soon the scene of picture never to be forgotten once painted on memory's camera. door was open and through the windows came the balmy air with the hum and echo of insect life, and naught else was heard but the whispered word of the priest offering up the clean ob-ation of the New Law for these children of God, whom the Old Law named 'Unclean - Unclean' Mass finished, a little instruction was given by the priest, and then, as it was Friday, Benediction of the Blessed Sacrament followed. The acolyte, a leper boy whose face was a thing of pity and horror, his hands encased in gloves, moved about the sanctuary like one of God's noblemen. Benediction over the little choir of lepers, sang 'Nearer My God, to Thee, and though the voices were broken by the throats afflicted with this inscrutable curse, never did the hymn have such a meaning to me, as I listened to the plaintive wailing of these afficted ones, beseeching their God. 'Yes, nearer, O God, nearer to Thee, draw these Thy children!' was my prayer and I confess I did not try to restrain

### "THOU ART PETER."

A Description of the Singing of the Great Text in St. Peter's at Rome.

The Catholic Truth Society has just published in pamphlet form an excellent lecture by Archbishop Ryan, of Philadelphia, delivered in St. Louis many years ago, while the Archbishop was still coadjutor of Archbishop Kendric. The title is "What Catho-lics Do Not Believe," and we reprint the concluding paragraphs ious and inspiring description of Christ's words to Peter, as sung in the great Mother Church in Rome.

It was in Rome, in the year 1867.

On that occasion - the eighteen hund-

redth anniversary of the death of St. Peter—we were assembled in the mag-nificient basilica that bears his name. Five-hundred Bishops gathered around the Sovereign Pontiffs—Bishops from every tribe and nation upon There he stood, the Supreme Pontiff, the great central figure. Forty thou sand wax lights illumined the magnificient assembly. The sculptured saints of eighteen centuries looked down from their niches and from the tombs around upon us. The vast basilica was crowded to its utmost capacity. The Papal choir, near the grand altar, commenced to sing these words: 'Thou are Peter, and upon this rock I will build My Church,' and when these one hundred voices seemed to have exhausted all the power and beauty of melody, three hundred voices above the entrance to St. Peter's hundred continued the text: 'I will build My Church,' and the two choirs united, and then four hundred voices—the Chorus Angelorum- in the dome, that vast and wondrous dome, to which Diana's marvel was a cell, 'continued this text, and in the end the basso voices commencing, and the whole magnificient ccean of melody surging onward, they sang: 'And the gates of hell shall not prevail against it - Portae infere, non praeval ebunt' We heard the non at the altar; we heard it above the distant portais; we heard it ringing round and round the dome. That text sounded in my mind that day as the announcement of a fact—of a chal-lenge—of a prophecy. There, above the tomb of Peter; there, where the hostile powers had met for eighteen hundred years; there, where they had measured lances, these powers of

he'l and the old, united Church—the misrepresented, but still glorious Church—these words sounded like the announcement of the fact that after eighteen hundred years of fighting she was still victorious. They rang out like a challenge, as if she said: 'Come forth and fight the battle for eighteen centuries more if " Soon Sister Beatrice, Sister Superit, and of a prophecy that that battle should end victoriously for her, be-cause of God's great promise! Oh, foress, appeared and we found our elves at once on a common footing recalling reminiscences of the old Bay glorious Church of the living God!
Oh, only divine institution upon earth ! In all thy power, in all thy unity, in all thy beauty, calumniated but not less lovely, here is the sanction for thy continuance, here the communicated lite of God that gives the vitality and which will crown thee with victory forevermore. On this rock I will build My Church and the gates of hell shall not prevail against it."

#### OUR MORNING PRAYER.

"How do we make our morning offering?" asks Father Gignam, S. J.. How many of us make it in a drowsy manner, scarcely conscious of what we are saying, or with our mind occupied thoughts of what is likely occur during the day? In making our morning offering our words must mean whatthey say. I offermy prayer, mean to pray a real, earnest, heartfelt prayer, such as would satisfy the Sacred Heart, and for all the intentions which may please Him; I offer my work, and I mean to work as Mary would teach me, and by my zeal and earnestness in exterior labor to edify and encourage those who come in contact with me. Let no one, from false humility, imagine himself too little, too unimportant, to be capable of influencing others. Not one with whom we come in contact escapes without some impression from us, for good or for evil. The morning offering ought to be earnestly meant, so often repeated, that it becomes part of our daily lives.

#### "OH, I GO TO CHURCH WHEN I FEEL LIKE IT."

To the person who said so to me the following from an exchange is an appropriate answer :

Anyone frequently remaining away from the church is in danger of getting careless in every point of relig-

Let nothing induce you to speak disparagingly of your church or relig-ion. Stand by your Church as you would by your mother. Make no en-gagements which would interfere with your attendance at Mass. Church en-gagements stand before all others.

Pray for your priests. need it : they are only men with great responsibilities and with many to piease. If there is any member of your family, or of the congregation, sick, please notify the priest.

If any acquaintance of yours needs the aid or counsel of a clergy man, inform your priest of it.

### WHAT IS RELIGION?

The upward movement which the visible temple portrays is the reaching out of the soul, in worship, in submission, in hope, towards a power higher than itself, the Author of its being; and it is this reaching out of the soul that we call religion. The word itself that we call religion. is derived from the Latin term "religare," and primarily means the uniting of one thing or one person to another. In the universal tradition of mankind, religion is the uniting of men to God, the upward bringing of man's sighings, the downward bring ing of God's favors and, so understood religion is man's supreme need, and man's supreme duty.

## MR. EYE WITNESS AND THE

Editor of the CATHOLIC RECORD:

About the mighty power wielded in the defensive and offensive strokes of the pon of Mr. Eye Witness, we shall make no comment, but shall content ourselves by simply laying before your readers a few samples of his wisdom and veracity, set side by side with the "exaggerations" and that "most painful charge of Soggarth. The trouble, he says. "was certainly deplorable;" the scenes around the hotel, where "some twenty or so "of the picnic party gathered, he characterises as "disgraceful;" and in these "disgraceful is seenes," he informs us, "a few of the Foresters were the first to give bad example." In the way of a foot-note we might explain that about sixteen kegs of lager beer were sold on the picnic ground. Soggarth's exaggeration runs thus, "They had a pic nic... and are congratulating themselves on the success achieved while the Catholic world around them stands aghast, pained and humiliated at the disgraceful exhibition they have dared to make, etc." What an exaggeration!

Again let us hear Mr. Eye Witness, "But are we to hold the whole parish responsible for the acts of these few?

The most painful charge of "Soggarth" is that the people of Fallowfield are wanting in respect for the clerky. Soggarth on the other hand, says, "Though this scandalous work may have been conductive to the gratification of those who have tried to counteract the work of the good missionaries, the day will come when the self respecting people of Fallowfield will be able to show the world that this evil is not theirs nor that of the people of feature benefit of Mr. Eye Witness we might add a word or two from Exodus 29, 16, "Thou shalt not bear false witness against thy neighbor." It is said some few were uneasy on account of the way in which Soggarth applied the rod of correction to the innocent bys out for a little recreation, but certainly Eye Witness was not, for he never looks at the nectar cup. Editor of the CATHOLIC RECORD

## ST. MARY'S SANCUTARY SO-CIETY, TORONTO

Toronto, Sept. 12, 1900.

At a recent meeting held by the St. Mary's Sanctuary Society the following officers were elected for the ensuing year:

D. Murray, President.

R. Murray, Vice President.

F. Fulton, See. Treasurer.

J. Madigan, Librarian.

L. Dance, Ass't Librarian.

#### GOOD OPENING FOR A CATHOLIC PHYSICIAN,

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#### Secred Heart Review PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER CIII.

I have said that Dean Hodges no more gives us Luther's real gospel than Luther gives us Paul's. This is how Dr. Hodges describes Luther's doctrine of justification by faith."
"The essential meaning of of this doctrine is that God looks more at the heart than He does at the hands; cares more about the 'how' than He does about the 'what' of human actions, and accounts no number of external acts as of any value without love.

It is well that Dr. Hodges is Dean of the Divinity School, and not professor of theology. At least, if this is a spec-imen of his capacity to distinguish and state doctrines, he would have to be pronounced thoroughly incompetent. This description of Luther's doctrine is not even a caricature. A caricature must have some relation to the thing caricatured. This description has no relation whatever. It is merely a feeble echo of Froude's Carlylean cant. Froude's "scandalous ignorance and carlessness" in religious and doctrinal matters, even where he is not thinking of controversy, is remarked on by the Expositor, in speaking of his paper on Bunyan. Nay, even in matters pure. ly historical and external he does not take the slightest pains to ascertain the facts, if they are not right in his way. Take, for instance, in his little ok on the Council of Trent, his brief allusion to the relations between Charles V. and his mother. Not only is it, so far as it has a meaning, utter ly at variance with historical fact, but r the most part it has no meaning at all. As Tyndall would have said, you can not make any " mental presentation " of it. Now Froude's intrinsic and univer-

sal carelessness becomes ten times ag-gravated when he has to speak of doctrine. I will not say that he despises religion so much that he despises every attempt to give it an intellectual form That would be going too far. general principles and instincts of Christian Theism appear to have a pretty fair hold upon him. There he To make any careful endeavor, however confessedly tentative, to state our relations to God, and God's relations to the world, is a labor from which his essentially esthe tic and self-pleasing nature strinks and rebels. Accordingly, although he can not mention Luther without saying something about Luther's doctrine of justification by faith, he gives a deeription of it that is even farther from it than that of Dr. Hedges, if you can talk of more or less in two statements that have about as much to do with the matter supposed to be set

Froude tells us that Luther's docnot love a lie or a sham, and that a sham in the long run is no good. Now all this is perfectly true. It is also perfectly true that the planet revolves between Tellus and Jupiter, not counting in the asteroids. But one of these true statements has about as much to do with Luther's doctrine as the other, that is, nothing at Froude, however, was infected with Carlyle's endiess and at last canting denunciations of cant and sham, and as Luther was certainly a very ponderous fact in the world, and no illuston, Froude thought that one of Carlyle's tiresome commonplaces might do to tack on for a label to Luther's doctrine of justification by faith, which he himself was too lazy to understand. Dean Hodges follows him, and talks about "the doctrine of justification by self sha!l be humbled." faith, with its emphasis on sincerity and its hatred of a sham." And this about the man who told Philip of Hesse that he was a poor stick if he shrunk from "a good plump lie" for the benefit of "the true religion;" the man that set up in the Lutheran Church the doctrine that there are 'edifying and salutary lies;" the who instructed his preachers to disguise the difference between his worship and the Mass, so that the common people might not remark it; the man who once threatened the people of Wittenberg, when they displeased him, that if they did not stop he would recant all he had taught and leave them in the lurch, adding, "After all, what harm will the Pope's Mass do you?" Here is your emphasis on sincerity, and hatred of a sham !

after all, Luther's doctrine has something to do with shams. It may be defined as justification by a sham righteousness. What is imputed righteousness but a sham righteousness when it justifies a man who not only has no inherent righteousness, but who receives from God, in the act of believing, no power or principle that engenders inherent righteousness? God, it is true, "quickeneth the dead, and calleth things that are not as though they were." We could underthough they were." We could understand God's justifying a soul that in a sense is empty of good, if we understand that in pronouncing it just He communicates the justice which He improvements that the device which He improvements are the statements. putes. But this is denied by Luther. So far from emphasizing love, as Dr. Hodges insists, he denies the necessity of love. He owns that it is desirable but postpones the absolute necessity of it to the heavenly life. It was the Catholic Church, not Luther, that de clared love necessary to salvation "Justified before love and without love;" where is the emphasis laid on love there? Are these words genuine or not? Doelinger quotes them from Luther; Newman from Doellinger. Referring them to champions of Luther,

Hodges seems to have exactly reversed the relative positions of the Catholics and the original Lutherans.

Does Luther teach that God, in justifying, looks more at the "how" than at the "what" of actions, that is, more at the inward dispositions from which they proceed than at their out-ward form? Not at all. God, according to him, in justifying, takes no ac-count either of inward dispositions or of outward actions. He only asks: Has this man, in order to be justified, a confidence that he is already justified! If he be lieves this irrational and impossible thing, this transparent and aggra-vated sham, then I justify him. Otherwise I do not. His inward dispositions and his actions, good, bad or indifferent, antecedent, concurrent or sub-sequent, have nothing whatever to do with his justification.

It is the Catholic Church, not

Luther, who teaches that God regards the "how" more than the "what" of actions. In other words, she teaches that a cup of cold water, given in the love of God and man, has a covenanted claim on an increase of charity and justification, merited it of condignity. On the other hand, she teaches that to give all our goods to feed the poor, out of ostentation, deepens our condemnation, and that even to distribute them wisely and laboriously, out of simple natural passion, though certainly not dis-pleasing to God, has no covenant claim on the bestowment of charity and justi-fication, although it is permitted to believe that such things, done in sin-cerity, help to dispose the soul to an easier reception of justifying grace, as was also held by John Wesley and the early Methodists. Indeed, they went to lengths which the Catholic Church will not permit, teaching that the reception of the Eucharist has a converting value even where the receiver knows himself to be in mortal sin, something which she accounts sacrilege, excusing it with difficulty

in cases of ignorance. In a word, for aught that I can see, Dean Hodges everywhere plucks the plumes of Catholic doctrine, in order to cover with them the unevangelical nakedness of original Lutheranism He describes as hatred of sham a doctrine the very core and center of which is a sham. He praises the emphasis laid upon love by his hero, who puts love out of court as an irrelevant thing, almost an impertinence. He censures the Catholic Church for putting the form of action above the spirit, whereas she ascribed then, as much as now, to a small action animated by charity a value, not of degree but of kind, infinitely above that of the greatest action not animated by charity. Heedessness and slovenliness of statement, legenerating into direct reversals of fact and truth, deform his account of this matter from first to last.

CHARLES C. STARBUCK. Andover, Mass.

FIVE . MINUTES' SERMON. Sixteenth Sunday after Pentecost.

PRIDE.

"Every one that exalteth himself shall bumbled." (Luke 14, 11).

Pride was the predominating passion of the Pharisees. This vice of all vices, this root of all evil, appeared on all occasions, especially at banquets, where they strove for the first place, the place of honor. Hence our Divine Saviour, as related in the gospel of today, reprimands them, reflecting their behavior before them as in a mirror and giving them the wholesale admon ition : " Every one, that exalteth him-

God abhors all sins, but on no sin does He show forth His anger and ven-geance as on the sin of pride. Of the truth of this assertion, the Holy Ghost assures us in the book of Proverbs "I hate arrogance and pride." (Prov. 8, 13,) and again "Every proud man is an abomination to the Lord." (Prov. 16, 5) We are told in Holy Writ, that Moses was commanded to announce to the people of Israel their certain des truction if they yielded to the sin of pride. We also read in the prophecies of Jeremias that God commanded him o go to the bank of the river Euphrates and dig up a girdle which he had hidden there and "Behold, the girdle

was rotten so that it was fit for no "And the word of the Lord came to the prophet saying . . . After this manner will I make the pride of Juda and the great pride of Jerusalem rot." (Jer. 13, 9) In these and many other utterances and men-

aces of Holy Scripture, God makes known to us how abominable pride is in His sight.
Why do I see the prophet Jeremias dissolved in tears? Why do I hear him lament so bitterly? What sorrow

dissolved in tears? Why do I hear him lament so bitterly? What sorrow greatly afflicts his soul? It is the fall of the angels. Ah! he exclaims: "How art thou fallen from Heaven, O Lucifer, who didst rise in the morning . And thou saidst in thy heart : I will ascend into Heaven, I will exalt my throne above the stars of God . . . I will be like the Most High." (Isaias

14, 12.) The angels fell through pride; they wished to be like to God and now their punishment is to be the most detestable of all creatures? They wished to ascend the throne of the Mos High, and now they are sunk to the bottomless pit of hell, to the eternal pool of fire. O you infernal serpent, who deceived our first parents in the garden of Paradise, who brought death into the world, oh, that you had never come forth from the infernal abyss Referring them to champions of Luther, I find no denial of their authenicity. It is not love that Luther requires as a condition of jug facation, but simply confidence of being justified. Dean

but must, as poor miserable creatures subject to sickness and death, labor in

this valley of tears.

What brought Goliath, the giant, "six cubits and a span" prostrate to the feet of an unarmed shepherd boy? His pride was to be punished, for he who deemed himself a god of strength, was cast into the dust and lost his head by the hands of a boy. Why do you see Absolom, the most beautiful man in all Israel,—his heart pierced with three lances, -hanging on an oak be-tween heaven and earth? Pride fast ened his head to the oak, for the proud son attempted to usurp his father's throne. Behold Holofernes, the proud and victorious general, lying decapitated in his tent. The proud man.de-sired to be at the head of al! Israel, and as a punishment he lost his head at the hands of Judith, a weak woman. You all know the fate of proud Aman, the prime minister of the Persian King Assuerus ; in his pride he could no brook that Mordochai, the Jew, did not bend his knee and worship him. demanded worship and was rewarded by being hanged on a gibbet fifty cubits high. Beloved Christians, are not these examples sufficient to prove that pride is an execrable vice, an abomination in the sight of God.

Be not surprised at this, for God is a Being above all beings, the Infinite Being, and must, therefore, demand of all His creatures honor and adoration. Were He to relinquish these, He would cease to be God. The proud man, however, denies God the honor due Him : he will not acknowledge a Sup reme Being above himself; he acts, as if that which he is, and has, came from himself. He removes God from the throne of his heart and adores only his own, miserable self. But this is a detestable injustice to the rights of God which cannot remain unpunished therefore God announces to the arro gant by the mouth of His apostle "God resisteth the proud, and giveth grace to the humble.

James 4,6) He also proclaims through Mary, His most Holy Mother: "He hath scattered the proud in the conceit of their heart." (Luke 1, 51) Therefore He Himself teils us as we heard in the gospel of to day: "Every one that exalteth himself shall be humbled, and he that humbleth himself shall be exalted." (Luke 14, 11.)

My dear Christians, must not our hearts be hardened in impenitence, if we require further admonitions to teach us to abhor a vice which, as you have heard.God Himself calls an abou ination, a sin which even in this life is cursed and punished by Him more than any other, a sin which has pre pared, and still continues to pave the way to hell for millions of unfortunate Oh, no, let us be convinced of the fact that we are poor sinners and deserve hell; let us continue to keep before our minds that only evil, viz sin is our work, everything else, how-ever, a gift of the merciful God who can at any moment deprive us of it; and, certainly, the poisonous root of pride will die in us, we will gladly resolve to follow in the footsteps of Jesus and His most humble Mother, and like her, give due honor to God, but consider ourselves as poor, miserable creatures. Then, certainly, the way of humility will, according to the pro mise of our Divine Redeemer, end in our glorious exaltation in the heavenly

> IMITATION OF CHRIST. Resisting Temptation.

Jerusalem. Amen.

As long as we live in this world we cannot be without tribulation and

Hence it is written in Job, (vii. 1.)

Therefore ought every one to be solicitous about his temptations, and to watch in prayer; lest the devil (who never sleepeth, but goeth about seeking whom he may devour) find room to

deceive him. No man is so perfect and holy as not to have temptations sometimes : and we annot be wholly without them.

Temptations are often very profitable to a man although they may be trouble some and grievous; for in them a man is humbled, purified, and instructed.
All the Saints have passed through many tribulations and temptations, and

have profited by them: and they, who could not support temptations, became reprobates and fell off. There is not any order so holy, nor

place so retired, where there are not temptations and adversities. A man is never entirely secure from temptations as long as he lives; be-

temptation, having been born in concupiscence. When one temptation or tribulation is over, another comes on; and we shall have always something to suffer, be-

cause we have lost the good of our original happiness. Many seek to fly temptations, and fall more grievously into them.

By flight alone we cannot overcome but by patience and true humility we are made stronger than all our enemies. He who only declineth them outward

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ly and doth not plack out the root, will profit little; nay, temptations will sooner return to him, and he will find

himself in a worse condition. By degrees and by patience, with longanimity thou shalt by God's grace better overcome them, than by harsh-ness and thine own importunity.

In temptation often take counsel, and deal not roughly with one that is tempted; but comfort him, as thou wouldst wish to be done to thyself.

Inconstancy of mind, and small confidence in God, is the beginning of all temptations.

For as a ship without a rudder is

tossed to and fro by the waves, so the man who is remiss, and who quitteth his resolution, is many ways tempted. Fire tries iron, and temptation tries a just man. We often know not what we can do ;

but temptation discovers what we are. However, we must be watchful, especially in the beginning of temptation ; because then the enemy is easier over, come, when he is not suffered to come in at the door of the soul, but is kept out and resisted at his first knock. Whence a certain man said. With-

stand the beginning, after remedies For first a bare thought comes to the mind; then a strong imagination; afterwards delight, and evil motion,

And thus by little and little the wicked enemy getteth full entrance, when he is not resisted in the beginning.

And the longer a man is negligent in resisting, the weaker doth he daily become in himself, and the stronger doth the enemy become against him. Some suffer great temptations in the beginning of their conversion, and

some in the end.

And some there are who are much troubled in a manner all their life time.

Some are but lightly tempted, according to the wisdom and equity of the ordinance of God, who weigheth the state and merits of men, and preordaineth all for the salvation of his elect.

We must not therefore despair when we are tempted, but must pray to God with so much more fervor, that He may vouchsafe to help us in all tribulations who, no doubt, according to the saying of St. Paul, will make such issue with the temptation, that we may be able to bear it.—1, Cor. x. 13. Let us therefore humble our souls

under the hand of God in all tempta tions and tribulations : for He will save the humble in spirit and exalt them -Psalm xxxiii. 19. In temptations and tribulations

man is proved, as to what progress he hath made: and to them there is great. er merit and his virtue appears more Nor is it much if a man be devont

and fervent when he feeleth no trouble out, if in the time of adversity he beareth up with patience, there will e hope of a great advancement.

Some are preserved from great temptations, and are often overcome in daily little ones ; that, being hum bled, they may never presume of them selves in great things, who are weal

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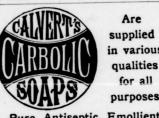
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## OUR BOYS AND GIRLS.

**SEPTEMBER 22, 1900** 

THE COWARDLY HEROINE. Minnie Leland was not a welcom

guest when she made her appearance at Sweet Briar farm. The day the letter announcing her proposed visit was received there was quite a commo tion among the younger members o the Randolph family. It was her firs visit since babyhood, and for some rea It was her firs son her cousins had gotten it into their heads that she would spoil the good times that they had enjoyed among "I wish she would stay at home,

said Amy, emphatically, after the letter was read. "I do not like these city people who make their country visits merely from selfish motives. It's a duty visit, I'll warrant and she'll insist on riding round over the hills and being entertained from first to last like a nineteenth century prince."

' And go round with her no air because she does not find city ac commodations on the farm," muttered George. "I have seen girls from the refinement not to know a cow when they sawone, and who boasted that they could not tell a sheep from a pig."

'She will laugh at our plain clothes and the way they are made, too," sug gested Ellen. "Of course she wil

gested Ellen. "Of course she will bring half a dezen trunks packed with finery, and spend nine tenths of her before the looking-glass, primping."
"I am sure I shall not draw an easy breath while she is here,'

grumbled Frank.
"Nor eat a good square meal in her presence," added George, with a knowing wink. "You will have to improve your table manners greatly if you do not offend her fastidious taste." "Come, come, children! you mus exercise more charity toward you

remonstrated Mrs. Randolph You have not seen her since she wa and unkind to condemn untried." We are only judging her by the average city girl," excused George "They are all proud and stuck-up

and act as as though they were mad out of a better quality of clay than or dinary people."
"I do not think that my sister Mary daughter can be the useless, disagree able creature that you have described, said Mrs. Randolph, reprovingly. "W

always credited Mary with more that ordinary common sense, and I'll b surprised if her child resembles th picture you have photographed." The expected guest arrived a day of two later, but instead of the half doze trunks packed with finery Ellen ha predicted, she brought with her only an ordinary-sized telescope, which proved amply large for the mode wardrobe she carried. Her dress though bright and fresh, were as it expensive and as plainly made either Amy's or Ellen's, and she was mor unselfish and unassuming than eith of them. She insisted on making he

elf useful, too, and the dainty wa she kept her room proved conclusive that she was not being reared in idl ness, as her cousin had plainly in mated. Still, regardless of her swe temper and the helping hand she walways ready to lend, the giris conti to look upon her with critical eve and more than once during the for and more than once during the longit's visit she was wounded deep by the little home thrusts they seem to delight to fling at her. The bo to delight to fling at her. The bowere more thoughtful, but they cou not control their merriment when th saw her fleeing in affright from t her visit was over they had made their minds that she was a regul

little coward.

One bright autumn afternoon M and Mrs. Randolph went awa leaving the little ones and house in charge of the older childre Everything passed off pleasantly un just as they were sitting down to t in brushing past the stove, Edna's c ton gown caught fire. In a momentum she was enveloped in flames, while frightened children ran hither a thitger, wringing their hands and c ing for help. In the meantime Min rushed forward, and snatching u heavy rug by the stove, forci wrapped it around the screaming ch thus smethering out the flames alm instantly. Then, calling for soda, went to work to wrap up the little gi burns in the way she had seen mother do when the skin was not brok Her coolness in the face of danger g her cousins confidence in her abil and in a very short time quiet was stored, and the children returned their supper with an exalted opin of the "cowardly "cousin who had

ran about screaming for assistance was out of reach. A little later their parents return to find no trace of the fire except Ed bound up, but not painless burns, the few blisters that Minnie carr the result of her fight with the flat

"Dear Minnie, I tremble to the what the result would have been for her bravery!" said the mother she pressed the baby to her heart. 'And to think that we refused Amy, regretfully, thinking of all

"We must try in some way to m amends for our unkindness," un George. "I am sure I shall n think of her as a coward again, even if I should see her running good-natured, sober, old Mooly." "It would not be wise to do so, sidering the shameful way we ru

to save Edna's," Frank remarked emphasis. "She is a regular heroine, and I mean to tell her

#### OUR BOYS AND GIRLS. THE COWARDLY HEROINE.

Minnie Leland was not a welcom guest when she made her appearance at Sweet Briar farm. The day the letter announcing her proposed visit was received there was quite a commo-tion among the younger members of the Randolph family. It was her first visit since babyhood, and for some rea-It was her first son her cousins had gotten it into their heads that she would spoil the good times that they had erjoyed among

"I wish she would stay at home, said Amy, emphatically, after the let-ter was read. "I do not like these city people who make their country visits merely from selfish motives. It's a duty visit, I'll warrant and she'll insist on riding round over the hills

and being entertained from first to last like a nineteenth century prince."

"And go round with her nose in the air because she does not find city accommodations on the farm," muttered George. "I have seen girls from the big towns who thought it a mark of refinement not to know a cow when they sawone, and who boasted that they

could not tell a sheep from a pig."

'She will laugh at our plain clother and the way they are made, too," sug-gested Ellen. "Of course she will bring half a dezen trunks packed with finery, and spend nine tenths of her time before the looking-glass, primping."
"I am sure I shall not draw an

grumbled Frank. "Nor eat a good square meal in her presence," added George, with a know-ing wink. "You will have to improve your table manners greatly if you do not offend her fastidious taste."

easy breath while she is here,'

"Come, come, children! you must exercise more charity toward your ' remonstrated Mrs. Randolph. 'You have not seen her since she was a very little girl, and it is both unfair

and unkind to condemn untried.' We are only judging her by the average city girl," excused George. "They are all proud and stuck-up, and act as as though they were made out of a better quality of clay than or-

dinary people."
"I do not think that my sister Mary's daughter can be the useless, disagree-able creature that you hrve described," said Mrs. Randolph, reprovingly. "We always credited Mary with more than ordinary common sense, and I'll be surprised if her child resembles the picture you have photographed."

The expected guest arrived a day or two later, but instead of the half dozen trunks packed with finery Ellen had predicted, she brought with her only an ordinary sized telescope, which proved amply large for the modest wardrobe she carried. Her dresses though bright and fresh, were as inexpensive and as plainly made as either Amy's or Ellen's, and she was more unselfish and unassuming than either of them. She insisted on making herself useful, too, and the dainty way she kept her room proved conclusively that she was not being reared in idleness, as her cousin had plainly inti-mated. Still, regardless of her sweet temper and the helping hand she was always ready to lend, the giris continlook upon her with critical eyes. and more than once during the fort night's visit she was wounded deeply by the little home thrusts they seemed to delight to fling at her. The boys were more thoughtful, but they could not control their merriment when they saw her fleeing in affright from the s farm animals, and long before her visit was over they had made up their minds that she was a regular little coward.

One bright autumn afternoon Mr. and Mrs. Randolph went away, leaving the little ones and the house in charge of the older children. Everything passed off pleasantly until, just as they were sitting down to tea, in brushing past the stove, Edna's cotton gown caught fire. In a moment she was enveloped in flames, while the frightened children ran hither and thitger, wringing their hands and crying for help. In the meantime Minnie rushed forward, and snatching up a heavy rug by the stove, forcibly wrapped it around the screaming child, thus smethering out the flames almost instantly. Then, calling for scda, she went to work to wrap up the little girl's burns in the way she had seen her mother do when the skin was not broken. Her coolness in the face of danger gave her cousins confidence in her ability, and in a very short time quiet was re stored, and the children returned to their supper with an exalted opinion of the "cowardly "cousin who had the presence of mind to act, while they ran about screaming for assistance that was out of reach.

A little later their parents returned. to find no trace of the fire except Edna's bound up, but not painless burns, and the few blisters that Minnie carried, the result of her fight with the flames.

Dear Minnie, I tremble to think what the result would have been but for her bravery!" said the mother, as pressed the baby to her heart.
'And to think that we refused her

the welcome she deserved, too," replied Amy, regretfully, thinking of all that

"We must try in some way to make amends for our unkindness," urged George. "I am sure I shall never George. "I am sure I shall never think of her as a coward again, not

even if I should see her running from good-natured, sober, old Mooly."
"It would not be wise to do so, con-

And he did, much to Minnie's astonishfor to the girl who always tried to do her best, it sounded like flattery to have her cousin compliment her for for doing her plain, simple duty.

"I never thought of heroism in con-nection with my effort to save the baby," she protected. "I simply did what was right." "Heroes always do the same," re-arked her aunt. "That's what

#### CHATS WITH YOUNG MEN.

marked her aunt.

The true gentleman carefully avoids whatever may grate or jar on the minds of those with whom he is cast; all clashing of opinion or collision of feeling, all restraint or suspicion or gloom or resentment, his great concern is to make every one at his ease and at home. He has his eyes on all his company : he is tender towards the distant and merciful towards the absurd; he can recollect to whom he is speaking he guards against unseasonable allu sions or topics that may irritate; he is seldom prominent in conversation and never wearisome. He makes light of favors which he does and seems to be receiving, while he is conferring. He never speaks of himself except when compelled, never defends himself by a mere retort, he has no ears for slander or mere gossip, is scrupulous in imputing motives to those who interfere with him and interprets everything for the best. He is never mean or little in his disputes, never takes an unfair advantage, never mistakes personalities or sharp sayings for arguments, or insinuates evil which he dare not say out. From a long sighted prud-ence he observes the maxim of the ancient sage-that we should ever conduct ourselves toward our enemy as if he were one day to become our friend. He is patient, forbearing and resigned on philosophical principles. He submits to pain because it is inevitable, to bereavement because it is irreparable, and to death because it is his destiny. if he engage in conversation of any kind his disciplined intellect preserves him from the blundering discourtesy of more brilliant perhaps, but less educated minds, who, like blunt weapons, tear and hack instead of cutting clean; who mistake the point in the argument, waste their strength in trifles, misconceive their adversary and leave the question more involved than they found it.

An Interesting Chat.

I have heard of persons who claim to tell the character and disposition of horse by his nose, but recently I met a gentleman, at an evening reception o literary people, who told me that he can pick out a stingy, small minded man or one that is liberal and gener ous-minded, by a glance at his nose. "Nine out of every ten men," he con tinued, who have a concave nose and particularly if it is small, are stingy or intensely selfish, narrow-minded and mean. It would take but very little dealing with them in a busines way, to discover this fact. When you see a large or good sized nose that is convex in build and especially if it has more or less of an intimation of the Roman school about it—as architects would say-you can depend that its owner is a liberal, broad minded fellow, and usually, very scholarly." "Of course there are exceptions, to both classes," he added, "and I have met men with exceedingly prominent who were mean and vain and small: while a small concave nose may be accompanied with a generous and

noble nature.

What logic is to intelligence and reason, what economy is to finance, discipline is to conduct and character By discipline I mean the series of means by which we make life strong, mistress of itself, and by which we establish among its various forms of action an equilibrium which instead of bringing them into conflict harmonizes them. Under the pretence of liberty and the dignity of man, many modern schools have rejected discip line, with frightful results. He who has no check, no law, no reverence, who does not know obedience, and who does not recognize the authority of in-evitable laws, which underlie everything, and which conscience should reflect, descends lower than the brute.

Discipline is necessary and salutary You need hope to gain nothing, with out it. It is necessary to have undergone it, and to be undergoing it unceasingly, if we would not fall into confusion, incoherence and sterility: Unhappily, all the world do not seem to have thoroughly grasped this. There are many strong, but deluded minds among youth, who think they can dispense with details and can reach the mountain top without the fatigue of climbing step by step. The lack of real discipline is the scourge of the times.

I wish I could make every young man perceive the horrible state of depravity and misery into which those foolish and soft hearted beings throw themselves, who dread all manly con trol, who do not know how to refuse nor resist anything, and who yield to the first wish, desire or whim, or to the impulses and caprices of events and wills other than their own. I wish to make them perceive order to awake the desire for a different life in the hearts of those who catch a glimpse of the abyss into which it is possible to fall. For although this seeming severity appears so for-midable, its results are beautiful. Acteming severity appears so for-"It would not be wise to do so, considering the shameful way we rushed sidering the shameful way we rushed around while she was risking her life around while she was risking her life makes it, to the caress which lulls it

based minds have a secret admiration for it. He who is in control of himself is like a light-house in the moral world.

Strength of Soul. Nothing so instantly recommends itself and is so imposing as strength of soul. When it passes, we feel that royalty has passed by, and something in the depths of our nature makes us wish to possess this royalty. The spectacle of debased wills fills us with disgust for others and ourselves.
There are days and hours when the appreciation of universal worthless-ness crushes us. The spectacle of virility on the contrary, is consoling. It is enough for its pure ray to have once shone into our conscience, for us never to forget it. It is a veritable sermon and one we love, to meet a young man whose ideal is to be strong and and to fear nothing but a mean action. Such a character, realizes his noble aspirations by discipline and attention to its small details. For it is with small details that we must begin. Be sure of this, that action, like all of man's faculties is subordinate to the laws of development. It may be cultivated like the intelligence and like it rise from simple things to the most difficult. In the details of life make it your aim to be active rather than We can be in bed because we ought to be there and need rest. We can also be there because we are simply lazy. This is to be passive. It is the same with all the acts of life.

tites, the passions and the force of inertia which is in every one of us. The Secret of Life.

To work simply because one is forced

by hunger or thirst is to be passive.

life demands the conquering in de

tail of the inevitable and of outside

influences; of the desires, the appe

How many human beings have lived and died without ever suspecting that the great business of human life is to live human life, and not to allow themselves to be carried along and dominated by it. This is the secret of human life, that young soldiers must learn who wish to enter this school of war,-they must seize on life, they must keep a watch on it and must strive to gain ground on the passiveness which surprises and binds us, in spite of ourselves, when the guard within is sleeping. A good way to bring about that vigilant action which makes our life come little by little under the power of our reflective will is to strengthen it by every kind of virile exercise. Nothing is so effective in hardening it as a little trouble, privation and even suffering. As a rule, strong characters have lived in the very midst of the struggles and the difficultles of life. Events have furnished them a severe and solitary school. Let us follow the hint life gives, and be hard on ourselves. Let us seek fatigue, exertion, all that stretches the muscles and solidifies the bones, all that makes more red the blood, all that exercises patience and endurance of whatever nature it may be. Little by little under this regime one comes by daily practice to lift weight which inert hands cannot even Bodily vigor is one of the tions of moral vigor. To conditions strengthen the soul we must strengthen the muscles, said Montaigue.

Of Love and Hate.

To enlarge life and to better it; to joyous; to love it and to prove his love serving it-this should be the aim of every young man in the land. But when you have learned to love life in its divine essence and its integrity, one must hate many things. Hatred of evil is the indispensable complement of the love of life. He who knows not how to hate knows not how to love He who says, "I love," to say it truly must say with the same breath, "hate." These beautiful and mighty passions are the backbone of struggles All the great friends of men have known them, because they are as en during as the rocks on which one builds

one's house or breaks one's head. To love and hate with all that one and all that one has, even to the point of sacrifices and death, is what constitutes the highest degree of virile discipline. Willing obedience from humble beginnings and faithfulnes in little things has now become the highest liberty and the loftiest and

purest pleasure. A fig for cowardly and passive enjoyment, which after all, makes us effeminate and leaves us unarmed and exposed to even the smallest attack What a wretched happiness this True happiness is in action, in struggling. Oh to live, to suffer, for what one loves and worships,faith and hope and love and justice and God. Oh to be a manly heart, a rampart as the Greeks had it. s breastwork that cannot be taken : to be able to say no as firmly as yes, to have a sword that can be depended upon as surely as the rising sun, to fall into step with the immortal phalanx who march to humanity's field of honor in a blaze of glory !

Father Ignaz Uerege, a Lazarist missionary and a Hungarian by birth, wrote some years age, from China, a statement which sounds strange enough in the light of present events." In almost every part of China churches and chapels are building, some with towers, all with the symbol of the cross rising above them. In many districts we carry the Blessed Sacrament to the sick openly through the streets, and celebrate burial services. Our Christian sea-captains hold public devotional services on the decks of their ships and the high-born passengers offer no obemphasis. "She is a regular little to sleep. In spite of all, we appred the high-born passengers offer no obladiother medicines have failed, thus heroine, and I mean to tell her so." clate its grandeur. Even weak, de-jection, but sometimes sanction it by establishing the claim that they are a

their presence. The truth is that upon this gigantic native tree, which we call China, many a noble Christian growth has been already grafted."

#### THE CHAINED BIBLE.

Since his recent conversion from the Anglican to the Catholic Church, says the Literary Digest, Dr. Benjamin F. De Costa has shown his zeal for his new found faith by extensive lecturing and writing. In the Catholic World (August) he returns to the subject which chiefly occasioned his change of belief, the relations of the Roman Catholic Church to the Bible. He writes in the present instance especially of the common assertion that the popular reading of the Bible is or has been opposed by the Roman Church,

and says:
"The truth, nevertheless, remains that the first book printed on the invention of printing was the Bible, and that before Luther was born, 1483, fifty-eight editions of the Bible had been printed in Latin alone; and that prior to Luther's famous chained Bible, in 1507 one hundred and twenty-nine editions had appeared, thirty-eight of these being in the German tongue. In 1507 small and cheap pocket editions were in circulation. Protestants were even obliged to complain that Catholic countries were in advance of them in the printing and circulation of the Scriptures. The British Museum alone shows nearly thirty Catholic editions before Luther's Bible.

"No doubt that there was a chained Bible at Erfurt in 1507. Bibles were found two hundred years later, as chained directories are seen to-day in hotels. The preface of the pre Luther German Bibles stated that the book was 'for the use of unlettered simple folk, lay and spiritual.' They were quoted freely in sermons; and when Luther's edition appeared. Zwingle, a fellow reformer, Luther with changing and mutilating the Word of God, which was deliberate ly done in the King James translation, as the revised edition now shows. Much of Luther's translation was plag

iarized. "The Bible was published in Rome before Luther was born, as well as in cities like Naples and Florence. The Popes contributed to get the Bible into circulation. In France and Spain many editions appeared, and it is esti mated that 300 000 Bibles were in cir-culation when Luther 'discovered' the Bible in 1507. In 1311 Pope Clement had ordered the establishment of professorships for the study of the Sacred Word ; and Pius VI., in 1778, congratulated the Archbishop of Florence on his success in placing the Scriptures in the hands of the people in their own tongue, as the Scriptures 'ought to be left open to every one.' The history of the Popes is a history of Bible advancement. Adam Clarke, the celebrated Methodist commentator, clared that the Benedictine Calmet's was, 'without exception,' the best com-mentary on the Sacred Writings ever published either by Catholics or Pro testants.

### THE BEST OF ADVICE.

To Those Who Feel Sick, Weak or De

MISS BELLE COHOON, OF WHITE ROCK TO FOLLOW HER EXAMPLE.

From the Acadlen, Wolfville, N. S. At White Rock Mills, within sound of the noisy swish of the Gaspereau ver, is a pretty little cottage. In this cottage there dwells with her

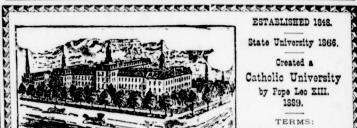
parents Miss Belle Cohoon, a very bright and attractive young lady who akes a lively interest in all the church and society work of the little village. A short time ago an Acadian repre sentative called upon Miss Cohoon for the purpose of ascertaining her opinion of Dr. Williams' Pink Pills-which remedy he had been informed she had been using. He was very cordially re-ceived and found both Miss Cohoon and her mother most enthusiastic and ar-dent friends of this great Canadian remedy which is now so universally used throughout the world. We give below in essentially her own words

Miss Cohoon's story : "Three years ago this spring my health was very much run down. had not been feeling well for some time and when spring opened up and the weather became warmer my cor dition became worse. The least exertion exhausted me and was followed by an awful feeling of weakness and a rapid palpitation of the heart. emed to lose my ambition, and a feeling of langour and sluggishness took My appetite failed me and my sleep at night was disturbed and restless. In fact I was in a very sorry condition. I suffered in this way for some time. Then I began the use of Dr. Williams' Pink Pills and they soon began to work a change for the better My strength and spirits improved wonderfully, and the old feeling of tiredness began to leave me. My appetite returned and my weight in creased steadily. By the time I had used less than half a dozen boxes I felt stronger than I had done for years. Since that time whenever I feel the need of a medicine a prompt use of Dr. Williams' Pink Pills has always brought me speedy relief, and in future when ailing I shall never use anything but these pills, and strongly advise others to follow my example."

Dr. Williams' Pink Pills create new blood, build up the nerves and thus drive disease from the system. In hundreds of cases they have cured after

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that will sell well."

Severe coids are easily cured by the use of Bickle's Anti-Consumptive Syrup, a medicine of extraordinary penetrating and healing properties. It is acknowledged by those who have used it as being the best medicine sold for coughs, colds, inflammation of the lungs, and all affections of the throat and chest. Its agreeableness to the taste makes it a favorite with ladies and children.

"It is a Great Benefit."—These significant

it a favorite with ladies and children.

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Holloway's Corn Cure is a specific for the removal of corns and warts. We have never heard of its failing to remove even the worse kind.

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cents each. Extra large size, (see engraving), \$1.50 each.
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## \$100 Prize In Gold For a Name.

The Oxford Mfg. Co. will give a prize of one hundred dollars for a name for a high-class Laundry Soap they are about to place on the market. The conditions for competing for the prize are as follows:

Each competitor must enclose ten cents, together with the name they elect, and mail them to the Oxford Mfg. Co., Toronto. By return mail they will receive a box of delicatelyperfumed, pure bland toilet soap for the complexion, or to those who prefer it we will forward a box of the best shaving soap in the world, "The Barber's Favourite."

The prize - name competition will close October 20th. Address Department R.,

OXFORD MFG. CO., TORONTO

#### ARCHDIOCESE OF OTTAWA.

His Excellency the Apostolic Delegate purposes leaving here for Manitoba and British Colembia, on the 20th insi.

On Sunday morning, Fenst of the Seven Dolors of Our Lady, at the Mass in the Gloucester street convent the "Stabat Mater" and "Oh Mother, I am Sad to day!" and other appropriate hymns were rendered by the St. Cecilis choir of pupils. Mass was celebrated by Rev. Father Murphy, O. M. I., the chaplain. At the Benediction service in the afternoon the sermon was preached on the words." Let you Belief Be Reasonable," by Rev. Father O'Boyle, O. M. I.

The usual class of instruction and prayer for the benefit of the young ladies attending the Normal school has been opened in the Gloucester street convent.

## ARCHDIOCESE OF KINGSTON. Rev. Father Doyle, who has been in poor sealth for sometime and has been at the Prayenhurst Sanitarium, has returned to

Rev. Father Body and has been at the Gravenhurst Satitarium, has returned to Brockville.

Rev. Father Connolly, formerly of Trevelyan. took charge of the mission of Brewer's Mills, took charge of the Mission of Brewer's Mills, took charge of the Mission of Brewer's Mills, took charge of the Mission of Brinaville, on the 5th inst. as successor to the late Rev. Father Cicolari.

Rev. Father Mchael Meagher, who has had charge of Erinaville since the death of Father Cicolari, celebrated his last Mass there on Sunday, 2nd bratch his last Mass there on Sunday, 2nd inst., and bade farewell to the good people of that mission. He had endeared himself to them by He has returned to Kingston, The annual picnic of Rev. Father T. J. Spratt. of Wolfe Island, was most successful and realized \$900.

amongs them. Penie of Rev. Father T. J.
Spratt, of Wolfe Island, was most successful
and realized \$200.

On Tuckday, the inst., the Catholic schools of
Chingston repended under most favorable circumstances. These schools have for some
years occupied a proud pre-eminence, and the
results at the entrance examinations have
been most graifying. The faithful labors of
the Sisters of Notre Dame who teach the girls
and the contract of the sisters of the sisters of the sister of the sister of
the Sisters of Charity who teach the
pill of the Sisters of Charity who teach the
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the Sisters of the sister of the sister of
the sister of the sister of the sister of
the sister of the sister of the sister
to all. All the schools are supplied with a
faithful and efficient staff and results for the
present year will no doubt be equal to if not
superior to former years. His Grace Arch
bishop Gauthier and Rev. Father Kehee, the
rector of the Catholic achools.
At the re-opening of the Separate chools in
Boileville Mass was ceicbrated for the children
by the Right Rev. Mgr. Farrelly, talled up
Miss Irene Adamson and presented her with a
gold cross and a gold heart as a reward for
taking first place among all the
entrance examination. Four of the teaching
Sisters from the House of Providence take
schools.
The Sisters from the House of Providence
takes as the sisters from the House of Providence
takes charge of four departments in the Separate
schools.
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Sisters from the House of Providence take charge of four departments in the Separate schools.

The Sisters from the House of Providence have moved to the Belleville Convent where the Lades of Loretto formerly resided. There are worth to the Belleville Convent where the Lades of Loretto formerly resided, There are worth the Sisters of Charity, Kingston, was in Belleville previous to the re opening of the schools arranging for the settlement of the Sisters will be previous to the reopening of the schools arranging for the settlement of the Sisters there. We are informed that the teaching Sisters of this Community have been so successful that many other parishes are anxious to secure their services when arrangements can be made and convents built. The manifold good works of these daughters of St. Vincent de Paul are well known to all as teachers and nurses, in the care of the aged and orphan and in administering relief and spiritual consolation to the sick and dying, to the suffering and afflicted, and happy is the community who are fortunate in obtaining their invaluable services. His Grace the Archbishop after a much needed rest at Caledonia Springs and a tour in the east returned much improved in health.

Rev. Father Twohey of Picton spenta couple of weeks at the Caledonia Springs.

Rev. Father Fi. zpatrick of St. Raphael's has been visiting Rev. Father Stanton at Brock ville.

been visiting Rev. Father ville. Rev. Father Thomas McCarthy of Read hele the winning ticket No. 36 for an organ in the

Rev. Father Thomas McCarthy of near near the winning ticket. No. 36 for an organ in the mission of Chesterville.

The Brockville Separate School has three changes in its teaching staff: viz., Miss Rose Fodey succeeds Miss Lacey: Sister Mary St. Bernardine takes charge of the first class of boys: Sister Mary St. Victoria taket charge of the third class of girls as successor to Sister Mary St. Helen, removed to Ottawa.

Miss O'Boyle of Lindsay has been appointed teacher in the Separate school on the 5th concession of Trendinaga in the mission of Marystille. Miss O'Boyle is a sister of the Rev. Father O'Boyle, O. M. 1. recently returned from Rome, and who is now on the staff of Ottawa University. Previous to going to Ottawa Tather O'Boyle visited his native place, Lindsay, and celebrated Mass there.

Miss Nellie Shannon, a young lady living in the Mission of Read and who taught there, has obtained second class on very distinguished answering.

of the course of ins rection given and must be assured in Second class on very distinguished answering.

Miss Nellie Carney of Picton wrote for second Miss Nellie Carney of Picton wrote for second class and then wrote for first class and passed class and then wrote for first class and passed to the semination.

But two young ladies both examinations. But two young ladies both examinations. But two young ladies have succeeded in doing this in Central Ontario, have succeeded in doing this most show the careful training and the Toronto schools as follows:

Senior matriculation English, 4; junior warp gratifying results in the Westport Separate schools of Pert I, 13; matriculation French, 1 in the gratifying results of the Sisters of Notre and schools of Pert I, 16; junior leaving Part I, 16; junior leaving Part

### DIOCESE OF LONDON.

## His Lordship Right Rev. Bishop Mc-

His Lordship Right Rev. Bishop Me Evay at St. Augustine.

His Lordship Bishop McEvay visited the parish of St. Augustine on Tuerday, the 11th Inst., and contirmed nineteen boys and twelve girls. The church and altars were beautifully decorated for the custom. After the procession and formal entrance of His Lordship, High Mass was sure Goderich. In the sanctuary were Rev. Fathers Peter McKeop, McCormack, T. Valentin, J. Hanlon and the parish priess Rev. Fathers Peter McKeop, M. McCormack, T. Valentin, J. Hanlon and the parish priess Rev. Father McMenamin. After thoroughly examining the children, whom he follow well versed in the doctrines of the well versed in the doctrines of the control of the Modern Holy Mother the Church, His Lordship administered the sacrament of Confirmation. In his address to the conspression, whom he was much pleased to meet for the first time, he suggested the necessity and advantage of building a new church. He was much pleased to hear from the worthy pastor such good reports of their fidelity and good will, and he hoped that they would add another proof of all this by taking immediate steps to erect a church worthy of them and their patron saint. After reminding them of their duties as parents and good people, he closed his remarks by expressing once more the pleasure he felt in being amongst them. The people of St. Augustine were certainly delighted with the visit of His Lordship and will set to work at once to build and help their beloved pastor. Father McMenamin, who is ever ready and willing to further the interests of holy relicion, no matter the cost of sacrifice. The choir, under the leadership of their organist, Miss May Brennan, deserve great praise for their very efficient music and singing on the day of confirmation. In the afternoon, His Lordship visited the Separate school, and was much pleased to meet the children and their worthy teacher Miss Julia O'Connor. He hoped they would continue in their good work and fidelity to their studies and promised them a generous donati

#### THE CATHOLIC ALMANAC OF ONTARIO.

We are pleased to know that the Ontario Catholic Almanac for 1901, is well under way. It will have a handsome new cover; interesting and original short stories and a paper illustrated with rare cuts on Devotion to the Sacred Heart in Canada, besides the usual Directory, etc. The Calendar is made more interesting by the narration of incidents in the lives of different saints arranged opposite each month.

#### DIOCESE OF HAMILTON.

The sun shone out bright and early Thursday morning last and Father Lynch pastor of Caledonia and his people were glad. The additions made to their church had just been finished and they expected the Bishop that morning to bless the same. The day continued fine and when this Lordship, accompanied by some of the Hamilton priests, drove up from the city to the church, a very fair congregation was present. The ceremony of blessing the additions to the church was begun at 10.30. The Bishop was assisted by the Venerable Boston, Mass. Father Mahoney rector of the Cathedral. Father Cummings, Brantford and Father Lynch.

After the blessing, solemn High Mass was sung by the Ven. Archdeacon Lausie, assisted by Fathers Hinchy and Cummings as deacon and subdeacon respectively. His Lordship preached a beautiful and instructive sermon on the beauty of God's house. He was attended by Fathers Supple and Coy. The offertory was a very generous one,

The choir was assisted the Mass in fine style. Father Lynch are did to the Mass in fine style. Father Lynch are did to the mass in fine style. The offertory was assisted to the Mass in fine style. The offertory was assisted to the Mass in fine style. The offertory was a very generous one,

The choir was assisted the Mass in fine style. Father Lynch econgratulated on the great success the counts of the additions made to the court and it now remains to say that the work is most creditable to Father Lynch, whose untring efforts contributed so much to bring about this happy state of affairs.

THE LEO LITERARY GETS TO WORK. CALEDONIA GLAD.

THE LEO LITERARY GETS TO WORK.

The Leo Literary society resumed its meetings on the 19th inst. The usual routine business was transacted, and the 17th inst. was set as the date for the election of officers for the ning year.
INCREASED ATTENDANCE AT LORETTO.

INCREASED ATTENDANCE AT LORRITO.
On the 4th inst Loretto academy, Hamilton, was opened with a marked increase in the attendance. The institution is certainly deserving of every encouragement. Its record for efficiency and thoroughness is well known and the remarkable success of its pupils at the government examinations this year shows that it is holding its own very well indeed. The outlook for the year is most cheering.

FATHER LYNCH SICK. The Rev. Father Lynch of Caledonia has been obliged to take a rest for a few weeks owing to sickness. His place is being taken by the Rev, Dr. Walter, Hamilton,

#### FROM OSGOODE.

The social in St. John's Temperance Hall Wednesday evening, Sept. 12, under the auspices of the Young Men's Temperance Society was a huge success, and unquestionably surpassed everything yet given by that society since the appearance of the famous Gorman actors, when the hall was first overend.

society since the appearance of the famous Gorman actors, when the hall was first opened.

Although the weather was not very encouraging in the evening, still the rain wore away and before 9:15, the large hall was filled beyond its doors. Professor Valentine and Mr. S. Birkett, the famous planist of Ottawa, furnished the music, and, needless to say, it was first class. The lawn and envirnments were made as bright as day, being lighted with ascetyline gas lamp supplied by Holland & Son, of Ottawa. The tables with their white spreads and laden with good things looked grand and inviting. After supper the immense gathering was treated to a pleasant surprise, by the announcement of the following programme: First. Short address of welcome by the pastor: Second. Presentation, to the young men's Temperence Society, by Professor Valentine, of a handsome and costly mantle clock in brass. Third. Monologue and reading by John G. Blanchfield, of New York, which set the audience roaring with laughter. (He responded to an encore.) Fourth. Piano and violin duet by Professor Valentine and Mr. S. Birkett. Fifth. Violin solo The Mocking Bird, Valentine.

Birkett. Fifth. Violin solo The Mocking Bird, Valentine. It must be said to the deserving credit of the young men's society, as a body, that they are a mountain of good, and are fast becoming an indispensable factor of power in our midst—by frowning on, and crying down bad habits and fulse pleasures of the few and offering to their fellow brothers, both old and young, pastimes and pleasures that are Christian and innocent and stamped with a spirit of manliness and gentleness. The entertainment closed with the singing of the National Anthem.

### LORETTO ABBEY, TORONTO.

necess in Departmental Examinations Mrs. Burke in Charge of Vocal De

The schools in charge of the Ludies of Lor-etto opened with the usual large attendance on September 3rd. The success attained in the recent departmental examinations by the pupils of the Toronto schools is convincing evidence of the excellence and thoroughness of the course of instruction given and must be a source of gratification to teachers and nunls.

### LITERARY NOTE.

LITERARY NOTE.

From the very start the one idea of the publishers of Benziger's Magazine seems to have been to make the last number better than the one that preceded it. Following this out the September issue, which has just appeared, comes to us a full-fledged popular illustrated family paper, destined, we believe, to take the place in Catholic homes of the "Journals," "Companions," and similar publications often found there.

While preserving its old form it is, in every way, a new magazine. It now appeals not to any one of the Catholic family, but to all, particularly the mother, the wife, and the daugh ter. Its special articles are original, terse and well illustrated; its women's department contains the latest and choicest in fashions home adornment, and household matters. Its fletion—both serials and short stories—is the best to be had for love or money, for it is by such well known and well-liked writers as Father Finn. Marion Ames Targart, Katharine Tynan Hinkson, "Theo Gift," Maurice Francis Egan, Mary G. Bonesteel, Marion J. Brunowe, Mary C. Crowley, Eleanor C. Donnelly, Mary T. Waggaman, Katharine Jenkins, Sallie Margaret O'Malley, Anna T. Sadler, Magdalen Rock, Esther Robertson, etc. A new illustrated novel by Katharine Tynan Hinkson begins in this number. Nor are the father, the son, and the brother forgotten; sports, popular science, and the newest inventions will hold their interest; while games and amusements for younger folks, and short stories and jolly plays for the little tots show that all have teen considered.

And yet the price remains the same, one dol lar a year. What more can be asked? Live agents, men and women, can make easy money by getting subscriptions for this magazine, and we advise them to write to the publishers.

It can also be ordered through the CATHOLIC RECORD office, London.

### MARRIAGE.

FOX O'REILLY.

FOX O'REILLY.

The marriage of Mr. John Bernard Fox and Miss Nora O'Reilly was celebrated at the church of Mary Immaculate, Nelson, B. C., at 90 clock on; Wednesday morning, Sept. 5. Rev. Father Ferland performed the ceremony, and celebrated High Mass. The bridal party entered the strains of the wedding march reverse of the strains of the wedding march reverse of the Mass. The bride were a beautiful gown of white organdie and her veil was fastened with orange blossoms. She was attended by her sister, Miss N. O'Reilly, who wore mauve organdie with black velvet picture hat and carried a bouquet of white carnations. The grocm was assisted by Mr. Ed. Angrismon of New Denver. The ushers were Mr. T. J. Scanlan and Mr. J. O. Patenaude.

After the ceremony, breakfast was served at the residence of the bride's brother. Mr. Martin O'Reilly, to the immediate friends and Rev. Fathers Ferland and Otot. In the evening Mr. and Mrs. Fox held a reception for their many friends at their new home on Carbonate street.

#### THE TRANSVAAL WAR.

Lydenburg, the last hope of the Boers, was captured by Generals Dundonald and Brockle hurst on the 6th inst, the Boers being obliged to flee in small parties northward and east

hurst on the 6th inst., the Boers being obliged to flee in small parties northward and eastward.

Lydenburg is situated in the northeastern corner of the Transvaal or late South African Republic, and was expected to be the point at which the Boers would make their final stand, and where they would be able to resist the British still for a long while. As they failed in so doing it may well be supposed that resistance is how a fixed fact in what is now to be read to some a fixed fact in what is now to be the vall River Colony.

Resident Kruger has effected his escape in 10 Portuguese territory, and he is now at Lorenzo Marquez, where he is virtually a prisoner as the Portuguese authorities do not permit him to hold any intercourse with the outside world, and especially with officials of the Transvaal Republic.

The war is not necessarily ended by the escape of President Kruger as Gen. Skolburgher is acting President; and a guerilla warfare may be still kept up for some time; but it is confidently expected that the acting President will be obliged within a few days to make the surrender which Paul Kruger by his escape has avoided making in person.

The Boers are said to be much annoyed at Kruger's escape, as they imagine he has abandoned them at the last moment. He proclaims, however that he intends to visit Europea governments to intervene to preserve the independence of the Transvaal. It is needless to add that this is a forlorn hope, as the powers have already informed the Transvaal agents that they cannot in any way interfere for this purpose.

pose.

Captain Reichman, who has been in the
Transvaal to observe the military movements
on behalf of the United States, has telegraphed
to Washington from Lorenzo Marquez as follows:
"Sept. 11. Events have required the departure of attaches from the Transvaal. Re-

parture of attaches from the Transplant actions muest instructions."

The American Government in reply gave permission for the Captain to start immediately for the United States. This is believed to indicate that the United States Government is satisfied that the Transvaal Republic has colsatisfied that the fransival reputs is a lapsed fically.

The Boers are now speaking of moving at once into German territory, though, no doubt, many of them will prefer to remain in their old homes, even though they be under British

rule.

President Steyn is still in the Transvaal, and in the late Orange Free State small forces of Boors and Free States are still exhibiting considerable activity in the way of guerilla war-

Boers and Free States are still exhibiting considerable activity in the way of guerilla warfare.

It is reported that General Botha has proposed terms of surrender to Gen. Roberts, and that negotiations are going on with this end in view. Another report, however, which comes from the Boers, is to the contrary effect that Botha will continue his resistance, until in probably three menths, he will take refuge in Portuguese territory taking with him his war material, which he will surrender to the Portuguese, to prevent it from falling into the hands of the British.

General Buller has occupied Spitzkop, which is near Nelspruit on the Crocodile River, and about 90 miles west from Koomati Poort on the Portuguese frontier. He captured there 30,000 pounds of supptiles, chiefly rice, sugar, flour and coffee, and 300 boxes of ammunition.

Gen. Roberts has proclaimed martial law in the Transvaal.

The war is now regarded in England as virtually over, and General Roberts is making preparations to return immediately to England, to take his post as Commander in-Chief of the British army, which Lord Wolseley is to yacate in October. There are other evidences that the war is regarded as almost ended, as the Imperial Yeomanry and Scouts have already reached Capetown on their way home, and the army transport has been disbanded.

It is expected that on the departure of Gen. Roberts, Gen. Buller will again resume the supreme command.

There are now 193,260 officers and men in the British army in South Africa, of whom 5,200 are officers. These figures include Imperial colonial and volunteer troops of all arms.

—The most recent despatches state that President Stepn is now being pursued to Hectors pruit whither he has fled with the Boer artillery including ten guns.

Gen. French occupied Barberton, on the Huth inst, with immense supplies of all kinds, as that Rown has been the Boer base of supplies.

as that itown has been the Boer base of supplies.

Kruger has permission from the Portuguese Government to leave for Europe, provided Europe be really his destination. A Dutch warship has been placed at his disposal to bear him away.

Gen. Macdonald has also taken much booty at Vet River and Winburg, including 31 waggons and 65,000 rounds of ammunition with much food and clothing.

General De Wett is reported to have been killed at Potchefstroom on Sept. 7.

### IN CHINA.

The situation in China has not greatly changed during the week, and it has developed that the Russian proposal to leave Pekin did not mean that the Russians and the other allies should entirely withdraw from the city, but that they should take up a position cutside so as to dominate the city in a military sense. The British, German, Japanese, Austrian and Italian Governments have definitely determined not to leave until terms of settlement are agreed upon. It is even stated now that Russia itself will not withdraw its troops until a Government is established which will prove nent is established which will prov its ability to restore order, and the original proposal of Russia has been modified to this extent. Should this prove to be true, the pro-bability is that all the powers will be again able to act in concert as regards the steps to be

A special despatch to the Mail and Empire A special despatch to the Mail and Empire states that the powers have demanded as the basis of agreement 1, that Manchuria shall be erected into a buffer state; 2, that a European garrisons shall be established at treaty ports; 3, that the chiefs of the Boxers shall be put to death. Another despatch is to the effect that Russia has oftered an ultimatum insisting that Prince Tuan shall be executed, that the Emperor shall be placed in supreme authority, and that the Empress shall be excluded from any participation in the government. Li-Hung-Chang declares that these terms cannot be acceded to, except that which proposes to to place the Emperor in supreme authority. The situation is, therefore, complicated, and it is difficult to see what conclusion will be arrived at.

The situation is, therefore, complicated, and it is difficult to see what conclusion will be arrived at. Ching, who has been favorable to the Trunce Ching, who have the favorable the favorable to negotiate for peace in conjunction with Lishing Chanz, but as the latter has not yet reached Pekin, the negotiations proper have proper bave not yet begun. It is not yet known, of ccurse, what satisfaction will be demanded by the powers for the outrages committed; but it is expected that Germany at least will demand severe terms on account of the atrocious murder of the German minister. Baron Von Ketteler. The murderer of the Baron has been captured and is now in custody of the Germans awaiting trial. It has been discovered that the Baron was shot, and the murderer states that he did the deed by command of the Empress.

It is stated that the Germans and Russians are both aiming at obtaining a slice of Chinese territory as compensation, but like other rumors which have been circuiated in reference to the disturbed state of affairs, there appears to be no certainty on this point; yet, it is still asserted with a good deal of confidence by those who appear to know something of the diplomatic situation, that matters will continue to be conducted by the allies working harmoniously together.

Li-Hung Chang has promised to protect foreigness as a preliminary to the negotiations, and he asserts that he has in his hands the power

harmeniously together.

Li-Hung Chang has promised to protect foreigners as a preliminary to the negotiations, and he asserts that he has in his hands the power to do this. Notwithstanding these promises, the murders of foreigners and Chinese converted have continued to the present time without abstement in the interior of the Empire. It has been computed that during July alone the number of converts slaughtered reached 20,000, and as the slaughter has been continued during August and September, it is highly probable that the total will be double this number. Notwithstanding that there is hope that formal negotiations for peace may be begun at any moment, fahting still continues at many points. Three hundred Chinese soldiers were defeated by American cavalry and thirty killed near Pekin about Sept. 4 and on Sept. 10 an international forewards and the towns of Yungingching and American cavalry and thirty killed near Pekin about Sept. 4 and on Sept. 10 an international forewards and the towns of Yungingching and American cavalry and there have been account further conflicts between the Russians and Chinese.

Many decuments have been discovered the every december of the Empires or the Church wardens and Chinese.

Many decuments have been discovered the every december of the Empires or the English Director of the Empires of the Empires or the English Director of Chinese Maritime Customs, warns the foreign are marked as the Chinese troops are making the deanges in religion at St. Martin's in religion at the Fields near Westminster.

What more could be done to mark a change in religion at St. Martin's in religion at the fields near Westminster.

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What more could be done to mark a change in religion at St. Martin's in religion at St. Martin's in the fi

military movements, and occupying strategic positions,

positions.

The Empress Dowager has issued a new edict in which she declares that the Boxers are responsible for the whole present trouble, and that they must be put down at any cost, and be exterminated, if they resist the imperial forces. It is reported also that when the allies entered Pokin, 2,200 Chinese members of official families committed suicide, including Hsu Tung, guardian of the heir apparent, Yu Lu, Viceroy of Chill, and Wang Yiung, President of the Imperial Academy.

#### A GAME OF OHESS.

A square of black, and a square of white, And they call them, Nights and Days; Black, where a star withdraws bis light, White, where he sheds his rays, And the fray goes merrily on, without Weapons of pen or sword. Pawns on the checkered board,

The demiurge, Michael (for God's afar), Leans on his mighty hand His brow, that is roffled with many a scar Of thought, and of nigh command. His grim antagonist studies the game, As when on the desert rocks He studied the face without sin or shame, And the dew on the auburn locks.

There are knights to unhorse, and castles to storm, And queens to uncrown and dethrone. And the piles of the dead and defeated form The prizes each claims as his own.
But the duellists fight, without word or shout,
Or shadow of noise or sound,
And the mites move in, and the mites move

For the world's a merry go round. Aye! a merry go round—a jest and a song, And the laughter of children at play And the hours stretch out, so sunny and long, And Life is a summer day— But that now and again a drifted cloud, Like the pass of a wizard's hand, Darkens the sunshine, dapples the crowd, And makes night over all the land.

Once and again o'er the murmurous mites, Once and again o'er the murmurous mites, As a wave o'er a slanting deck, A dark hand sweeps, as to claim its rights, And a mocking voice cries, "Check!" And then there's a pause, and a little rout, And a cry for a greater claim. And the mites move in, and the mites mov

For Life is a Maypole game. Alas! and how will it end? I trow
"I's a weary game at the best,
And the odds lean on to the left somehow,
And the Angel's brow's depressed.
And the players would fling it up long ago,
But for the prize at stake,
And Satan will never his chances forego,
Nor Michael his post forsake.

But the pitiful thing is the victims' greed,
For their bubbles, and beads of glass
They are deal to the fight, nor ever need
The hands that over them pass;
The hand of white that trembles with doubt,
The black that grasps its chance,
And the mites move in, and the mites move
out.

And Life is a Morris dance. -P. A. Sheehan, author of "My New Curate," in Irish Monthly.

#### THE OROHARD LANDS OF LONG AGO.

The orchard lands of Long Ago! Oh, drowsy winds, a wake and blow The snowy blossoms back to me, And all the buds that used to be: Blow back along the grassy ways Oftruant feet, and lift the laze Of happy summer from the trees That trail their tresses in the seas Of grain that float and overflow The orchard lands of Long Ago!

Blow back the melody that slips
In hazy laughter from the lips
That marvel much if any kiss
Is sweeter than the apple's is.
Blow back het witter of the birds—
The lisp, the titter and the words
Of merriment that found the shine
Of summer-time a glorious wine
That drenched the leaves that loved it so,
In orchard lands of Long Ago!

Ob, memory! alight and sing
Where rosy-bellied Pippins cling,
And Golden Russets glint and gleam,
As in the old Arabian dream
The fruits of that enchanted tree
The glad Aladdin robbed for me!
And, drowsy winds, awake and fan
My blood as when it overran
A heart ripe as the apples grow
In orchard lands of Long Ago!
—JAMES WHITCOME RILEY,

#### OTTAWA NORMAL SCHOOL. The Celebration of Its Twenty Fifth

Toronto Mail and Empire. Toronto Mail and Empire.

Ottawa, Sept. 14—The celebration of the twenty-fifth anniversary of the Ottawa Normal school took place this morning, with an atlendance of about five hundred Normal students and citizens as well as graduates. The ceremonies opened with an event which had not been provided for on the printed programme, namely, a couple of presentations to the veteran principal, Dr. MacCabe, the present students giving him a handsome dressing case and from the Grey Nuns came a silver inkstand, The regular programme opened with a few cordial words of welcome from Dr. MacCabe. On the platform were Principal Scott, of Toronto and Principal Merchant of London.

The remainder of the time was given up to

piattorm were Principal Scott, of Toronto and Principal Merchant of London.

The remainder of the time was given up to reminiscences by graduates, Mrs. E. A. Stevens, of Toronto, nee Miss Hattie Reynolds, who was the first student, who registered at the Normal school in 1875, was the first speaker, and gave an amusing account of her arrival at the school.

Dr. Methods

the school.

Dr. McCabe was then asked to meet the staff of the Normal and Model schools in an adjoining room, and Miss Shenick, on behalf of her colleagues, presented him with a handsome diamond ring. Mr. Parlow made the presentation address.

### REV. FATHER O'LEARY.

Montreal Daily Witness, Sep. 8.

One of the heroic figures of the war in South Africa has been that of the Rev. Father O'Leary, the Roman Catholic chaplain of the first, Canadian contingent. Without in any way slighting the work done by the other chaplains, the service rendered by him was of such a daring, such a soldierly, such a brotherly sort, that it captivated the hearts of the men of all creeds and nationalities, all of whom seem to have found in him Christianity of that true sort that breaks down denominational boundaries, and overleaps the letter of one's commission, in order to do good, to show kindness or to administer consolation to any brotherman. Father O'Leary is not, as many imagined from the stories of his activity in helping the wounded on the field, a young man. He is spoken of by the boys as old, though that phrase hardly applies either, except as a term of endearment. His bonhomie, his frank and indiscriminate good will seem to haverendered him to the men of the regiment to which he was attached one of the most marked and pleasantest memories of the campaign. In view of many a kindness shown to Protestants in times of loneliness or trouble, even in that of parting with life or in reading a Protestant service over the departed, we are sure now that Father O'Leary is returning to his own country, himself an invalid, the Protestant sort country, himself an invalid, the Protestant sort country, himself an invalid, the rotestants in the their gratitude for these kindnesses and that no welcome home will be more enthusiastic than theirs. Montreal Daily Witness, Sep. 8.

#### OFITUARY.

MISS MONICA LOUSE, THAMESVILLE. On Saturday morning, Sep. 15, the grim Angel of Death crossed the threshold of the home of Wm Louse and bore away with it the soul of his third daughter. Monica. This sweetchild, wise beyond her years (age thirteen) offered each agenizing; pain for the holy souls of the departed.

child, wise beyond her years (age thirteen) offered each age is ling plan for the holysouls of the departed.

Her deathbed seene was most touching. Relatives and friends kneeling around her. The mother a model of the Christian mother trying to soothe the fevered brow, whispering the sacred names of Jesus, Mary and Joseph; struggling to smother sorrow and assisting her dying child by recling the prayers for the departing. The father, the kindest of fathers weeping for his child-yet not a moan was heard. All were present except the eldest brother who had gone for the priest. The priest however had be en called during the short illness and had prepared her for her last journey should it please God to call her away. No word of regret for the world she was leaving so early, but the cry of "Jesus have mercy on me" was ever on her lips. Her last words were begging our holy mother to pray for her at the hour of her death.

Rev. Father Forster preached an appropriate and touching discourse on the occasion of the funeral.

May we all have as happy and beautiful a death. R. I. P.

#### MARKET REPORTS.

LONDON. London, Sept. 20.—Grain, per cental—Whee s new, \$1.00 to \$1.05; wheat, old, \$1.10; oats, new, 7z to 76c; oats, old, 90 to 91c; peas, \$1.00 to \$1.15, beans, per bushel, \$1.25 to \$1.40; oatley, \$5c to \$1.00; corn. 75 to 80c; rye, \$1.00; buck wheat, \$1.00 to \$1.20.
Farm Produce — Hay, new, \$7.50 to \$8.00; straw, per load, \$3.00 to \$4.00; straw, per ton, \$6.00.

straw, per load, \$3.00 to \$4.00; straw, per ton, \$6.00.

Live Stock—Live hogs, \$5.50 to \$5.60; pigs, pair, \$3 to \$5; export extile, \$4.50 to \$5.

Dairy Produce—Rggs, fresh iaid, per dozen, it to 15c; eggs, basket lots, 11 to 15c; butter, best rolls, 24 to 25c; butter, best crocks, 22 to 25c; butter, store lots, 20 to 25c; butter, recamery, 25 to 25c; cheese, pound, wholesale, 10 to 11c; cheese, pound, retail, 12 to 14c; honey, per pound, 12 to 15c; land, per pound, wholesale, 91 op; lard, per pound, retail, 10 to 11c.

Poultry—Ducks, dressed per pair, 75c to \$1.0; spring chickens, (undressed) 35 to 50c.

Meat—Pork, per cwt., \$7.50 to \$7.75; beef, cow, \$1 to \$5; beef, heifers and steers, \$5 to \$5.50; veal, by the carcass, \$5 to \$7; mutton, by the carcass, 85 to \$6; lamb, by the carcass, 10 to 10½c; jamb, by the quarter, 11 to 12c.

TORONTO.

TORONT TORONTO.

and at 48jc. west.

Montreal, Sept 20.—In flour straight rollers, have been reduced from 10 to 15c. per bbl.; Manitoba spring patents, 8.45; Manitoba strong bakers, \$4 to \$420; winter wheat patents, \$1.75 to \$4; straight rollers, \$3.5 to \$3.50. Manitoba bran, in bags, \$16; shorts, 18; mouille, \$20 to \$24; Ontario bran, in bulk, \$15 to \$15.50; and shorts \$16.50 to \$17, per ton. Provisions quiet; heavy Canada short cut mess pork, \$18.50 to \$19; selected do boneless, \$19.50 to \$20; heavy Canada short cut clear pork, \$18 to \$18.50; pure Canadian lard, \$20 to 20; per 1b; compound refined lard, \$76. to \$40, per 1b; thams, 103c. to 14c; bacon 12 to 14c. Butter is dull, but without change in price, which remains at 20 to 20;c. for finest creamery; 19 to 194c for seconds; and 17 to 17c. for finest western; 11de to 112c. for finest seatern; and 11 to 112c. finest Quebecs. Eggs are firm; straight candled stock at 15 to 16c.; No. 2, at 18c.; culls, at 10 to 11c. per dozen. Honey is slow, with values unchanged; white clover comb at 13 to 16c; white cover comb at 13 to 16c; white clover some at 13 to 16c; white such and 15 to 16c. Potatoes are steady, at 90 per bag.

dozen. Honey is slow, with values unchanged; white clover comb at 13 to 14c; white extracted, in large tips, 9 to 94c; and in small tins; 10 to 104c; buckwhat extracted. To 104c; buckwhat ex

\$3 25: stags, \$2.00 to \$2.25.

RAST BUFFALO.

East Buffalo, N. Y., Sept. 20 — Cattle unchanged. Calves steady; good to choice, \$7.30 to \$8.25; choice to extra, \$8.25 to \$8.50. Sheep and lambs stronger; lambs, choice to extra, \$6 to \$6.15; good to choice, \$5.50 to \$6; common to fair, \$4.25 to \$5.25; sheep, mixed, \$4 to \$4.25; wethers, \$4.25 to \$4.30; yearlings, \$4 25 to \$4.70; ewes, \$3.75 to \$4; Canada lambs, \$6 10 to \$6.25. Hogs 10 to 15c. higher; heavy, \$5.60 to \$5.65; mixed, \$5.70 to \$5.75; yorkers, \$5.90 to \$6; pize, \$5.80 to \$5.90; grassers, \$5.50 to \$5.65; close shade lower.

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MAURICE FRANCIS EGAN: "In Spite of All."
A story of lite in Louisiana, told in a delightful way.
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an atmosphere of peat-fire and mountain breezes.

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Retrospest of the Year. Address : THOS. COFFEY. LONDON, ONT.

#### AN APPEAL FOR ORPHANS:

Dear Friend-Please excuse the liberty I rate of encloring to your address an appeal for an institution of charity which promises to exercise a very beneficial effect upon the conditions of the poor destitute children of every denomination in our wild country.

We have here an Industrial Orphanage in which we receive the abandoned children of the prairie who are in a wretched condition, morally and physically. We keep these unfortunates until they are twenty one. During the years spent in the Home every effort is made to form good Christians and citizens. To attain this desirable end our children are given a Christian and practical education.

When the appointed time comes for those young people to leave us, we intend to exert the fatherly influence acquired over them in urging those who are so disposed to make suitable marriages. Then encourage and aid them in taking up land and becoming thrifty farmers.

We so not receive Indian children, as the

suitable marriages. Then encourage and aid them in taking up land and becoming thrifty farmers.

We do not receive Indian children, as the Government provides them with well equipped schools for themselves. But for the unfortunate Haif-breeds and Whites no provision is made; hence our struggling institution receives no Government money whatever.

This is our present position, and what we propose doing, with the help of Divine Providence, for those poor orphans under our care. With unbounded confidence in the mercy of God. we look to kind, charitable benefactors for the means of realizing our hopes.

Depending upon your reputation for liberality, I have ventured to make this appeal, trusting that you will excuse it from one who is a total stranger, in consideration of the benevolent motives which prompted this course.

May our Lord bless you and all dear to you, I remain, kind friend.

Your most devoted servant,

REV. EDWARD M. COURBS.

St. Patrick's Orphanage, Prince Albert, Sask., N. W. T., Canada, Sept. 10, 1990.

# **CATARRH**

# NERVES.



The above is a name of my own. There is no such term in the Medical Text Books as Catarrh of the Nerves, but it is the best I can think of under which to classify the following

think of under which to classify the following train of symptoms.

During the seventeen years I have been studying and treating Catarrh in its many and various forms, I have found many whose system was much run down. No organ of the body was working properly, the blood was poor in quality and deficient in quantity, so much so that it did not nourish and tone up the nervous system properly. Such perpendicular than the company of the perpendicular than the company of the perpendicular than the company of the comp up the nervous system properly. Such persons are usually debilitated, despondent, always ready to look on the dark side of things. In short life has lost its charms.

Very often such people are misunderstood

me for the good I have done them, for once more bringing brightness back into their

There is one which I will reproduce, as it may be of interest to some of my readers. It is a piece of poetry.

And are these years of weary pain
Forever passed away?
These seven long years of weary night
Turned into endless day?

sometimes Think 'tis all a dream, And I shall on the morrow, Wake up to all my aches and pains, The old, old grief and sorrow.

Oh, no! 'tis true I walk abroad, With peace and heavenly joy. The sweet songs of the summer birds No more my nerves annoy. Tis by thy aid, my gracious friend, That I have found relief; For God has blessed your skilful work, And sent this heavenly peace.

Oh, may thy future life be crowned With blessings from above, And may you long be spared on earth For the great work of love,

How many sickly homes you've cheered, How many hearts made light; For sickness reigns no longer there, And all is calm and bright.

God bless your life, God bless your home, That home across the sea; A thousand, thousand thanks I send For what you've done tor me." Such communications as the above are highly gratifying to me, and are kept among my most valued possessions.

The most common symptoms of Catarrh of the Nerves are as follows:

Do you get giddy?
Is your mind dul?
Is your mind dul?
Is your memory poor?
Are you easily dazed?
Do you have headache?
Are you easily excited?
Do your temples throb?
Do your hands tremble?
Does your heart flutter?
Are you easily irritated?
Are you easily irritated?
Are you easily irritated?
Are you always anxious?
Do your muscles twitch?
Is your temper irritable?
Is your brain fagged out?
Suffer from sleeplessness?
Are you easily frightened?
Does not sleep refresh you?
Do you have horrible dreams?
Does the least thing annoy you?

If you have some of the above symptoms mark yes or no to each question, cut out and send to me, when I will take pleasure in answering your letter to the best of my ability. Dr. Sproule, B. A. (English Ca-tayrh Specialist), 7 to 13 Donne Street, Roston. VOLUME XXII.

## The Catholic Record

London, Saturday, Sept. 29, 1900.

WHY? The New York Sun says that on a Sunday in September services in only about fifty of the three hundred and fifty churches of Manhattan and The Bronx were advertised. And still we have the ever-recurring question : Why is church membership declining

HEALY AND THE LEAGUE.

It appears that Mr. Timothy Healy M. P., champion political scrapper and holder of all records for vituper ative language, has not desisted from his campaign against the United Irisl League and the members of the Iris Party who are willing to put countr before self. It is incomprehensible how any body of Irishmen desirous the furtherance of the Nationalist caus will continue to support an individue whose every effort is devoted to the perpetuation of wrangling and discord Why do they not turn him down And why does Mr. Healy delight i washing his dirty linen in public Is it due to disappointed ambition or insensate vanity?

#### THE MINERS' STRIKE.

Since our last issue the great co strike has begun. The operators a sanguine as to the issue-and th means that the miners will be stary into submission or goaded into deeds lawlessness. And if the latter shou happen, the good people who, propp up on silken cushions, are teaching durance to those who are treadi with bleeding feet on the stones, w wonder why such strange things sho take place in our vaunted age. Ay strange things do happen; and strangest is that a few men with mon behind them can force human being to spend themselves for a wage t dooms them to the scantiest living a keeps them and their children in h els and beyond the range almost of fining and spiritualizing influence

We hope the miners will hearken the words of the clerics whose miss is to preach the gospel to the poor, not to the rantings of walking d gates and professional agitators.

HIS DUTY WELL DONE.

We read with sincere regret t Mr. Wall intends to vacate the edi ial chair of the Antigonish Casket. is a distinct loss to Catholic jour ism and his action will be deplored not only his friends but by those have found him in controversial t worthy of their s Under his direction and with the as ance of the modest and scholarly fessors of the College, the Casket forged to the front as a brainy eloquent exponent of Catholic thou Mr. Wall has certainly fought a fight-and we have more than onc mired his whole souled contemp the shams that lure so many rational living-his loyal and lo championship of the Church. He, ever, in laying down the editorial has the consolation of knowing th has done his whole duty-and gr happiness can, this side of the g come to no man.

THE WAR. Recent advices inform us the

South African war is virtually at an The surprising feature of campaign is that the Boers have out so long against such overwhel numbers. And not only t they have shown themselves whit as good as the trained seasoned forces of England, s prisoner and wounded have give dences of kindness that proved were as chivalrous as valiant. gallant stand of Cropje will pas the deathless deeds of history. a pineteenth century Thermo and the men who brought him will not refuse their meed of pr the brave Dutchman who agains mous odds, with guns belching ! into his dismantled laager, ami dying and dead, fought on while was a gleam of hope for his c and fireside.

And now comes the reckoning " butchers bill " that will show t war has indeed staggered hun And for what? Widows and