Catholic Record.

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

VOLUME XXIII.

LONDON, ONTARIO, SATURDAY, SEPTEMBER 14, 1901:

NO. 1.195.

The Catholic Record. London, Saturday, Sept 14, 1901.

SUMMER SCHOOL. Judging from press notices the Catholic Summer School must be blessed

with lecturers of extraordinary ability. Perhaps it is, and perhaps also the extravagant eulogy may be classed with the reports of those "able and scholarly sermons" that were wont to be recorded by the religious weekly.

But while we are not willing to be beguiled into believing that the School is educationally the greatest thing that has ever happened, we admit that it deserves the support of Catholics. It is in an experimental stage at present, and keen-eyed critics would do well to study its proceedings by the light of the enthusiasm of its projectors and a barrier to mixed marriages, and it is bad his eye on one, these four years the near future, and that the day was decidedly a better and safer place than the popular beach and summer resort. Besides it cannot fail to awaken thought in some who attend its sessions, and upon all it must have a refining, that is, a thoroughly Catholic influence.

WANTED, MORE CATECHISM.

We are not inclined to be pessimistic, but we cannot repress a feeling of sadness at the meagre amount of Catholic literature that is absorbed by too many cf our brethren. When we were very knowledge of Christian doctrine our congregations were above censure; but the experience of years has forced ion. We do not refer to knowledge acquired through much conning over of theological masters, but to that which is easily obtainable from standard works of instruction. In this latter respect too many of us are deplorably ignorant. Hence we are unable to give reason for the faith within us, and our piety, such as it is without the foundation of dogma, is merely an affair of blue lights and pretty vestments. It is shallow as may be expected of a product of moods or of temperament or external surroundings. But the piety that shines in the lives of well instructed Catholics is rooted in doctrine, and because of that it endures and fills the heart of its possessor, or grey, with peace and joy. Piety and

trench on the function of the pulpit, ture. but we may be pardoned for saying

deemer to Whom it is directed.

are Christians; without it we can answer never a word to the stupid fellows who accuse us of denying all rea-

SS 20, at als. tf. H-vn-ate m-

New Hampshire, there was no provision made in Florida for divorce on the Pope Leo: ground of insanity. And so what does Flagler? Why, he simply "sets 'em up for the boys," i. e., the legislators, and Judge Raney is credited with the and Judge Raney is credited with the distribution of the boodle, and with showing plainly his considerable years, and engineering the Bill through the yet withal a man of kindly and symengineering the Bill through the House. And so the law by which insanity of four years' standing is declared sufficient for divorce in Fiorida, great learning and firmness of pursanity of four years' standing is deis run through with three cheers and a pose. We spoke informally of the tiger: and Flagler at the age of prospect of Papal government in Italy seventy-two is now, we presume, on the lieved that the establishment of uni

past or more.

We only mention these facts, which are corroborated by a recent despatch from Miami, Fla., to show to what a disgusting extent the divorce evil has forged its way in the United States; and what a melancholy spectacle is presented by this old Falstaff of seventytwo seeking a divorca-bless the mark -at an age when an undertaker and a grave digger would stand him in better stead. There is no divorce in the Catholic Church. Neither insanity, incompatability of temperament, length young we hugged the opinion that in of nose, leprosy, incarceration for six months, receiving callers in your bare feet, nor any of the latest arguments can get a divorce in Rome. "What us to modify if not to reject that opin. God hath joined together let no man put asunder."

A GOOD MAN GONE WRONG.

Our attention has been directed to an article on the Vatican and House of Savoy. We glanced over it, and it had about the same effect upon us as a very bad odor. The parson who perpetrated this literary atrocity is an adept in the subtlety of a certain kind of logic, and has apparently learned nothing since his youthful imagination was fired with the traditional fairy story. And he takes himself so seri-"I am often asked," he writes, ously. " what is the exact relationship of the King and Pope in Italy?" Sounds like the communications one sees in the no matter whether the skies be golden | daily press from "Constant Reader" "Oldest Inhabitant." Mayhap that is purely sentimental does harm some old lady with a taste for tracing not only to its victims, but to those also degrees of consanguinity gave him the who are witnesses of it. And we think | conundrum. And think of the charity that it often flows from an inadequate and time demanded of him by this oft-

comes virile and more befitting beings up neatly and sends it to our contemendowed with reason and the Re- porary the Presbyterian Review, as One might indeed in this matter notable contribution to polemical liters.

One word to the editor: Do you not that in view of opinions disseminated think that if you have a case against through magazines and books, and Catholicity you can support and adutterances from high quarters, all vance it by some other means than dirt justly criticized, so foolishly and while at the same time strenuously retending to either the rejection of supplied by a far away parson? Or Christ or to the substitution of a Christ do you believe that you may forswear that can never have a place in Catholicity, our safeguard is the study of licity, our safeguard is the study of Him Who dwelt amongst men.

do you believe that you may forswear truth and decency in order to allow a correspondent who has nothing—correspondent who has nothing—neither style nor imagination nor limited in the more chemist, he ventured to meddle limited in the li In the words of the Bishop of Amiens, humor nor knowledge — to commend "The most splendid garment in Truth's him, to declare that "the Papal Church wardrobe is light. When religion is is simply a political conspiracy, an hands upon that sacrosanct fetich of I have been obliged to discard, hold better understood, stripped of pitiful immoral institution; that the Pope sits disguises, seriously studied, it will in his ease and growls at pilgrims," quickly assume with us the place of etc. Must we judge by you that, in the mportance it has a right to occupy. words of Dean Farrar, "theological With the catechism we know why we partisans are less truthful, less candid, less high minded, less honorable than the partisans of political and social causes who make no profession as to son and all science. And if we have the duty of love." Play the game like no answer ready, why after all should a man and off your own bat, and do against him. these men have any respect for us or not permit every foul mouthed ministerial tourist to befoul your columns. There is an old gentleman of the name is Henry M. He is a multi-millionaire. He controls rail
And to give you a chance for instructive copy, we humbly request the beginning of his public career he the whole superstructure Protestantism the beginning of his public career he the whole superstructure Protestantism has built upon them must come tumhatch out sound and these will hatch out sound and these will hatch out diseased larvae. And it was so.
Later dealing with anthrax and with hydrophobia, he said, 'These patients hydrophobia, he said, 'These patients we have quoted above helps will recover and these will die.' And the settimony of the Protestant ministers we have quoted above helps will recover and these will die.' And the settimony of the Protestant is will recover and these will demonstrated truths of science. At fallible means of proving that they are the whole superstructure Protestantism has built upon them must come tumhatch out diseased larvae.' And it was so.
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Later dealing with anthrax and with hatch out sound and these will demonstrated truths of silk worms' and the whole superstructure Protestantism taken a dislike to the woman who was why, the gentleman is wasting his ing the world to avoid and to destroy doctrines from time to make ing the world to avoid and to destroy doctrines from time to make the wife of his bosom in youth, matur- gray matter on the unappreciative infection; Koch, discovering the germ them harmonize with the latest Bibli- among her children it is the law of know it.

"He is a man, austere and dignified, thoroughly consecrated to his priestly office, and to his Maker; venerable, a man of impressive exceedingly grey, and lainly his considerable years, pathetic face.

'As the Pope spoke he manifested hunt for another wife, unless he has versal Catholicism would be a thing of come one religion, and that one the religion of the Catholic Church. Of politics in Italy he was not com-

> A CATHOLIC SCIENTIST WHOM THE WHOLE WORLD HONORS.

In the New York Tribune of July the instruction of those mistaken people who foolishly imagine that a scientist cannot be a Catholic or out a life devoted to scientific research, devout Catholic.

peculiar and special manner, it pays him a peculiar and especial tribute, him a peculiar and especial tribute, which is none the less marked because it is not ostensibly intended. What was practically an international tuber really and truly the Son of God, who ed with intense interest the world Zion's Heraid's question is a specimen Its purpose was to devise of this shirking.

Its purpose was to devise of this shirking.

"Others," he writes, "may theorize means of mitigating if not of wholly every step on lines laid down by Louis Dissatisfaction crowned my efforts. America might have been dis men to Jesus." covered and colonized had there been continued and elaborated the work was the founder.

distinguished men who participated in is only one of degree. led. Others have won much well deserved credit; he suffered all the unserved credit; he suffered all the undeserved abuse and obliquy. Seldom altruism, the example and the inspirin history has a great benefactor of ation for all service. the race been so misunderstood, so unhaps, has one more modestly and

what does Flagler? He simply sued Evening News. Call him home, Mr. Kitasato and Fraser and Calmette, and many others working on the same lines, for divorce. But on what grounds Editor, and tell him to sit down and for divorce. But on what grounds Editor, and tell him to sit down and are carrying Pasteur's principles in in Florida? There comes the rub. By keep still and that he will have plenty realms of which Pasteur himself persome blunder that would freeze out of of chances yet to make a fool of himpower any self-respecting legislature in Ohio or Connecticut, not forgetting ask him to read the following by Rev. Mr. Huss, another Presbyterian on fillment of his crowning prophecy And the supreme tribute comes in this world wide demonstration against tuberculosis. To day the world is organizing for the banishment of the deadliest of all germ diseases. That is the highest tribute it could pay to Louis Pasteur.

PROTESTANT VARIATIONS.

N V. Freeman's Journal. The Zion's Herald has taken what may be called a census of the variations in the religious opinions of the Methodist Episcopal ministers during To Catholics such a census seems odd enough, but to Protestants, who are accustomed to see Protestant doctrines fluctuating from year to year. It will not seem so strange. Here is the Zion's Herald's question, to which many Methodist ministers have returned replies :

"What changes, if any, have oc-curred in your theological views, your purposes and your methods during the last ten years?"

The answers in some cases are inter-28 appeared a tribute to the distinguished scientist, Louis Pasteur, which deserves to be widely republished, for

scientist cannot be a Catholic or a as is supplied by private interpreta-Catholic a scientist. Pasteur, throughtion of the Bible, the Protestant sects necessarily modify their cardinal docalways was a loyal, true hearted and devout Catholic. The tribute which they held to the belief that the Holy we quote shows in what esteem he is Scriptures are divinely inspired, they held in the world of science:

"The world to day gives honor to which they could appeal; but now that Louis Pasteur. It has hitherto done many of them have rejected the authorso in no uncertain manner. Long ity of that court, they have nothing to ago its best judgment enrolled his fall back upon except a vague sort of name among those of its great bene humanitarianism, which inculcates the ficent geniuses. But to-day, in a need of living the higher and the

culosis congress was last week in ses according to the doctrine of atonement, sicn in London. It was attended by became man and died on the cross for some of the foremost physicians and mankind, is shirked. The answer of scientists of the world. It was regard-

extirpating, the great physical scourge to advantage as to the atonement, etc.; of the human race. And it acted in I have tried to do so in years gone. We may not say it would have one object before me now-to folnever have met had it not been for low Jesus, to preach Jesus, and lead

But why should the Methodist minisno Columbus. But without hesitation ter who writes these words follow Jesus, it may be said that the congress mere-ly continued and elaborated the work more than he should follow Socrates, which he more than any other man preach Sperates, or lead men to Spera tes? From the Rev. Mr. Davis's point "We must give high credit to the of view the difference between the two

The Rev. H. L. Dorchester, of Bosthe Incarnation. When once we obtain

The Rev. H. L. Dorchester, of Bosthat congress and who for the last score of years have been successfully labor of years have been successfully labor. Pasteur who chiefly—we will not say of Christianity is simply the highest but because the pursuit of pleasure, secret owing, as he says himself in a invented that science, but made postaged by the distribution and division and ous proof of love our devotion be and exact, and once in a while folds it But we must not forget that it was make out, he believes that the Founder porary the Presbyterian Review, as sible the invention and development held up as a model for men to shape clubs, is generally incompatible with tainty that being weak sible the invention and development held up as a model for men to shape clubs, is generally incompatible with tainty that being weak sible the invention and development held up as a model for men to shape the more rigorous demands of Christ-would be immediately crushed by the the more rigorous demands of Christ-would be immediately crushed by the their conduct by. We quote from the their conduct by the conduct by the more rigorous demands of Christ-would be immediately crushed by the their conduct by. We quote from the their conduct by the conduct by t discovered. Others have followed; he Rev. Mr. Dorchester's words, as they

A Pantheis might use this language,

wickedly condemned. Never, per-wickedly condemned. Never, per-per per modestly and Why the Protestant ministers whom with biology and the mysteries of life. Zion's Herald symposium. Here it is: He was next anathematized because he "The theory of the inspiration of the dared in the name of truth to lay Scriptures which I have steadily held materialism, 'spontaneous generation.' ing strongly to the fact of inspiration It was in his destruction of that fetich without a satisfactory theory. Ten that the gates were opened to the immeasurable good of antiseptic treatment, of disinfection and of modern sanitary science. Finally, when at last he proclaimed the possibility of this confession we have the true extension of district the question of entire sanctification. To day I do not regard that theory either Scriptural or practical." In this confession we have the true extension of district the proclaimed the possibility of curing and even preventing all germ planation of the unloosening of disindiseases through the application of the tegrating forces, which before they biological principles which he had disspend their strength, will reduce Procovered, pandemonium was loosed testantism to a mere school of philosophy, claiming no divine sanction for

serene and undismayed, strong in simple Christian faith and in the demonstrated truths of science. At fallible means of proving that they are "Amidst it all he stood, patient, its teachings.

multi-millionaire. He controls railtherefore a traitor. If he had his will
therefore state that he is known as the king of convincing! When we first read it, one day learn to banish all germ discuscessive generation of men the great one day learn to banish all germ discuscessive generation of men the great one day learn to banish all germ discuscessive generation of men the great one day learn to banish all germ discuscessive generation of men the great one day learn to banish all germ discuscessive generation of men the great one day learn to banish all germ discuscessive generation of men the great one day learn to banish all germ discuscessive generation of men the great one day learn to banish all germ discuscessive generation of men the great one day learn to banish all germ discuscessive generation of men the great one day learn to banish all germ discuscessive generation of men the great one day learn to banish all germ discuscessive generation of men the great one day learn to banish all germ discuscessive generation of men the great one day learn to banish all germ discuscessive generation of men the great one day learn to banish all germ discuscessive generation of men the great one day learn to banish all germ discuscessive generation of men the great one day learn to banish all germ discuscessive generation of men the great one day learn to banish all germ discuscessive generation of men the great one day learn to banish all germ discuscessive generation of men the great one day learn to banish all germ discuscessive generation of men the great one day learn to banish all germ discuscessive generation of men the great one day learn to banish all germ discuscessive generation of men the great one day learn to banish all germ discuscessive generation of men the great one day learn to banish all germ discuscessive generation of men the great one day learn to banish all germ discuscessive generation of men the great of t Oil magnate. Well, this Henry M. at the age of seventy-two seems to have taken a dislike to the contract of th

day they accepted as divine truth. Hence the need of such a census as the Zion's Herald has taken.

Now, as truth never changes, the Protestant sects virtually confess by their variations in doctrine that at one but the truth itself cannot. Is it any wonder that thoughtful men, even which though they be not Catholics, cannot Times. help entertaining a feeling of profound respect for the Catholic Church when they compare her and her teachings with the Protestant churches and their chamelon-like changes?

REQUIREMENTS OF THE CATE-CHISM.

Much has been written lately concerning the ideal catechism by those engaged in teaching, and in the September issue of the Catholic World Magazine Rev. Alexander Klauder, who has made a revision of the Baltimore Catechism, gives his views on the matter. Among other things he writes: "If a catechism must be complete,

it is, on the other hand, not expected to be a manual of theology. In stating a theological truth it is not necessary to give all the divisions and distinctions of theologians. Only familiarity with catechetical manuals can guide the compiler in this matter. Critics who have little experience in this field are frequently unjust to a compiler in Some demand a complete this respect. division of grace, for instance, as made by theologians. But no catechism of repute gives any further division of grace than that of sanctifying, actual, and sacramental grace. If a compiler, in view of the peculiar wants of the American student, lays down a rule to employ no difficult word in the manual without giving at least some explana tion of it, he does not thereby oblige himself in every case, in defining such a term, to state the full theological doctrine involved. Hence, if in the definition of inspiration only the general meaning of the term is given, the student is put into a partial and incipient understanding of the word used at least, with no danger of getting a false idea of inspiration because all the various notions claimed by theologians for the true character of inspiration are not included in the wordmeaning given by the compiler. No elementary catechism treats the matter of inspiration, although all of them ise the word in the definition of Sacred Scripture. There are the extremes of defining no terms and of taking the

knowledge of Latinic words on the part of the child for granted, or of asking the compiler, because he endeavors to be helpful to the child, to turn the child's catechism into a manual of the. ology.

"DON'T KNOCK."

It is seldom that social clubs have

for their prime object the furtherance

ative and somewhat slangy, but, its fundamental canon is as wholesome and solid as any in the whole range Christian morality. In a word Don't Knock" is an admonition to the members of the society to be careful of the neighbor's character; to spare it by suppressing the unkind, injurious word, to follow the golden rule of silence in cases where nothing good can be said of one who has been summoned before the awful tribunal ruled over by inexorable dame Gossip.

How many a promising career has been blasted by a single word of ad-verse criticism! What bright hopes have been quenched by the artful in-sinuations of gossipers whose pretense in conversation, but whose purpose is the slaughter of the unoffending.
"Don't Knock" is a homely "Don't Knock" is a homely phrase, but it will be a byword f great potency long before the Pan-merican gates are closed to visitors, American gates are for it strikes a sympathetic chord in our better nature, and inspite of our contracted meanness we are, -thank God!-ever on the alert for ennobling ideal seven though we don't always foll

ow them.

The fundamental law of charity as promulgated by the old and only Church of God, unwittingly, perhaps, but truly endorsed by this latest addition to social organizations, and if its menbers will adhere to the letter and especially to the spirit of the mandate on which their society rests, they may soon boast of having on their roster every conscientious Catholic within reach of their influence. For if there be one thing more than another which the Catholic Church labors to propagate

ity and old age, until by some accident she became mentally deranged. And member of the staff of the Toronto she became mentally deranged. And member of the staff of the Toronto devising means of combating them; ministers of the various Protestant devising means of combating them; sects are rejecting to day what yester. Section which it gauges the the "communion of saints," it is the test of fraternal charity. This teaches us to keep unspoken the disparaging word, to utter with generosity the complimentary word, to give whentime they taught was not true. The ever possible to the neighbor, as we methods of presenting truth may vary, would give to God Himself, would give to God Himself, service which honors and testimony which exalts. - Buffalo Union and

WILL GO TO MOLOKAI.

Father Conrardy Will be Placed in Charge of the Lepers in Hawaii,

The announcement is made that Father L. L. Conrardy, of Belgium, the Belgian-American priest who ad-ministered the last rites to Father Damien on the island of Molokai, will probably be placed in charge of of that island by the United lepers States Government.

The statement recalls the fact that several weeks ago Father Conrardy wrote to a gentleman in Philadelphia offering his services. In Liege, Balgium, he had heard that the Government intended collecting the one hundred and forty seven known lepers in Porto Rico and the five hundred in Cuba with purpose of transporting them to the melanchely island. At once he wrote, saying :

"Should it prove true that the United States Government intends to transport the lepers of those islands to Molokai you may offer my services, as I should be very glad indeed to do some good to the unfortunates, no matter

Father Conrardy is also a physician, having taken a degree some years ago in Oregon. Before the outbreak of the Chinese war it was his intention to engage in caring for the several thousand lepers of China. The Boxer up-rising, however, made this temporarily impossible, and now it appears a obler work has fallen into his hands. Familiar with leprosy in India, China, Japan, the Philippines and Molokai, certainly his appointment would appear highly desirable.

When one reflects, however, that the appointment inevitably is equivalent to a death sentence, he begins to perceive the sacrifice in its fullness. It is the going forth of another martyr, one who shall lose his life healing the wounds of the most afflicted of God's creatures. Verily, "Greater love than this no man hath, that he lay down his life, for his friend," believe ing that "He who loseth his life shall find it.

Begging for a Priest.

It is noteworthy that in Italy even the worst enemies of the Church ask for religious assistance when they are dying, though they do not always receive it. A notable instance of this has just occurred in Rome. Some years ago Italy was flooded with the immortal novels of Ernesto Mezzabotta, a Roman professor, an editor of several of a religious principle. On the con-trary, the aims of many of them are the Siecle of Paris. Latterly he had often found to be directly opposed to experienced a change of heart, and some one or other evangelical precept endeavored to undo a part of the evil or counsel, not because the members of his writing by publications of a moral of the club are professedly irreligious, kind, but he kept his conversion a that, too, in a season when rivalry in least half the battle against poor Mezbusiness is expected to beget more or zabotta, for he died vainly asking his less personal hostility, we find a social organization formed for the sole purpose of sustaining individual character. Its title "Don't Knock," is neg-

Commenting on the work of the Catholic Total Abstinence Union of America, as shown at the Hartford convention recently, the Haverhill Gazette remarks; "The Catholic Gazette remarks; Church has a right to demand that credit be given her for such an important work in the battle against the evil of drunkenness, not only is this army of young men held from the evil themselves, but as an influence for the popularizing of total abstinenceamong young men, it wields a power that is not always reckoned upon. The man who does not drink and who declines the invitation of his friends to a glass, is more numerous to-day then at any previous time, and the total abstinence societies of the Catholic Church have done much to increase

Making Young Masons.

According to the Lausanne Gazette widespread effort is being made in the Camaras to organize Masonic lodges among youths of from fifteen to twenty years. The purpose is to early indoctrinate the young with anti-Christian principles. More than thirty boy lodges already have been organized. More than thirty boy's

If any more horrible system could be invented the same is not now apparent. As of old, Christ said, "Suffer little children to come to Me," so to-day the evil one is seeking their souls What terrible civilization must grow under such influences!

"God be with thee! He is with thee, only my prayer is that thou mayst

AN ORIGINAL GIRL.

By Christine Faber.

CHAPTER VI.-CONTINUED.

" MY DEAR BEDILLA;

"My Dear Bedillai
"Why did you do such an insane thing as send Rachel to the Public school in Rentonville and then follow it up by farther insanity in the matter of retusting to conform to the regulations of said Public school? You must be aware that both you and Rachel are subjects of town g_ssip: you are actually discussed in the club houses, and the School Bardhas hung those 'resolutions of censure,' which you would not permit them to deliver, in their committee room. Is it fair to Rachel to cast these clouds about her young life? Does it make you any happier? Why not have had the child educated in your own house, or, at least, why not have sent her to a boarding-school where there could not have been much gossip about her? I would advice you to pursue the latter course now. And still, another bit of advice, whether you will take it or not. Era-e as once 'that blot on the face of nature' which you visited the other day; do not those one hundred and twenty cramped, at right? You, with your million, racking them—when the end comes—but no mre at present.

Miss Borram crashed the letter in her hard; then the ground it teneath her heel; after that she took it she threw it from her and stat upon it; then to the open fireplace, set a lighted match to it and watched it til it was ashes. Then she went to her desk and wrote with nerv-

MY DEAR TERRY :

"My DEAR TERRY:

"When you sent Rachel Minturn to me uninvited and unwished for, I assumed the charge of her with the understanding that I was to be permitted to carry out my own methods. I have not asked your advice, nor shall I follow it. As for the goasip of the mushroom settlement which has sprung up beyond my boundaries, it is no concern of mine. With regard to the effrontery that has printed my name for public gaze I am quite confident I know how to deal.

"As to the blot on the face of nature," I purpose keeping it there; and I purpose exacting from every one of those one hundred and twenty cramped, starved, and sweating souls the last cent that may be due me.

"When the end you speak of comes, it shall be met by

"Yours, "BEDILLA BURRAM."

Then Miss Burram ordered the buggy and was driven to Herrick's.

The storekeeper according to his wont came forward to meet her, bland, defer-

ential, and smiling.

"Do you know, Mr. Herrick, when the School Board will have its next meeting?" she asked with such abruptness it startled a little his self-possession. But

answered at once with his wonted susvity:
"They hold their meetings on the first

"They hold their meetings on the first and third Wednesdays of each month; they will have a meeting two weeks from the morrow." Then divining from her question that she, had heard about the "resolutions," he hastened to add:

"I intended to call upon you this afternoon, to fell you of the rew outrage put upon you by the School Board; my own krowledge of it dates from this morning."

"I have heard about it," said Miss Burram.

As I said to Mrs. Herrick, 'Bessie,' seid, 'that proceeding of the Board of Trustees is a disgrace to the whole town, and Miss Burram would be justified in

bringing action against them

Miss Burram smiled grimly; then she
gave a couple of small orders and turned Herrick accompanied her to th buggy, saluting Hardman, who sat solemn and staid-looking, but holding the reins so as to start the horses the instant his mistress should be seated, and Herrick's hope of getting tome word which might enlighten him on his patron's strange desire for information about the meeting of the School Board was cut short by the instant wheeling about of the buggy the moment he had assisted Miss Burram to her seat. He stood looking after her, his face expressing both disap

ointment and perplexity.

The Public School was going to have its customary Thanker ving reception—that is, the reception was to be neld on that is, the reception was to be held on the day before Thanksgiving, and as the receptions were rather elaborate affairs to which all Rentonville wert, both pupits and teachers were in a state of very pleasant excitement. Perhaps the only one in the whole school who was utterly indifferent was Rechel; to her, ostracized as she was, the preparations going on about her aroused neither her admira-tion nor her curiosity; she was fast growng to foster a spirit of hatred to every-"Tom," Han ody in the world save "Ton an, Mr. Terry and Miss Thanks to Hardman's charitable and kindly counsels, she had for Miss Barram a feeling of dutiful gratitude; not a germ of affection, but just cell gratitude. Apart from her desire to astonish

her progress in school, she had a natural delight in learning, especially, as Hardman expressed it, "for all sorts of figuring," and much of her leisure was making sums of her own as she called them, restaining to various business transactions, and these sle used to read to Hardman and explain, till he

one day: Why, you're a-teaching me too, Miss: I never knew to much about figures be-fore." After that he used to ask for the slips of paper on which each example was worked and he kept them together in a kind of book that he made for them, sometimes at night in his room over the coach-house going over them all, not so much with a view to improving his mind on the subject, as cf delighting himself with the memory of the bright little creature who had crept completely into his heart. Of course he had heard of the coming reception from Rachel, and of the preparations making in school for it. He

ve never been to one of their recepways a big crowd, and I guess you'll enfor they make speeches and every

Joy 1t, for they make speeches and every-body's dressed in their best."
"No, I won't enjoy it, Jim," burst out Tachel with sudden temper, "not if all the people in the world was there except Tom and you, and if they was all dressed in gold and silver, for I just hate every one in the sencol.
"Why, Miss!" was all that Hardman

could say in his astonishment.
"Yes, I do;" went on the child. Now

that she had touched on the subject, feeling impelled her to tell all about it.
"They all act as if they hated me, and I hate them. I heard Alida Herrick say yesterday to one of the girls, that her father said I needn't put on such airs, for

ing her head so high that Hardman burst out laughing. But in a moment the proud air had all

But in a moment the proud air had all gone and she was saying with a sadness that went to his heart:

"I wish I did know who I was;—
when Tom comes back I'll know—four years, six months and ten days by 6 o'clock to-night. But it's so long—oh, Tom. Tom!"

Tom, Tom!' Hardman turned away; he was never able to bear it when Racnel uttered Tom's name in that tone; there was a heart-break in it that went to Jim's soul.

CHAPTER IX.

For some days prior to the reception Hubrey had acted as if there was something momentous on his mind, not as he did on the single former occasion when he ventured to do something without his wi'e's knowledge, but in a nervous, abstracted manner that he accounted for to Mrs. Hubbey as being caused by dyspep-

Mrs. Hubrey as being caused by dyspeptis.

"Then, William, you must take some medicine and be dieted;" and as the medicine consisted of a bit or decortion prepared by Mrs. Hubrey from a book of household recipes, and as the dieing consisted of vegetables and cold water, Mr. Hubrey could have kicked himself for not having thought of some other d seases which would not require such heroic treatment. However, he had two compensations, one being that, Mrs. Hubrey thought the treatment required also rest and quiet, she permitted her husband to spend hours in his own room entirely undisturbed, and the other, that the speech which the was preparing and which she which she was preparing and which she intended to have him de iver at the next reception, had better he postponed, it would give her more time for its masterly

o:apletion.
The importance which Hubrey himself attached to the results of his speech in the Board with regard to Miss Borram made Board with regard to shall have been made him feel more than ever his ability to compose his own speech for the fortheoming reception. He would surprite even his wife by his hitherto unsuspected talent, at which swelling thought he said

em for—dictate to the men."

He had managed to smuggle into his room a dictionary, an encyclopedia, and a copy of speeches which a decade of years before had been delivered in Con-gress, and having locked his door he set

to work to write his speech.

All Rentonville indeed seemed to be a the reception; the audience was so large that it encroached upon the seats of the pupils, and it filled every perticle of space on the ample platform. The five trustees were wedged inside of a perfect barricade of skirls, and Hubrey being so stout was of skirls, and Hubbey being so stout was actually uncomfortable, as was shown by his red perspiring face; the swaying of a gorgeous fan near him was a great relief.

Mrs. Hubrey was teated on the platform in juxta-portion with Mrs. D.ckel, the wife of the President of the Board, and at some distance from her busband. Hav-

wife of the President of the Board, and at some distance from her husband. Having no anxiety, as her husband was not to speak, she felt in a very complacent mood, and rot slone beamed upon Mrs. Dickel, but upon everybody that her iles could reach.

Miss Barram's Charge not being in ar advanced class was far down in the body of the school—so far down as to be quite unrecognizable by all save those in her immediate below it. And in her immediate vicinity. And in her immediate vicinity was Herrick. He had made the crowded siate of the upper part of the school an excuse for moving down till he found oster sibly his own little elaborately dressed daughters, but really Miss Burreack Charge, who sat near them.

ram's Charge, who sat near them.

Miss Burram's Charge did not notic him till a covert motion and exclan from the twins revealed his identity. and exclamation traightened in her seat and returned look with one of so much indignation and dislike that to his own surprise Herrick felt his eyes drop. When he looked again Mirs Burram's Charge was gazing directly in front of her with two very re cheeks. Herrick had assured himsel that Miss Burram was not in the audi ence; he did not suppose for a moment that she would be, but then her recent actions were so peculiar he did not know what she might do.

At the end of the songs and recitations the speech-making was in order, and Mr. Dickel rose in his elephantine way and delivered his ponderous remerks, eulogiz-ing everything from Miss Ashton to the last new and lowest teacher; then he en-unciated wearisome platitudes about free education with a deliberation and solemn ity intended to make the youngest scholar feel what a great man was now speaking and what a great and responsible positi he held. After his speech came a secon much in the same strain, from another of the trustes, but, to the relief of both scholars and teachers, it was much short-

Miss Ashton invited Russell to speak and as his remarks were always more numerous than serious, and never above the comprehension of any of the children, the whole school seemed to stir itself with a kind of pleasant anticipation. But Russell who had be n watching Hubrey, secretly noting and intensely amused at the little man's nervous, expectant man-ner, rose only to waive his own speech in favor of one from Mr. Hubrey, whom he said he believed the school had but once had the pleasure of hearing. "And, on this day," he went on, "when the great and still growing success of the school this day, brought credit to every one connected with it, he doubted not but that Mr. Hub-rey would overcome his modesty and diffidence, and make at least a few re-

marks."
Hearing which, Mrs. Hubrey beamed with more complacency than ever; she was sure that Mr. Hubrey would do as he had done on every occasion save the solitary one of his maiden speech, beg to be excused, but it was gratifying to have her husband referred to in that manner In a moment, however, her complacency was put to the rout, and with consternation and horror she beheld her husband on his feet.

on his feet.

"Ladies and Gentlemen, and dear Teachers," he began somewhat tremulously but loud enough to be heard at the extreme end of the room; then, however, the sea of upturned faces, and above all the horrified eyes of his wife, who had worked her position round so that she could look into his face, utterly disconno one knew who I was anyway."

"Oh, ho!" said Hardman to himself,
"it's thatsneaking beast of a Herrick."
But Rachel continued: "When I heard
her say that, Jim, I just walked past her
like this!" and Rachel marched across
the room so stiff and straight, and held-

ney gave an inward groan; "ex-cel-lent" had struck her like a knife—"I can only add, that it's my opinion there ain't any finer school anywhere than this one of Rentonville where we're all assembled to-day, and I congratulate the committee of this school, and I congratulate the parents of the children of this school, on the efficient corpses of teachers that this school has."

At the word corpses a stir seemed to go through the building and Mrs. Hubrey felt as if she must faint.

"Where, I say, where,"—Hubrey was beginning to overcome his fright and to feel again inflated with importance, utterly unconscious that he had made any blunder, and that both teachers and scholars as well as the audience were making frantic efforts to preserve their connegances—"is there a cleaner-look-

making frantic efforts to preserve their countenances—"is there a cleaner-looking lot of teachers?"

"Oh," gasped one of the teachers audibly, and Miss Ashton was obliged to set her face into a most stern expression, and to raise her hand warningly in order to prevent an outbreak. Mr. Hubrey continued: "And I want you children when you are eating your Thanks ziving dinner to-mc rrow, when you're enjoying your turkey and cranberries, and your pies and things—"to to think of your poor teachers."

"Oh, my!" gasped the teacher who "Oh, my!" gasped the teacher who had ejaculated before, and she said in a

ow tone to another teacher: must think we're paupers." "He must think we're panpers."
But Hubrey, still blissfully oblivious, continued, feeling, now that he was doing so well, quite indifferent about the speech he had forgotten:

We've get a right to be proud of our instituctions, and this Public school is one of them, and there ain't in the history of this country no nobler dooty for a man to perform than the dooty that he loes when he's a school trustee. I didn't have no chance to get my education at a Public school, but I was always proud of them as instituotions of my country, and all the time I was in the grocery busi-

Mrs. Hubrey gasped for breath.

Mrs. Hubrey gasped for breath.

"I always kept up with what the country was a doing for the Public schools.

"And when I was on my trip down South I congratulated myself on the superyor advantages of education we give our children in the North; but it is an interestin' country down South." He felt now that he had gotten upon a subject where he would be at no loss what to say. "Why, what do you think I saw down there, children?"

His sudden question awakened general

His sudden question awakened general interest and curiosity; everybody was looking at him with the closest attention "I saw what most of you, I guess, had for breakfast this morning; now see if some of you can't tell me," and the little man raised himself on his toes in his efforts to look well about him; but no one

answered, and he resumed:
"I saw what most of the people in this town, I guess, have every morning for breakfast; I know Mrs. Hubrey and I have 'em every morning-and that, chil-

have 'em every morning—and that, children, is creoles."

For the second succeeding his utterance of the last word everybody was as still as though everybody had been turned to a statue; then a girl in one of the upper classes said in an audible whisper:

"I suppose he means 'cereals,' and simultaneously with her whisper there was a commotion in the audience, divided between frantic inclination to laugh and a restraining same of decream, occasioned

a restraining sense of decoram, occasioned by the fainting of Mrs. Hubrey. That humiliated woman could see nothing else to do in the face of the awful ignorance o her husband, and she fell with a gas across the ample lap of Mrs. Dickel. That of course ended her husband's speech and nearly every one was able to cove his or her inclination to mirth under a pretense of anxiety for the unconscious lady. She was borne to Miss Ashton' private room, her husband following in very puffed and panting state, and ejacu-lating between his gasps for breath: "Kitty, what is it? What's the matter,

Russell, who was beside him, with his lean, dark face drawn into an acute angle of solemnity, said dolefully:

"It's the creoles she had for breakfast,

Mr. Hubrey; she hasn't been able to

And Mrs. Hubrey hearing all this, shut her eyelids more tightly and let her little self fall limp and powerless on the sofa where they laid her. When the repeated and prolonged application of salts com-pelled her to open her eyes she said faintly, "Home;" and Hubrey himself rushed out to order a carriage.

In the carriage he kept up a fusillade

of endearments, imploring to know what was the matter and what he could do for her; but she made no reply; she only reclined on the cushion as if she were in the last stage of exhaustion, and her husband half carried her from the car of exhaustion, and her

riage to the house.

But once in the parlor, with the door securely shut, she fairly stunned him by the suddenness, vehemence and more than all, the physical strength with which

than all, the physical strength with which she turned upon him.

"You've done it—haven't you, Mr. Hubrey? You that I've raised to your present position—you that other people's money has made—my uncle's money has made; made you what you are—you've done it to-day. Do you know what you said in your speech—that we eat niggers every moraing for breakfast—that's what greeles means, and that's what you said. creoles means, and that's what you said, and that's what you get by making a and that's what you get by making a speech without my knowledge and help. You've disgraced me, William Hubrey, and I'm going away—I'll sell out—I'll go where nobody'll know me—I'll"—but now, really exhausted by her burst of temper, she threw herself on a sofa and moaned as if she were dying.

Had a thunderboth exploded at her husband's feet he could not have been more dumfounded. It was his first inti-

more dumfounded. It was his first intimore dumfounded. It was his first inti-mation that his speech was not all it ought to be, and when by degrees he comprehended the purport of his wife's passionale language, and realized what a langhing-stock he had made of himself, he threw up his hands and said:

"Oh, Heavens!"
Then he slunk out of the room and up to his own apartment, where on the table lay the pages of foolscap containing the

speech he couldn't remember.

"It I could only have thought of you," he said, giving the sheets a fling that sent them to the four corners of the room, "it would have been all right," and just then recalling what Russell had said about the greater of agreeing, with Mrs. Hurray. creoles not agreeing with Mrs. Hubrey, he threw himself on the bed face downward, and poking his head underneath the pillows till his short thick neck prevented it from going farther, he said in a

"Oh, Heavens! she's right; I have done it."

Within an hour of the close of the re-ception, Miss Burram had the whole of Hubrey's speech repeated to her by Her-rick from a memorandum which he had made of it in order that he should not for-

made of it in order that it is afforded to him of bearing to Miss Burram a kind of revenge as it were for what Hubrey had done to that lady, overcame his fear of a second of the control injuring his prospects for election, and a second time Sarah had to suffer much perplexity because of the unwonted hour of Herrick's visit. And, as on the former occasion when that curious woman ling-ered in the hall, she heard Miss Burram laugh so loudly and so long she said to erself in amazement: "May I never be burned nor drowned

alive Miss Burram did indeed enjoy Herrick's secount; she enjoyed it so much that it seemed to make her more than usually gracious to the man himself, and it put him into excellent humor; but for all that he had to admit when he took his departure that she had told him nothing—she had not even hinted, when he adroitly ure that she had told him nothing—she had not even hinted, when he adroitly led the conversation to it — why she wan'ed to know the time of the next meeting of the Board. And to know that Herrick would have given a good hundral half and the shear that here is not the same that the

dred dollars.

All Rentonville was talking about Hu-All Reinforthe was being a speech; in the clubhouse it was not alone a topic for the most boist-rous laughter, but it was the source of many more jests at Hubrey's expense. In intelligent domestic circles it was consured as an evidence of the laxity of the school and the state of the constraint of the school and the state of the school are the school and the school are the school and the school are stated to the school are stated to the school and the school are school as the school are school are school as the school are school are school are school as the school are school are school as the school are school as the school are school are school as the school are school are school are sc system which could permit so ignorant man to occupy such a position; and by the school authorities it was felt that something ought to be done to atone for the disgrace and humiliation that speech had put upon the whole School Board. Dickel was asking for Hubrey's resigna-tion but Enseall who was for secretly tion, but Russell, who was enjoying the situation, solemnly in-formed him that such a proceeding would be unconstitutional. The other members of the Board, accustomed to follow Rus

ell's lead, meekly accepted his dictum.
During this time neither Mr. and Mrs. Hubrey were to be seen; the house was closed and darkened as if a death had occurred in it, and to all callers the same answer was returned, that Mrs. Hubrey was sick in bed, and that Mr. Hubrey couldn't see anybody. That humiliated woman had indeed taken to her bed, and she was attended by a physician from the city whose visits she insisted should be daily, and as she was willing to pay his exorbitant fees, it was no concern of his that his patient's case was hardly one for medical treatment. As for her husband, he wandered like a little landor occurred in it, and to all callers the same band, he wandered like a little lapdog from room to room, afraid to venture out lest he should be ridiculed to his face, and feeling more helpless than he had ever felt in his life before. His wife took no notice of him even when he knelt by her bedside and implored her to forgive

him.

"I'll do anything you want me to,
Kitty," he said one day that he knelt
thus, "and I'm going to send in my
resignation to the Board—they have
their meeting rext week, and we'll sell
these if you want to—Renton's agents out here if you want to—Renton's agents will be glad to buy, and we'll go to

Mrs. Hubrey condescended to raise her

"Very well, Mr. Hubrey; you can make all the arrangements as soon as possible—as for me, I can be ready to sail to morrow."

With a breaky beart the little man pro-

With a heavy heart the little man pro needed to make the arrangements, first one of which was to dutifully bring to his wife's bedside pen and paper, in order to write his resignation as a mem-ber of the School Board, from her dictation. Then, in further accordance with her instructions, he sent it to Dickel, and Dickel promulgated its contents at once waiting for the night of the without

Meeting.
At the meeting in which Hubrey' resignation was read and accepted, and just as the four members of the Board were turning their attention to the matter of Hubrey's successor, all were startled by a very loud and authoritative snock, and before any response could be mede all were more startled still by the sudden opening of the door, and the striding in—the long steps could be called nothing else—of Miss Burram followed by

Hardman. She was dressed in scarlet velve adorned with immense topazes on the oreast-which, according to Sarah Sinnott's account, must have been false stones—and a large round hat with droop

ing scarlet plumes.

The members of the Board seemed par alyzed; even the wag, Russell, sitting as motionless as his companions, and like them staring with open mouth as well as eyes, at this utterly unexpected and strange visitor. She advanced till she gained the center of the room, her form held stiffly erect, and her face expressing intense scorn; then she stood and looked about her at the walls.

There were two pictures in frames, There were two pictures in trainer, oeside the "resolutions," suspended by cords—one was a picture of the Public school and the other a crayon drawing of the President of the Board, Amos Dickel. She lifted her arm and pointed her finger at the "resolutions," turning at the same time to Hardman, who had remained posset the door.

near the door,
"Take that down, Jim!" Without a word Hardman mounted a chair that was placed against the wall be the resolutions, neath knife from his pocket, cut the cord that held the frame, and with the "resolu-tions" in his hand jumped from the

chair. Lay it on the floor with the glass nay it on the noor with the glass up," she commanded, and Hardman did so. Miss Burram with a stamp of her heel ground the glass to powder; then she stooped, and drawing out the "resolutions" tore them into a dezen pieces. "Saab graptlement is not because it is not "Such, gentlemen, is my response to your resolutions of censure," upon my Come, Jim

With the same stride with which she With the same strice with which she had entered, she departed. And then the members of the Board recovered from their paralysis. Roundright was for going after the lady and demanding satisfaction, at least to the amount of paying the strict of the property of ment for the damage to the property of the Board, but the President fearing that he might be brought into personal en-counter with Miss Burram, objected, and after some discussion in which each man expressed his epinion of Miss Burram with great fearlessness, it was decided to carry Russell's motions to "let the mat-

"For," as that wag said, having gotten all the fun out of the affair that he cared to have—"to go farther would seem like making war on a woman, and though we are obliged, gentlemen, to acknowledge ourselves beaten, we can bear our defeat, knowing that the sacred rights ourselves beaten, we can bear our defeat, knowing that the sacred rights of wealth and the sacred rights of power which comes from wealth have suffered nothing at our hands. In view of these facts, gentlemen, it is best that Miss Burram's action be dropped and forgotien."

The sarcasm in the speech was utterly lost on Russell's listeners; they believed in his mcck solemnity, and they were as solemn themselves as mourners at a

TO BE CONTINUED.

THE STORY OF A RIVALRY. The graduation exercises were over

distributed, degrees conferred and Father Baxter, the prefect of studies, was lingering on a reluctant

goodbye to his two favorite boys.
"Well, boys," he was saying, as he strode slowly down the corridor between them, holding an arm of each now that everything is over and no mischief can come of it, let me say that you are the two B. A.'s whom I am proudest to send out as representative of the college, but sorriest to lose. Now on parting, I am going to make a proposition to you-no, I'll make no proposition; I am your prefect still, and impose a command. Phil, you rascal, you managed to capture the philosopher medal from Rob here by the skin of your teeth; but Rob wo medal and the essay prize; so you are quits, and neither of you can exult over the other as a prostrate conquest. Now it is nothing short of your friendly rivalry that has een the making of both of you; and this leads me to my command—my strictest if my last—and it is this: I want you in the life work you are about entering upon to be rivals still."
"O Father Baxter! I won't be in

it with Rob. "Shacks! Phil there will be bishop before I've won my first case. Give me an easier pacer, Father. I've been trying to keep up with him for three years and I'm played out. "None of your modesty now," put in their mentor with a smile. "I

in their mentor with a smile. mean what I say. You are to be rivals still, do you hear? It will make nen of you and both of you need it. Rob, you will never plead in anything bigger than a country court, unless you see your old competitor alongside flinging you a challenge. It's a pace that kills, you say. Yes, kills indo lence, but gives life to ambiton, my boy. And as for you Phil, you will boy. And as for you Phil, you will fall into the rut of mere parochialism when you leave the seminary, if you can't look about you once in a while say: 'Confound that fellow is! I beat him for the philosophy Harris! medal, and there he is making himself famous at the bar, and my bigges achievement, so far, is running a

church debt society. ""
"Oh, but Father Baxter," interrupted Phil with a laugh, "I'm going to join a missionary community, you know; and whatever else I do, I don't expect to turn the grindstone of

church debt societies."
"That's all right," replied the prefect with a queer smile, "there are grind stones in missionary communities, too. If it isn't of one kind, it will be of another. What you boys want is stimulus; and competition, when sweetened with friendship, is the best kind. Phil, you know you are a bookworm, and are in danger of never coming out into the world for reality if you only have enough to read. Rot you rogue, you're lazy; and don't deny it. Give you a comfortable office S and barely enough income to keep it minute his friend glanced up radiant so, and you will smoke away oppor tunities at the end of a cigar in a devi may care a manner as you had when you walked up to get your diploma Promise now, you are

half-hour ago. Promise going to be rivals still?" "Sare!" from both. "Well, make it sure; and as purposes of amendment have to b finite, listen to my directions. Once a year you are to meet one another and compare notes, understand? Then send me a statement of results. make the decision, and to the better man an 'Io triumphe' of felicitation, and to the other, if he has idled, a reg ular 'In Catilinam' invective. bye, boys. God bless you! And re member your promise

During Pail's theological and Rob's legal studies there was a running fire correspondence, and the promised rivalry was never allowed to retire from sight. At Christmas-tide Phil received his usual letter:

Dearest Phil-How in the world are you? Jove! I hope you find less sawdust in your theology than I do in my law. Only for my love for debate, don't know but I'd pitch the stuff But it's great in our most courts to spear the other fellow on the spit of scholastic logic, and then toast him over the fire of sarcasm. "Harris," said an old professor yesterday, "if said an old professor yesterday, you were as clever in torts as you are in retorts, you'd make a lawyer." bad for a Drybones, was it?—even if it isn't fresh. But I'm going to swalow the dose as a kid does castor oil because the spoon is jammed down my gullet; there'il be a dickens of a row if I don't; and after all I know it will do me good. And then I've got to plug to keep in sight of that celsior" flag of yours. But I'm after you, my boy. Poor Father Baxter! and he never lived to see what effect his last strange advice would bring about. I many times think of the old days, Phil, and long for them. Often of a night Kent's Commentaries or Pollock's History of English Law slips ers, and are hungry for it. You, kind from my hand, my pipe goes out, and I am back again with you and the dear and your tender words we have never

old boys in the days of yore. We had

great class, didn't we?
I suppose you are grinding yourself gray at divinity. I hear fine report of you. Going to be sent to the university, they say. Guns! that's a lap on me already, but I'll never say die; and if some day I kneel to kiss your ring I'll not rest till you mark your ballot for me for president. L old time affection. Your dear friend and class-mate. My Dear Old Rob-I have just re.

turned to my room after Latin dis-putation on the terrifically interesting question, just now, you will observe, agitated by all the newspapers: Utrum valeat scientia media ad explicandam futurorum contingentium cognition. em? I was up; blest if I'm sure on which side I argued. But this I do know, that I longed for your skill in blarney. That spit of scholastic logic that one of your letters spoke of, came mighty near being my own axis of rotation instead of the other fellow's. But don't you know I like question No use talking, I'm an like these unpractical, useless dealer in dream ware; a metaphysican who doesn't know how to fry an egg, but can forget my dinner in discussing the object. ive value of the catetories of Kant. And there's where you have got the upper hand with me in Father Baxter's competition. Poor man; the Lord gave him a sweet rest! You and You and ought to like him of all the world.

This business of progress, this rivalry of gross success to and me, is one wherein a rippling tongue, a free hand, and a bold face are a million miles ahead of - ahem I'm 'umble—the ethereal, the transcendental, the over-soul, you know, how are you anyway? You said law was not so interesting as it might be, I You said law think. Confusion on you lawyers! haven't I reason to know it? We are studying contracts in " moral;" lots of it is civil law merely, and not since read the latest popular frenzy in the lovel line have I been so kiln dried But keep at it, old boy, for there's a spectre at your hind wheel, and it's your old friend. Vote for you for President. Man alive, your will be creaking for clients when I'm the besought of every pulpit from here to El Pasco.
Good luck, dear, good old Rob, and

God bless you! Your dear classmate.

Phil had been on the missions less than a year, and Rob's shingle had "creaked for clients" more than twice as long, when one day the young missionary, home for the Christmas holidays, received the following letter:

December 21-Dear Father Phil -- Hooray! Can't stop now to tell you what it is, but something great has happened. I've struck it rich. Jove! that Presidency may come after all. I'll run down to see you and mother to-morrow and stav till Christmas Eve. strike your colors! You're done for. Excuse my ebulition and my egotism but it is only to my dearest friend; and when he knows, he'll be more full of fireworks than I am. Goodby till

to morrow. Father Phil's wan face smiled tenderly, and his lips whispered as he laid down the note: "Dear Rob, God

bless him !"
"Well, Rob, I'm dying to know the grand news, and so is mother," said Father Phil next day, after an effusive greeting to the mustached young bar-

"Phil. it's great. Read that," and Rob drew from his coat pocket an envelope with the official stamp of the State Department in the corner. In a " Appointed first secwith gladness. "Appointed first sec-retary to the legation at St. Peters burg! And the consular service has always been your dream! Rob, my best brother. I congratulate you. help me tell him how happy I am. In such a position at tweny-four! Rob, your fortune is made. Hardly a man in years, you are already a man of state. I guess that finishes me, judice Father Baxter. Think of it! You off in fareign courts, probably talking to the Czar of all the Russians, while I am giving missions to the Melungeons of Tennessee! Yes, Rob, surrender is the word; your pace is too swift for me. Mother, your best din-ner as a celebration."

Where is Father Phil, Mrs. Desmond?" asked Rob on the morning of Christmas Eve as he came down stairs with valise, hat and cane. "I want to say goodby; my train leaves in an

"In his study with his morning mail." answered Mrs. Desmone 'Walk it ; you wont't disturb him." Whistling gaily, Rob opened the door of the little library, took one step across the threshold, and stood stock still, his face expressing astonishment

and interregation.
"Come in, Rob," said the young priest in a soft voice. "You have caught me crying, but no matter: but I just had to please pardon me, give way. I never felt so in my life. This letter and card did it. Read

them With a strange sense of reverence Rob opened the pages of the letter and

read Good Shepherd Convent, Christmas Reverend and Dear Father Desmond -Last summer, you may remember, you gave us our retreat. Dear Father, you were very kind to us, and showed us every sympathy. The good Sisters in charge of us give us every tender care, but people outside seem to have no warmth of heart for us at all. Yet we need this perhaps more than oth-

forgotten. So ever since July, when you left us, we have all reme you in prayer, and have been keeping count of the petitions and sacrifices offered to God for you, that he might offered to God for you, that he might bless you and your work and reward you for what you did for us. The enclosed card represents this spiritual banquet, and we send it as our Christmas gift, praying our Infant King to send you a happy festival and asking you sometimes to think prayerfully of your dear friends and children.

ST. MARY MAGDALEN'S PENITENT CLASS OF THE GOOD SHEPHERD CONVENT

In silence Rob glanced at the Christmas card, tastefully lettered in gold and read:

Spiritual bouquet to dear Father Desmond, as a Christmas offering from his dear children of St. Mary Magda-Masses heard 200

Nosters..... 5 000 Ave Marias. 5 000 5 000 Memorares..... Salve Reginas..... 5 000 urs of Silence..... " Phil," said Rob, after a long pause,

"that is simply divine; let me kiss your hand, and never again consider a orm of the earth like me your competitor in anything."
"No, Rob, I still say that according

to the standard that Father Baxter most likely had in mind, you have won. But, Rob, dear," and there was a light not of earth on the young priest's face as he raised his swimming eyes to his friends—"Rob, dear, I wouldn't swap."—Roselyn Bayard

A TRUE TEST OF RESPECTIVE RELIGIOUS INFLUENCES.

Biassed or ignorant writers are not infrequently found insisting on the superiority of Protestant countries, in the matter of morality, over Catholic ones. The natives of Spain and Italy and other hot countries are held up as especially lax, as contrasted with the populations of the sterner North. Byron, who ought to have known better, as he had seen so much of both, encouraged this fallacy by some of his lines, notably this :

"The cold of clime are cold of blood," Were the facts really in accordance

with the theory, one might reasonably ask why should the Catholic Church be held accountable—for such is really the design of those who use such an argu t-for what ought to be ascribed to climatic conditions. But the theory is all wrong, as every honest statistical inquirer has long ago found out. The countries fringing the Arctic Circle are those whose people are the most immoral. Norway, Sweden and Scot-land stand highest in the discreditable plane of illegitimate increase; and these countries are almost entirely Protestant. Talleyrand, the cynic, was credited with the dictum that virtue in woman is a matter of temperament; your materialist says it is a matter of climate; truth seekers have found that it is a matter of religion. The perpetual lesson of liness of purity is inculcated in the Catholic Church with such an em phasis that it can never be eradicated from the mind. Purity is the human keystone, indeed, of the whole Catholi The spotless innocence of the Blessed Mother, her irresistibl claim to the Almighty favor, is eve esent to the mind's step in the scheme of human redemy tion; and the incessant labor of th Church is directed to the object of in pressing this sublime example on a minds, not merely with the view preserving or regenerating hums society, but because the virtue purity is indispensible to salvation since nothing impure can enter the

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"As to the present compara

testantism in this momentuous element of Christian morality, I have been sed in the profoundest degree s became a Catholic with the imm the latter. * * * I know by the latter. * * experience what are the real habi thought and recognized principle decent and respectable Protestan every rank. I know what boys youths and grown up men and sons of venerable age are in the lie schools, in the universities, bar, in the Protestant ministry an the higher ranks ; I know what tone of thought and feeling whi accepted by them all as natura evitable and allowable through them all as natura overpowering strength of human sions; and I cannot but perceiv the discipline of the Catholic C wisdom and accompanied by a matural influence which place children, when tolerably obedit her commands, so far above the of the gross, sensual world in they live that by most Protes

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forgotten. So ever since July, when forgotten. So ever since July, when you left us, we have all remembered you in prayer, and have been keeping count of the petitions and sacrifices offered to God for you, that he might bees you and your work and reward the sacrification of the what you did for us. The entertainty of the sacrification of the sacrification of the sacrification of the sacrification. bless you and your work and reward you for what you did for us. The enclosed card represents this spiritual banquet, and we send it as our Christmas gift, praying our Infant King to send you a happy festival and asking you sometimes to think prayerfully of your dear friends and children.

ST. MARY MAGDALEN'S PENITENT CLASS OF THE GOOD SHEPHERD CONVENT

In silence Rob glanced at the Christmas card, tastefully lettered in gold and read:

Spiritual bouquet to dear Father Desmond, as a Carletmas offering from his dear children of St. Mary Magda-Masses heard 200

Memorares..... Salve Reginas 5,000
Hours of Silence 200 Beads..... 1,000 " Phil," said Rob, after a long pause,

"that is simply divine; let me kiss your hand, and never again consider a vorm of the earth like me your competitor in anything."
"No, Rob, I still say that according to the standard that Father Baxter

most likely had in mind, you have won. But, Rob, dear," and there was a light not of earth on the young priest's face as he raised his swimming eyes to his friends—"Rob, dear, I wouldn't swap."—Roselyn Bayard

A TRUE TEST OF RESPECTIVE RELIGIOUS INFLUENCES.

Biassed or ignorant writers are not infrequently found insisting on the superiority of Protestant countries, in the matter of morality, over Catholic ones. The natives of Spain and Italy and other hot countries are held up as especially lax, as contrasted with the pulations of the sterner North. Byron, who ought to have known byton, who had seen so much of both, encouraged this fallacy by some of his lines, notably this:

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Writing in the year 1849, he said : "As to the present comparative state of English Catholicism and Pro testantism in this momentuous element of Christian morality, I have been impressed in the profoundest degree since I became a Catholic with the immeasurable superiority of the former over the latter. * * * I know by long experience what are the real habits of thought and recognized principles of decent and respectable Protestants of every rank. I know what boys and youths and grown up men and per-sons of venerable age are in the publie schools, in the universities, at the bar, in the Protestant ministry and in the higher ranks; I know what is the tone of thought and feeling which is accepted by them all as natural, in-evitable and allowable through the the discipline of the Catholic Church is founded upon a depth of practical wisdom and accompanied by a supernatural influence which places her children, when tolerably obedient to her commands, so far above the level of the gross, censual world in which they live that by most Protestants I

Catholic college or with Catholic boys at home under the parental roof without remarking this extraordinary con-trast. However deficient may be the Catholic seminaries in many things which cultivate the intellect, however far they may occasionally fall short of that perfection or discipline which the Catholic Church requires of them, no man can compare their inmates with the inmates of Protestant schools and with the general run of young men of respectable character and fail to be astonished at what he sees. My read-ers may be assured that a Catholic boy as such, is generally a different species of being from the Protestant boy. He frequently preserves his in nocence, his simplicity, his openness and guilelessness of character to an extent which I believe to be wholly without parrallel among the best of Protestants."

Herein there is no room for fallacies founded upon theories of climate or difference of latitudes as affecting the moral system. This gentleman, a man of unexceptionable character and position, is speaking of one country

position, is speaking of one country only with the different denominations which and the respective influence of their systems upon the people, he is personally cognizant. But he is not satisfied to leave the inquiry at this point. It is not sufficient that he has established a difference; he must ascertain why the difference exists and explain its causes. Further on he

says:
"I must remind the Protestant readers that the Catholic Church claims to possess a power of communicating to her children a certain definite spiritual gift which she terms faith, by which a pious Catholic is not only morally certain of the truth of all Catholic doctrines and contemplates the actual spiritual realities which these doctrines speak of as realities, and not as mere opinions, figurents of the human mind or logical deductions having no existor logical deductions having no exist-ance apart from the reasonings which prove them. This faith she professes to communicate originally at baptism by a worthy participation in the sacra-ment of penance. It is the result of that indwelling of the Holy Spirit in the soul which accompanies baptism in the case of all infants whatsoever and of all adults who receive baptism with

In the case of an adult receiving this new gift through baptism the results as described by Mr. Capes—speaking, dcubtless, from his own mental experiences. the proper dispositions." mental experience as well as that of others whom he knew-are wonderful. Such a one, he says, "has literally acquired a new faculty; the unseen world has become to him what it was not before; the range of his intellectual vision is not only far wider, but far keener and more sure than while he continued a member of any Protestant communion.

This side of the Church, its supernatural attribute, is too often left out of sight in these practical busy days of the world. It is well to be reminded by those who once were disbelievers in the Church altogether that such a grace accompanies admission into it when the mature mind in search truth is honestly and receptively abserbing what it learns and perceives.—Philadelphia Catholic Stand-ard and Times.

LONGFELLOW.

The Great Poet's Debt to Catholic Legendary Lore.

Poston Republic

I am not going to tell the story of Longfellow's indebtedness to the grand old faith. To do this even superficially would require a deeper range of thought and expression than I propose to cover. My theme is a narrower one-his debt to Catholic legendary. There have been great writers who, delving deep into the resources of history and romance, have brought forth the gold nuggets and woven them into verse. Such a one was Longfellow. It is said that all great men owe their success in life to the seizing of a golden opportunity. So Longfellow owes his everlasting fame to his exquisite rendering of the quaint old Catholic legends that he loved so well. Into their narration he puts the noblest and best of his genius; his fairest and sweetest of thoughts. For their inspiration was his master opportunity, which, seizing as he did, has immortalized his name. Had these legends not been in exist

ence, or being in existence had Longfellow passed them by, he would never occupy the place in American literature which he holds to day and will hold forever. He took the tide at its flood, and it led him on

to greatness. Because Longfellow was of Puritan Because Longfellow was of Puritan ancestors does not necessarily imply that he was a bigot. He was too highminded to admit of ignoble feeling, and being gifted with wonderful powers of perception and that love of the beautiful which is innate in every the could not but admire the poet, he could not but admire the grandeur of the Catholic Church, which is the soul of poetry. There is poetry in her glittering candles burning upn her altars ; in the grand old master paintings that adorn her walls; in her melodious strains of music-the

should be treated as a deceiver for attempting to persuade them of what they account an impossibility. * * * No person can become familiar with a seems to me that the lives of Priscilla is not methat the lives of Priscilla. and Evangeline are too widely dis-similar to allow a close comparison. similar to allow a close comparison.

Both were true women, cut around the one hangs the gloom of an early New England settlement, and the cold rigidly of Puritanism; the other's story lies in the quiet, peaceful shade of a tranquil Catholic community in the fair land of primitive Nova Scotia.

Nothing can be better conceived nor more truly pictured than the tales of

more truly pictured than the tales of that Canadian colony with its simple, happy, un worldly people; it shows the radiance of the golden age with its music and poetry around us as we read, and as the soft, gray shadows of the twilight steal from the mind all thought of the day's strife and care, so this charming Acadian tale lures us

sorrow here are mingled—the word is poetry itself. So Longfellow must have thought when he first heard Evangeline's sad story and resolved upon con-

Among Longfellow's shorter Catholic legends may be mentioned "St. Francis of Assisi," and the birds that ame and listened to his teachings; The Ladder of St. Augustine, which, although not exactly a legend,

which, although not exactly a legend, is sometimes classed with them; "King Robert of Sicily," and "The Legend Beautiful."
In the opinion of most critics, "Robert of Sicily "is the best tale told in "The Wayside Inn." Al though shorter than the others, in digition classifies of expression, and diction, clearness of expression and beauty of meaning it certainly leads the rest. Like the "Legend Beauti-ful" it is known and admired by every child at school old enough to under-stand its meaning. Told as only that sweet singer could tell a Catholic legend, is it any wonder that its melody sinks deep into our hearts and finds there an answering chord, for the music that Longfellow wrote is all lying unwritten within every one of us. We may not be gifted with his

powers of expression, but we can sing it in our lives, even as he sang it from his pen. Perhaps the most beautiful passages in this famous Scicilian tale are those lines which show the poet's love and reverence for the holy and sublime.

And when they were alone the angel said,
"Art thou the King?" then bowing down
his head,
King, Robert crossed both hands upon his
breast
And meekly answered him, "Thou knowest best!

est best!
My sins as scarlet are; let me go hence,
And in some cloister's school of penitence,
Across those stones that pave the way to heaven, lk barefoot, till my guilty soul be Walk

shriven! Never perhaps was a title more fitly bestowed on a poem than that of "Legend Beautiful" on the theologian's tale. What could be more beau-tiful than those words of the Blessed Vision :

" Hadst thou stayed I must have fled." They tell the whole story of the nonk's obedience to the voice of duty whispering within his breast, and his reward when the Vision awaited his return from the convent portals.

"But he paused with awe-struck feeling
At the threshold of his door,
For the Vision still was standing
As he left it there before,
When the convent bell, appalling,
From its beffry, calling, calling,
Summoned him to feed the poor."

After Longfellow's death many re ligious denominations claimed him as a sympathizer, and is it any wonder that all wished to claim so rare a flower as he whose whole life was such an open sermon? According to his biographer, however, he was not a regular attendant at any Church and belonged to no school of dogmatic theology; but if we are to judge his religion through his poems (and he, who was sincerity itself, could hardly have written what he did not believe), in spirit, and sympathy, if not in practice, Lomgfellow was a Catholic. This is not asserting much, for anyone not blinded by religious prejudice must see it for himself.

In his Catholic legends the poet dealt not only with the asthetic aspects, but with the grand spiritual truths which awaken the noblest impulses of the soul.

Many writers assume a so called religious style, and in a misty, obscure manner speak of incense, myrrh, light-ed candles, statues of the Virgin Mary and altars of the saints-they are all part of the religious picture, such, are indispensable, but in the description of the true and the sublime in the Catholic Church Longfellow ex-

For my purpose I have chosen only

would have lost much that is grand and elevating. Take from his works "Robert of Sicily," "The Legend Beautiful," "Evangeline" and "St. Francis of Assisi," and you take from the crown its richest jewels—the poet is no longer "golden mouthed."
Therefore as long as his works are drunkards. read, as long as his peerless legend-ary, characters hold their supremacy among all others, the world will owe to the Catholic Church a debt of grati-

A. GERTRUDE LYNCH. A FATAL LEGACY: "HIS FATHER DRANK."

The following paper under the title "Heredity as a Factor in Mental Deficiency" was read recently before the New York Academy of Medicine. In its preparation ten thousand chil-

dren were examined :-Were men as careful in laying the foundations of a good posterity as they are of maintaining the lineage of a horse or the blood of a barnyard fowl, such a human monstrosity as the sixteen year old murderer executed in Connecticut last July would become an

impossibility.

This lad, held in the hereditary clutch of two or more generations of depraved ancestors, started life a moral pervert, cruel and remorseless.

His father was weak-minded and a

werting it into verse.

"Under the towering oak, that stood in the midst of the village, Knelt the black-robed chief with his children. A crucifir fastened High on the trunk of a tree, and overshadowed by grapevines, Looked with its agonized face on the multitudes kneeling beneath it.

This was their rural chapel. Aloft through the intricate arches of its aerial root arose the chant of their vespers.

Mingling its notes with the soft susurrus and sighs of the branches."

Pervert, cruel and remorseless.

His father was weak-minded and a drunkard; his father's brother was feeble-minded, a prostitute, and died drunk in the street; his mother's sisters were all drunkards; his mother's brother was an epileptic; his maternal grand-mided insane; his maternal grand-mother was an epileptic, a drunkard and a prostitute.

Heredity prepares the soil and im-

Heredity prepares the soil and im-plants the tendencies; environment

the sum total is mental deficiency, loss of organic integrity, dipsomania, epilepsy and other psychoses.

In no less numistakable a manner does mental deficiency point to a defective origin. This is evidenced by the results of an investigation conducted by the writer for the purpose of a determining the bearing of heredity upon dullness. Despite the difficulties attending such an investigation, we have secured data of 10.000 children. have secured data of 10,000 children.

Of this number 855, or 8.8 per cent. showed more or less marked mental deficiency. The dullness of 40 is re-ported as due to environment and physical conditions, in which are included poverty, defective sight, deafness and general constitutional weakness; 221 are classified as due to heredity; 471 others as children of drinking parents of the remaining 153, no definite in-formation was procured. The children examined, with few exceptions, had good hygienic surroundings, many of them had defective eyesight corrected, difficulties of hearing removed, and other physical infirmities improved, but the mental deficiency remained; distress to the parent, and a constant irritation to the teacher.

We have been able to trace the family histories of 463 children in 150 different families, through three generations. Seventeen (2 males and 1 females), were precocious in some one thing, as music, drawing, etc. Four hundred and three were generally deficient (193 males and 210 females) 17 had neurotic fathers; 78 mothers. Three hundred and thirteen had drinking fathers; 51 drinking mothers; 43 had neurotic grand parents; 256 had drinking grand-parents; 246 had drinking parents lparents. Two per cent. of these children had parents of less than average intelligence. A most notable fact in these families was the constant relation of alcohol in the ancestry to abnormal physical conditions in the descendants. While 87 per cent. of these children of drinking and neur otic ancestry were mentally deficient, 76 per cent. suffered from some neur

osis or organic disease.

The contrast between these and ab staining households is very striking. I give you the results of a study of 51 families of 231 children having total abstinence antecedents. Of these, less than 3 per cent. were dull, and but 18 per cent. suffered from any neurosis

or organic disease. Such facts as these stamp heredity as a most important factor in mental deficiency, and alcohol as a most active agent in the production of hereditary

degenerations.

The records of the following three classes of parents and their families would be of more than passing interest in this connection. A study of 24

To Those of Sedentary Occupation.—Men who follow sedentary occupations, which deprive them of fresh air and
exercise, are more prone to disorders of the
liver and kidneys than those who lead active,
outdoor lives. The former will find in Parmelee's Vegetable Pills a restorative without
question the most efficacious on the market.
They are easily procurable, easily taken,
act expeditiously, and they are surprisingly
cheap considering their excellence.

A SURE CURE FOR HEADACHE—Bilions

cheap considering their excellence.

A SURE CURE FOR HEADACHE—Bilious headache, to which women are more subject than men, becomes so acute in some subjects that they are utterly prostrated. The stomach refuses food, and there is a constant and distressing effort to free the stomach from bile which has become unduly secreted there. Parmelee's Vegetable Pils are a speedy alterative, and in neutralizing the effects of the intruding bile relieves the pressure on the nerves which cause the headache. Try them.

Without these legends literature families of drunken parents shows 113 children, of whom 93 had organic diseases, 66 mentally deficient, 7 idiots, dwarfs, 7 epileptics and 16 drunkards. Seventy six families of moderate drinkers had 286 children, of whom 186 had organic diseases, 196 mentally deficient, 8 idiots, 8 insane, and 21

Thirty one families having neither neurotic nor drinking ancestry, had 116 children; 20 had organic diseases,

3 mentally deficient, 1 a drunkard. In other words, while the children of drinking parents' show less than 12 per cent. normal in mind and body, the children of total abstainers show over 82 per cent. normals. Thus the families of drink imbibers in large measure augment the number of drunk ken, diseased and defective members of society. - Dr. Macnichol.

BEFORE. NOT BEHIND.

If we are to act upon an inner line upon the life of the world, we must bring to the task a divine confidence that our Catholic faith is akin to whatever is true or good or fair ; that as it allied itself with the philosophy, the literature, the, art, and the forms of government of Greece and Rome, so it is prepared to welcome whatever it be material or moral or intellectual; nay, that it is prepared to co operate, without misgivings or afterthought, in whatever promises to make for higher and holier life. Why turn regretful eyes to some buried century, which if we knew it better, we should esteem it less? The best things lie before, not behind us.— New World.

Christianity without the Cross, is nothing. The Cross was the fitting BUSINESS close of a life of rejection, scorn and defeat. But in no true sense have these things ceased or changed. Jesus is still He Whom man despiseth and through successive generations, and the sum total is mental deficiency, loss of organic integrity. Hence, loss age is yet needed in avery contractions. age is yet needed in every one of its high places by him who would "con-fess" Christ. The "offence of the Cross," therefore, has led men in all ages to endeavor to be rid of it, and deny that it is the power of God in the world.—William H. Thompson.

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

The Cause of Dysparytic Pains.

The Cause of Dyspeptic Pains. The Cause of Dyspeptic Pains.

They arise from the formation of gas owing to improper digestion. A very prompt and efficient remedy is Polson's Nerviline. It relieves the distention instantly, and by its stimulating action on the stomach, aids digestion. Nerviline cures dyspepsic pains by removing the cause. Nerviline is also highly recommended for cramps, colic, summer complaint and inflammation. Sold in large 25c bottles everywhere.

where.

Severe colds 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.

The press rebould he year aim when have

THE BEST should be your aim when buy ing medicine. Get Hood's Sarsaparilla, and have the best medicine MONEY CAN BUY.

Oil for the

It's curious to see the result.

It's curious to see the result.

Give it to the peevish, fretful child, and he laughs. Give

W. J. Editory, Principal.

SEVEN HUNDRED students enrolled last year, and no graduate among them now out of a position, is the record of the graduate among them now out of a position, is the graduate among them now out of a position, and the record of the rec ful child, and he laughs. Give it to the pale, anæmic child, and his face becomes rosy and full of health. Take a flatchested child, or a child that has stopped growing, give him the oil, and he will grow big and strong like the rest.

This is not a new scheme. It has been done for years. Of course you must use the right oil. Scott's Emulsion is the one.

Scott's Emulsion neither looks nor tastes like oil because we are so careful in making it pleasant to take.

Send for free sample. SCOTT & BOWNE Toronto, soc and \$1.00; all druggists. Canada

LARGE SAMPLE WONDER WORKING

INDIGES-TION and all other Stomach Troubles

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TEST IT PROVE IT

Highest Endorsements

K.D.C. Co'y, Limited, Dront. Specialty—Nervous Diseases. New Glasgow, N.S. or 127 State St. Boston, Mass.

Torpid Liver Is sometimes responsible for difficult di

gestion, that is, DYSPEPSIA. When it is, What headache, dizziness, constipation, 4

What fits of despondency,
What fears of imaginary evils, conduct with the distress after eating, the sourness of the stomach, the bad taste in the mouth and so forth, to make the life of the suff

ferer scarcely worth living!

Dyspepsia resulted from torpid liver in the case of Mrs. Jones, 2320 N. 12th St. Philadelphia, Pa., who was a great sufferer, Her statement made in her 77th year is that she was completely cured of it and all its attendant aches and pains, as others have been, by a faithful use of

Hood's Sarsaparilla That acts on all the digestive organs, cures dyspepsia, and give permanent vigor and tone to the whole system.

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than take a course at this Institution as a starb
in life. A post card will bring you full particulars. Address
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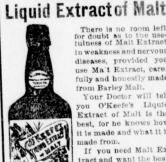
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use Matt Extract, carefully and honestly made from Barley Malt.
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gentleman, as well as his predecessor

in the "Church of Our Father," as

they style it, has been holding forth

week in and week out blasphemously

denying the Divinity of Jesus Christ-

that He is God the Son-and not one o

those rapers have attempted to raise

voice in defence of the Saviour of the

METHODIST ECUMENICAL CON

FERENCE.

It was never expected by any on

who knew the inner workings of se

tarianism, that the Pan-Methodist

Ecumenical Methodist Conference no

in session in London, England, won

do any practical work. How could

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on the conscience of any one? So t

Ecumenical Conference has alread

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gard as being part of the Church

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ference to be a pleasant one to all

members, but they expressed the h

that Methodism might return to

Anglican fold from which it secede

little more than a century ago.

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of the Conference, and the letters of

two Anglican dignitaries were un

mously voted as not worthy of be

received by the Conference. The

was aggravated by the fact that

Bishops' letters in reply to the in

tions sent were addressed, not t

Conference, but to London n

On Sept. 6 there was a very st

discussion in the Conference or

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Detroit bitterly denounced the B

two great saints.

world.

The Catholic Mecord. Fublished Weekly at 484 and 486 Eichn street, London, Ontario. Frice of subscription—82.00 per annum.

BDITORS:

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Author of " Mistakes of Modern Infidels."

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Rates of Advertising—Ten cents per line each neertion, agate measurement.
Approved and recommended by the Archishops of Toronto, Kingston Ottaws, and St. Soniface, the Bishops of Hamilton, Peterborough, and Ogdensburg, N. Y., and the clergy throughout the Dominion.
Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must should be sould be should be directed to the old as well as the new address be sould be sould be decided by the sould be sould be sould be should be should

LETTER OF RECOMMENDATION.

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

The Editor of The CATHOLIC REGORD
London, Ont:
Dear Sir: For some time past I have read
your estimable paper, THE CATHOLIC REGORD, and congratulate you upon the manner in which it is published.
Its matter and form are both good; and a
truly Catholic spirit pervades the whole.
Therefore, with pleasure, I can recommend
it to the faithful.
Blessing you, and wishing you spaceas.

ne faithful.

sing you, and wishing you success,
Believe me, to remain,
Yours faith.ully in Jesus Christ,
+ D. FALCONIO, Arch. of Larissa,
Apost. Deleg.

London, Saturday, Sept. 14, 1901.

RITUALISM AND SOME OTHER MATTERS.

Bishop Whittaker of the Protestant Episcopal Church of Pennsylvania has recently been on a visit to Canada, and in Montreal was interviewed by a representative of the Witness in regard to the attitude of the American Protestant Episcopal Church toward Ritualism, and other matters.

Bishop Whittaker declares that " as a matter of fact there is the utmost freedom of interpretation in that Church, and it would be extremely difficult to secure a conviction before any of the tribunals of the Church in case of a man who had insisted upon a liberal interpretation of the Bible or of the Prayer-Book in regard to aesthetic " It is felt in our Church," continued the Bishop, "that there should be the utmost liberty in regard both to teaching and ritual, provided, of course, that there shall be nothing to exceed reasonable bounds.

"There is, of course, very elabor ate machinery in England for dealing with excessive ritual or in teaching but we have not got anything like it on this side. In any case we would not think it wise to resort to any extreme measures, for peace is promoted by ignoring such cases so long as there is nothing to scandallze the Church. Besides, the Church has al-ways allowed liberty within her pale, and I think she prospers because sh

This is a very euphemistic way of saying that the Protestant Episcopal Church is the refuge of discordant teachings of every degree, from the outspeken Latitudinarianism of Professor Briggs, formerly of Union Presbyterian Theological College of New York, who was ordained to the Protestant Episcopal Ministry by Bishop Potter of New York, up to the highest views on Church authority, and the teachings of antiquity found in the Catholic Church, as maintaired by most of the Bishops and clergy of the Protestant Episcopal Church of the West. Thus we have the declaration of Bishop George F. Seymour, of Springfield, Ohio, issued last year, that

"The teaching of the advanced Catholic party of the English Church is, as far as I understand it to be by their publications, in harmony with the formularies of our Church. This party teaches the doctrine of the Real resence in the sacrament of the altar. It does not hold nor teach the metaphysical explanation of this doctrine en joined by the Church of Rome, commonly called Transubstantiation.

In regard to the Mass, the same

document says: " Permit me to add a word about the term Mass. It is innocent of all objection save the association with Rome, and that must soon wear away if we persistently appropriate it and use it. Mass is embedded in our com-mon speech aiready. It is familiar to our ears in Christmas, Candlemas, etc. In the West it must naturalize itself readily because it is a monosyllable, and the West loves to make every thing as short as possible."

party regard the Real Presence and the Mass as idolatrous teachings, it will be seen that the liberty of acceptance or rejection of doctrine allowed pletion of the works which are now in the Protestant Episcopal Church on | in an advanced stage. this side of the Atlantic, as well as in concern merely matters of slight immatters of the religion of Christ.

Where are the watchmen on the their peace when the lambs of the flock be an unjust act, and which would About forty five or fifty years ago information received by the police, reference to the liturgy. The 14th our correspondent is in error if he

loctrine

Bishop Whittaker's delight at the liberty of belief allowed in the Church is of a piece with the sentiments frequently expressed by prominent clergymen of the Church of Eng. land who profess to glory in the dissensions which are at the present noment tearing the vitals of that Church and threatening its very exist-

We must candidly say that we are not believers in the pretended joy of these rev. gentlemen that the Church of England and its American daugher Church allows so much liberty of contradictory doctrines. They are merely putting a good face on a matter which they admit that the Church has no power to control. They are quite aware of the Scriptural teaching that the diversity of degrees and orders in the Church of Christ was instituted by our Lord for the express purpose of saving the lambs of His flock from being nourished on false doctrine, and from being tossed about by the waves of error, like little children, and carried about by every wind of doctrine, as St. Paul teaches in Ephesians iv, 14.

The sentiments of toleration of vital error expressed by Bishop of Whittaker are very divergent from those of St. Paul expressed in two consecutive verses of his epistle to the Galatians.

"But though we, or an angel from heaven preach any other gospel unto you than that which we have preached anto you let him be anathema

Nothing can be clearer than the fact that if there were no other proof than the tolerance of error which the Church of England is compelled to exhibit, this fact of itself shuts off her claim to be the Church of Christ and his Apostles, which could issue mandates in the name and by the authority of the Holy Chost, as was done by the first Council of the Church held at Jerusalem soon after our Lord's Ascension, when the Apostolic decree were issued with the clause, " For it hath seemed good to the Holy Ghost and to us to lay upon you no greater burden than these necessary things. (Acts xv. 28)

Bishop Whittaker also expressed regret in regard to the decrease in family life in the New England states in consequence of which the descendants of the sturdy Puritans who settled those states in the first instance are steadily declining in numbers, and surely, though somewhat slowly, passing away.

He was very much surprised to learn of the result of family morality as evinced by the large families of the Catholic Province of Quebec.

"Fifteen in family!" he exclaimed in his surprise, when he was informed that this is a frequent occurrence in Quebec-a thing unheard of among the descendants of the New England Puri-

THE ROCK OF GIBRALTAR.

There has been serious discussions in the Imperial Parliament on naval matters during which the fact was Gibraltar are so far within reach of modern artillery as not to be a safe harbor in a case of a war in which Spain would be hostile to Britain. This, it is said, renders the new works useless, and the committee on defence which has been investigating the defences of the Empire in general has recommended their abandonment, and the erection of new docks on the other or eastern side of the great rock, which will be safe from attack from

Spanish territory. Grave as this condition of affairs is admitted to be, the Government does not exhibit any serious alarm, and it has decided to proceed with and finish the new works, the more especially as it will take several years to erect able to destroy an English fleet in the present harbor, and in the meantime Considering that the Low Church the new fortifications and other works are deemed necessary for the time being, and the more secure position can be prepared later on after the com-

One proposal which has been of foretelling the exact date of the day its Mother Church of England, do not fered for the purpose of protecting the of judgment. He fixed upon two year. Guiteau was hanged for the present works is to seize and fortify dates successively, namely 1680 and crime. portance, but are on the most vital the neutral territory between the British and the Spanish lines; but that his prophecies were futile. He goez, was selected by lot at a meeting this would be equivalent to a declara- then fixed upon a third date 1715, of his Chicago Anarchical lodge to kill tower walls, who are never to hold tion of war against Spain, which would before the arrival of which he died.

powers, and especially France, who would consider such action as a direct menace against themselves, and would almost undoubtedly lead to a coalition of continental powers to put a stop to such aggressiveness on the part of Britain. It can hardly be supposed that any such action as this will be attempted.

THE CZAR AND FRANCE.

Preparations are being made on a rast scale to honor duly the Czar of Russia on the occasion of his visit to Paris and other cities of France. It is fully expected that the alliance of these two great powers will be cemented more closely than ever by this visit, and the French are taking extraordinary recardions against possible atcapts by Anarchists on the Czar's

President Loubet is quoted by the Patrie as placing great hope on the Czar's visit as a means of strengthening the friendship between France and Russia. He said :

"I always considered the Franco Russian alliance exceedingly useful and fruitful to cur country. I thought the moment opportune to obtain the Czar's presence at the man couvres We first intended inviting him to the western manusives, which are of greater importance, but the Czar preferred the eastern.

A despatch from Copenhagen says that immediately after the Czar's arrival there on his way to France, the police arrested on the castle grounds two suspected men who spoke Italian and German. The mon arrested are said to be Anarchists.

SECOND ADVENTISTS PROPHECIES.

The Second Adventists are not de terred by the awfully bad success which has attended their former dabbling in prophecy from again making alarming predictions in regard to the near approach of the end of the world. It is the sensation of keeping the people agitated which keeps up this sect, and year after year they have been foretelling the immediate end of things created, and at their annual gatherings, the people have been over and over again wound up to the highest pitch of excitement through being assured that at some fixed hour -which is usually at midnight of some near at hand date-Gabriel's trumpet will sound, and the last day will arrive when "we shall all be summoned to the valley of Jehoshaphat to be judged according to our works."

Scores of times within our memory there have been such prophecies ut tered by itinerant preachers and lec turers, and thousands of credulous listeners to their prophecies with ready ears, and have even sold their property, and betaken themselves to high hills or to the housetops that they might be nearer to heaven when the call should come, but they have been

invariably disappointed. econd Adventist Conven Now the tion camp has been pitched near Oswego, and the usual prophecies are being uttered. A preacher, by name elicited that the new graving docks John S. Wightmore, has announced to and other works which have been the assembly that the present trouble erected by the British Government at between France and Turkey will inevitably result in a general war in Europe during which the Turkish Empire will be destroyed, and worldwide suffering will result, the end of which will be the "second coming of Christ" as the judge of mankind. He bases his belief in these predictions on Daniel, first and second verses of the 12th chapter.

It is true that both in this passage, and in parts of the New Testament certain signs are given which shall precede the day of judgment, and among these are mentioned in St. Mat. thew vxiv, and xxv, and St. Luke xxi, great tribulation and distress of nations which shall precede the judgment; but as Christ says of the last day, "But of that day and hour no similar ones on the opposite side of one knoweth, no, not the Angels of the rock where there is a perfectly safe | heaven but the Father only," (St. Matt. harbor. It is not supposed that there | xxiv., 36). It seems idle for any is immediate danger of any such co- human being to pretend to know so alition against England as would be exactly when the great catastrophe

will occur. Numerous ridiculous theories on this matter have been invented by various would-be prophets; but all

have been equally futile. The Lutheran pastor and theologian Jurien appears to have been the first among moderns who ventured upon 1689 and lived long enough to find

are being pastured on the grass of false undoubtedly alarm other continental one Miller created a great sensation in five members of that lodge have been America by fixing upon a date for the arrested. end of the world, and he quoted many texts of Scripture in support of his theory, but the date passed and the expected catastrophe did not occur. We may safely presume that the day fixed by Mr. Wightmore will also pass by in an equally uneventful manner. Miller's followers were known by the name " Millerites."

CATHOLIC YOUNG MEN.

Now that numbers of our Catholic young men are returning to centres of ducation-McGill (Montreal), Toronto and Kingston Universities, etc.—the question arises what provision is made for the spiritual care of those strangers in a strange city," exposed as they are to all sorts of temptations. In this respect it is to be feared that non Catholics realize their duty towards their young people far more and more practically than do we of the "Household of the Faith." Besides, there is the social side of the question. Do heads of Catholic families in those cities take any care of their young coreligionists? Have we anything to correspond with the rooms of the Young Men's Christian Association and such like in those cities? It is a serious matter, and one that should receive attention. At Ottawa of course all the aids of religion are at hand, but even there it is a question if the young men receive that social attention so necessary to youth.

ATTEMPTED ASSASSINATION OF PRESIDENT McKINLEY.

The Anarchical societies have again horrified the world by the perpetration of another dreadful crime to be added to the long list of atrocities for which these enemies of mankind are respon-

President McKinley was shot twice on Friday afternoon of Sept. 6, at 4 o'clock, in the Temple of Music at the Pan American Exposition by an Anarchist who on being arrested gave his name as Fred Nieman, a blacksmith of Detroit. It is said, however, that the assassin is a Pole whose real name is Leon Czolgosz. He is a member of an Anarchist society with head quarters in Chicago.

The shooting took place at a recep tion to the President to which the general public had been invited. Nieman or Czolgosz was in the line of those presented. His right hand was wrapped in a handkerchief in which was concealed a 32 calibre Derringer revolver. Just as the President turned to the right to receive Nieman, the latter thrust out his hands and brought the hidden revolver close to the President's stomach and pulled the trigger. The first bullet went too high for the assassin's purpose, and he immediately fired a second.

Oa the first bullet entering his body, the President bent forward, and then sank back so that the second shot pene reted the shodomen below the navel

The first wound inflicted was superficial and not very serious. The second is serious, but may not prove fatal. The President was doing well at last his recovery.

The would-be murderer was immediately seized by S. R Ireland, a U. S. secret service man, and Detective Gallagher, also by a negro who stood next to the murderer in the line which was being presented in order to the President.

On his arrest the assassin gave no further explanation of his deed than that he is an Anarchist and done his duty.

Cries of "Murderer! Assassin Lynch him !" were uttered by the populace as soon as the situation was understood.

The police and the soldiers, however, surrounded the culprit and prevented

his summary execution by lynching. President McKinley is the third President of the United States, whose assassination has been attempted. President Lincoln was shot in Ford's Theatre, Washington, by John Wilkes Booth on April 4th, 1865. He lived only nine hours. The assassin escaped, but was found hidden in a barn in Virginia. He refused to surrender, and was shot by one of his pursuers. President Garfield was shot on July 2nd, 1881, in the Ladies' waiting-room of the Baltimore and Potomac Railway at Washington, by Charles Guiteau. He died on Sept. 11th of the same

It is stated that Nieman, alias Czolthe President, and in consequence of

THE LANGUAGE OF THE CHURCH. CONCLUDED.

In reply to our correspondent, Would-be Reformer," in our issue of Sept. 6 we treated at some length of the chief reason on account of which the Catholic Church has deemed it advisable that the public offices of the Church should be said in the universal language of the Church, which is Latin, and we may here add that it is appropriate that the universal Church should have as far as possible a universal language for the purpose of preserving everywhere the same faith expressed in the same words.

Nevertheless, as this is a matter of Church discipline and 'not of divine law, we have already said that there is not the necessity of absolute uniformity in language, and as a matter of

act there is not absolute uniformity. Concessions to celebrate the Holy Sacrifice of the Mass in other than the Latin language are very rarely granted, but when they are so granted, it is usually because the liturgy used is equally, or almost equally ancient with the Latin liturgy of the Western Church, and thus the main object of the Church is attained, namely, the preservation of the unity of faith; and even as a testimony to this unity of faith, this limited variety of language is useful, inasmuch as it is an object lesson which shows that amid all the changes of language in different countries, the unity of faith has been preserved. For this reason, besides the Latin tongue, Mass is offered in divers Eastern countries in Mass, and thus the object of public Greek, Syriac, Chaldaic, Sclavonic, Wallachian, Armenian, Coptic, and Ethiopic. About one tenth of the dioceses of the world use these languages.

There is another advantage in the use of a universal language in the Mass, at least, and this advantage is very striking on the American continents where there are so many people of divers nationalities who have come to settle here as immigrants. These people at once feel at home in the exercise of their religion, because on their arrival in the country they find that the great act of worship in the Catholic Church is the same as that to which they have been accustomed in their own land. It is in a great measure owing to this that we seldom hear of these foreign nationalities creating schisms in the Church in America, on the ground of nationality, or if such schisms do sometimes occuras has been the case, they are confined to narrow limits, and usually last but a short time. Thus we have Germans, French, Italians, Poles, Spaniards, Bohemians, Galicians, and even Asia tics, such as Syrians and Armenians, who at once recognize the Catholic Church in America as teaching the same faith which they learned in childhood in their own country-the faith of the universal Church of Christ.

The case is very different with German Protestants who settle in this point. There is necessarily a great country. These at once discover that variety in the subjects for sermons by their religion is here regarded as an report, and good hope is entertained of exotic plant, and they set about erect- and it is quite possible that the Blessed ing Lutheran or Calvinistic Churches, which differ both in faith and form of worship from all the Churches they find existing in the country of their adoption.

> Catholic priests also, who visit any of the countries of Europe, Asia, or Africa, find themselves at once at to the fact that by sectaries the home in any Catholic Church in which Blessed Virgin and other saints, inthey present themselves to be allowed cluding St. Joseph, are frequently to offer up the Holy Sacrifice of the spoken of with disrespect, and it is Mass. They have only to show their necessary at times to pay them special documents which prove that they are respect, and to indicate the honor due Catholic priests in good standing in to them according to the words of their own diocese, and at once they are given all the privileges attached to their sacred office. They may cele good." (Rom. ii, 10) brate or assist at Mass, preach, administer sacraments, or fulfil any sacerdotal function, just as if they were at home, the only limit being that they must know the language of the country in order that they may be able to

instruct others. privileges cannot exist with the vari- 25th. But both these feasts are ety of sects which have sprung out of Protestantism, which are independent and distinct local organizations, it is appropriate that the universal Church and Easter Sundays. should use a universal language.

of Holy Scripture which are frequently on March 10 and 17 respectively, 80 quoted by Protestants to prove that that we do not doubt that these were used in the Church liturgy, have no many churches on those days. But

chapter of St. Paul's first epistle to the Corinthians is usually quoted for this purpose, from verse 2 to 39. But the tongues here spoken of refer to the miraculous gift of speaking in many tongues, which was frequently given by God to the early Christian converts, as it was given to the Apostles at Pentecost. (Acts ii. 4 etc.) The Protestant translators of the Bible have introduced many times throughout this chapter the word "unknown" in order to make it appear that the use of Latin in the services of the Church is forbid. den in Scripture ; but when the chapter is read with the knowledge that this word is not used by St. Paul, but is an interpolation by the Protestant trans. lators, it will be seen that there is no condemnation here of the usage of the Catholic Church.

The revised version of the New Testament issued in 1884 rejects the word "unknown" which was introduced by the translators of the King James' version, and the comparison of the two versions will show what change was made in the sense by the interpolation.

The Latin of the Catholic Liturgy, however, is not an unknown tongue, as the Latin language is still studied by learned men of all countries ; and, further, the liturgy is carefully translated in many Catholic prayer books so that the people may become thoroughly acquainted with it, and for the most part Catholics actually familiarize themselves with it, so far as it is necessary for them to understand it. Also, the prayer books which do not actually give the translation of the Mass, give appropriate prayers which many be recited by the people who assist at worship is attained.

The sacrifice is offered by the priest only, for the people, and God understands the prayer thus offered. It is not, however, essential that the people should understand every word ; but it suffices that the people assisting should offer appropriate prayers in union with the intention of the priest. They may therefore, recite the prayers given in their prayer-books for the different parts of the Mass, or such other prayers as their devotion may suggest. It is clear, at all events, that the Church has good reasons for its general use of the Latin language, and it is not lawful for any priest to celebrate the Mass in other manner than that which the Church has approved.

Our correspondent complains also that too many sermons are delivered in Catholic churches on the honor due to the Blessed Virgin Mary, and to St. Joseph, the foster father of our Lord Jesus Christ.

friend of his heard in one church, on two successive Sundays, sermons on these two subjects, instead of explanations of the beautiful gospels which have been selected by the Church to be read at Mass on the Sundays of the year.

be Reformer," is hypercritical on this so many priests in so many Churches, Virgin and St. Joseph were the subjects of sermons in some of these on successive Sundays: but the explanation of the great moral lessons inculcated in the gospels are not neglected by the clergy. At the same time we must call our correspondent's attention Scripture: "Glory, and honor, and peace, to every one that worketh

It might easily happen that sermons should be preached on these two ligrest saints on successive Sundays. Their regular feasts occur within one week, viz., St. Joseph's day on March 19th, and the feast of the Annunciation, which is at the same time the feast of It is easy to understand that these the Incarnation of cur Lord, on March specially solemnized on certain Sun-Protestantism, so that in the sects of days, and usually these are successive Sundays, apart from those Sundays on which are celebrated the mysteries of natural that each should have its own religion specially connected with our language, but it is also natural and redemption, such as Passion, Palm,

This year the feasts of St. Joseph We should add also that the passages and the Annunciation were solemnized 'an unknown tongue" should not be the subjects of sermons preached in

As a proof of this he states that a

Government for its determined cution of the war. The Rev. Cooke of Chattanooga declared hostilities were necessary in or vindicate the principle of equal to British subjects who had shabbily treated under Boer rule. Rev. E. Hoss of Nashville, Tan declared that it would be a pi impertinence for the Conference the British Government what it to do in South Africa. The Re Perks of London thought that a c manifesto on the occasion wor very much out of place. Promembers of the Conference t part in this discussion and no d action was taken on the matter. Shortly after the opening of the ference, Bishop Walters, of the

Methodist Church of Jersey City plained that white Americans h deavored to destroy the good entertained in England of the people of America, and of the delegates to the Conference. H tained that "the crimes of people in the Southern States h exaggerated in order to create opinion unfavorable to the race. Out of ninety lynch colored people which had take in 1900," he said, "only eler occurred in consequence of assaults upon white women. English portion of the audience the Bishop; but the Southern c were greatly offended, and e their indignation at the kind given to a colored Bishop. Southerners left the Conferen gust. The discussion on the brought up was very fiary, s language was used both in and defending the colored ra

supposes that such subjects are unscriptural or unevangelical.

From St. Matthew's gospel 1, 19.24 we learn that St. Joseph was a "just man " who "did as the Angel of the Lord had commanded him," and from St. Luke i, 48 50, that God " regarded the humility" of Mary and did for her " great things" on account of which " all generations shall call her bless ed." Surely there is in these revela tions sufficient ground for preaching on the virtues and dignity of these two great saints.

MR. WALKELY'S UTTERANCES

The Rev. Mr. Walkely of the Uni tarian Church in Ottawa has called down upon himself the animadversion of the Protestant press-secular and religious-on account of an alleged anti-English, anti Imperialist speech delivered in Boston. Yet the same gentleman, as well as his predecessor in the "Church of Our Father," as they style it, has been holding forth week in and week out blasphemously denying the Divinity of Jesus Christthat He is God the Son-and not one of those rapers have attempted to raise a voice in defence of the Saviour of the world.

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error if he

It was never expected by any one who knew the inner workings of sectarianism, that the Pan-Methodist or Ecumenical Methodist Conference now in session in London, England, would do any practical work. How could a Council which has, admittedly, no ing for months and sometimes years Council which has, admittedly, no after ordination." He adds: "Par authority, whether divine or human, to ents are weary of welcoming at ordination." rule a Church, make a decree binding on the conscience of any one? So the Ecumenical Conference has already dribbled away in trifling three or four days of the ten during which it is to be in session. The first grave matter dis cussed was the manner in which the greetings of the Archbishop of Canterbury and the Bishop of London should be received. The greetings of these dignitaries were friendly enough in tone, but they carefully gave it to be understood that Methodism is but a schism which the Anglican cannot regard as being part of the Church of God. Both dignitaries wished the Conference to be a pleasant one to all its members, but they expressed the hope that Methodism might return to the real health will never be theirs again. Anglican fold from which it seceded a little more than a century ago. All this gave great offence to the members of the Conference, and the letters of the two Anglican dignitaries were unanimously voted as not worthy of being received by the Conference. The case was aggravated by the fact that the Bishops' letters in reply to the invitations sent were addressed, not to the Conference, but to London news-

Boer War. The Rev. George Elliot of gime nowadays; but the butter is poor Detroit bitterly denounced the British Government for its determined prosecution of the man The Ber D. J. cution of the war. The Rev. R J. Cooke of Chattanooga declared that hostilities were necessary in order to vindicate the principle of equal rights to British subjects who had been shabbily treated under Boer rule. The Rev. E. Hoss of Nashville, Tennesee, declared that it would be a piece of impertinence for the Conference to tell the British Government what it ought speaking of the last cited phases of to do in South Africa. The Rev. W. Perks of London thought that a clerical manifesto on the occasion would be very much out of place. Prominent members of the Conference took no part in this discussion and no decisive action was taken on the matter.

Shortly after the opening of the Conference, Bishop Walters, of the colored Methodist Church of Jersey City, complained that white Americans had endeavored to destroy the good opinion entertained in England of the colored people of America, and of the colored delegates to the Conference. He maintained that "the crimes of colored people in the Southern States had been exaggerated in order to create a public opinion unfavorable to the colored race. Out of ninety lynchings of colored people which had taken place in 1900," he said, "only eleven had occurred in consequence of criminal assaults upon white women." The English portion of the audience cheered the Bishop; but the Southern delegates were greatly offended, and expressed their indignation at the kind reception given to a colored Bishop. Many Southerners left the Conference in disgust. The discussion on the subject brought up was very fiery, and sharp language was used both in attacking and defending the colored race.

HARDSHIPS OF PRIESTS.

Causes to Which a High Mortality is Ascribed.

Twenty-five priests are reported to have died in the Catholic diocese of New York in the past ecclesiastical year. The mortality in the Brooklyn diocese it also notable. The vacancie thus created the fact that other priests are incapacited for various causes and the leaves of absence and vacations cause a demand for the immediate services of the young priests just out of the seminaries and their places in the training schools must be filled to keep up the supply.

are to be expected from the classes that are now being graduated from the various Catholic colleges, and the official notice of the date on which they must present themselves to the dioce authorities for examination has m issued. The board of examiners require them to show that they are in perfect health, of legitimate birth, and that no heredit-ary taint of insanity may be feared. The mental qualifications of the candi late must be indicated by his ability to translate passages from Latin and Greek into English and vice versa, by an English composition and by a knowledge of Christian philosophy His moral status is vouched for by his pastor. The best candidates are apt to be sent to Rome or to take som other Continental course in which there

may be a vacancy.

The life of a young priest is hard and exacting. Long hours of fasting and confinement in the confessional, and irregular and unhealthful meals tell on his constitution as the long death list above cited shows. It is charged also that seminary life has something to do with it. The Rev. Dr. John Talbot Smith, who has written an lelaborate work, "Our Semination." aries, an Essay on Cierical Training, goes so far as to assert "that 50 per cent. of the newly ordained need nurs tion the weak, bloodless, emaciated ill shaped dyspeptic bodies of their sons who entered the seminary with the vigor and vitality of the average collegian.

The picture he draws is not an inviting one; or rather he says he "pre-sents to dispassionate consideration two pictures on this side a graduating class from any of our colleges, robust, cheerful, muscular, active, healthy men, strong enough for any tussel that life may give them ; on that side the same class five years later going up for ordination after the seminary career, every man lean or worn in appearance, the little flash left them of a flabby texture, their stomachs and played out and the pleasant certainty ahead that an ordinary attack of disease will end them, or that years of recuperation will be required or that

The cause of this he describes as an insistence on European ideas of clerical decorum in the seminaries, lack of proper exercise in deference to a theory of clerical physique and activity that does not belong to this country and the sudden and cheerless change of food. He had yet to meet the priest who could speak in praise of his seminary refectory. It was usually run on the simplicity basis.

"The writer had seen many clerical tables," he continued, "set forth after this simplicity, and knew that the diners carried away dyspensia and On Sept. 6 there was a very stormy bad temper from them. All institu-discussion in the Conference on the tions of learning follow this simple refruit and vegetables are without character; and so through the list until simplicity becomes a horrible thing to the student.

Enforced silence and spiritual reading at meals he also severely con-

demns. In this he has a strong ally in Bishop McQuaid, of Rochester, who has written also on American seminaries in somewhat the same vein. The Bishop, seminary life, declares that priests do not care to recall their sufferings and hardships, nor count up the num ber of their associates who fell by the way, victims of unwholesome food, un healthy housing, nor think of the broken down constitution leaving the eminary, that soon succumbed to the exhausting labor of the ministry.

He fraukly states that "there is no justifiable reason why Church authorities in America should be hampered by the customs and usages of older countries where innovations are looked on as sacrileges.

The Bishop has had more than sixty years' experience as pupil, professor and superior in college and seminary life. He puts himself on record against gienic reasons, for better relaxation of

the students as conversationalists." He has returned from Rome recently with the authority of the Pope for the raising of this seminary to the dignity of a pontifical university, conferring the highest degrees on its successful students. The approval of his methods and ideas there by the supreme authority of the Church may therefore be

"It has been objected," says the Bishop, "that the nicety and refinement introduced at St. Bernard's will tend to make its young men effeminate

your coarse nature that grovels in selfishness and low ways. The latter never rises to the sublime dignity of works of Wiseman, one of those books the priesthood, nor to the fearful re-

sponsibility of its sacred obligation."

Two of the most interesting and life. like pictures of a hardworking priest's career are Yoss de Que dec's "Letters of a Country Vicar" a Father Sheehan's "My New Curate." In the latter the old pastor, Father Dan, thus opens the story by relating how he

"What can a Bishop do with a parish priest? He's independent of

him."
"It was not grammatical and it was not respectful," the writer goes on. "But the bad grammar and the im-pertinence were carried to his lordship, and he answered:
"What can I do? I can send him a

curate who will break his heart in six

That is the system in Ireland, but the boot seems to be on the other foot here, as many a young priest just from the seminary has just discovered. Not all his woes come from the seminary ideals complained of above. When h gets out on the mission he has the pastor's household to deal with. Many men, many minds holds as well among the clerics as it does in lay circles Some people have queer ideas about diet and viande, and as the pastor is Heaven. head of the house his whims rule.

And then there's the housekeeper Who has had any dealings with the rectory, and does not know the terrors she inspires? It has long been suggested that something in the nature of the ancient order of deaconesses ought to be revived to bring about a reform of priests' housekeepers.

Then a chapter might be written of how his smallest faults are conned and he is passed along asked for and rejected, by the diocesan curia. No wonder somanyof them die young. -N.Y.Sun.

MOSTLY FOOLS.

Mrs. Eddy, the astude old dame who s responsible for the invention called Christian Science, proves her respect for Christianity by contradicting Carist. He speaks of His "Father" who had sent Him ; Mrs. Eddy says God is not only Father, but Mother as What shocking blasphemy Here we behold the logical climax of rationalism in religion. Because we are unable to conceive of the attribute of a pure spirit, we must, per force, clothe that spirit with a human envelope and invest it with all the weakness of mere morality. At the beginning of of the twentieth century, while commentators all around are assuring us that the world is making splendid progress in knowledge, enlightenment, art and freedom, we find ourselves face to face with a Babel of religious mountebanks, male and female, who, is not physically epicene, are intellectually so, and seek to confuse the moral barriers set up by the Almighty between the sexes by pro pounding a theory of Divine authority for such a condition. But the question is, shall we blame this artful old female or the dunes who have surren dered their birth-right of intelligence to her sway? One fool makes many the old saw says, but the new reading is, one rogue makes many fools. So, too, with the impostor Dowie. This swaggering charlatan is able to get men-thinking, rational men, be i minded-to give credence to the cool proposition that he is the prophet Elijah returned to earth to carry on business in the real estate line and found a knew Zion on the very unromantic prairie waste about Chicago! wished that they were of the tribe of Balaam, and each one of them accom-panied by his donkey to remind them of their preper vocation. An extraordinary position does State government occupy when, while it can pre-vent the running of pool-rooms and pelicy shops, it cannot muzzle or check impostures which are in spirit a bold defiance of the law. If any male or female sharper were to attempt to cheat the inmates of a lunatic asylum by working on their credulity to get hold of their money, they would be quickly put in a place where they But so long as could do no harm. people are not technically insane, rogues, it seems, are at full liberty to practise the most barefaced imposture with regard to them and fleece them for all they are worth. — Philadelphia Catholic Standard and Times.

THE POPULARITY OF FABIOLA

Rev. Francis A. Cunningham in Donahoe's

The popularity of "Fabiola" became immediately evident. It was pub-lished in all the languages of Europe, silence and reading at meals, and at his seminary in Rochester he discarded the custom "for hyof it: "It is impossible, I think for anyone to read it without finding himthe mind, and for the improvement of self more or less in the times of which it treats, and drawn in devotion to the great actors who have enobled them." The King of Prussia read it like an Eastern tale. One night when he could not sleep he sent for it and readit through at once. On the continent it was the topic in all Catholic circles, and found favorable recognitions in many Protestant journals Orestes Brownson wrote of it : "It is a most charming book, a truly popular and less prepared to endure the nard any language in which truly plous and realities of missionary life. My experience has satisfied me that the perience has satisfied me that the finely cultured and trained student is so fused together, that the one never linely cultured and trained student is so fused together, that the one never linely cultured and trained student is so fused together, that the one never line in the invitation comes from man life there than here. Rules are restrain a helper fourth vow, he makes it. If it is these are rigidly enforced. In many language in which truly plous and Rome to a Jesuit Father to make the made by a board of commissioners, and a helper fourth vow, he makes it. If it is these are rigidly enforced. In many language in which truly plous and devout sentiment, and the loftless and Rome to a Jesuit Father to make the made by a board of commissioners, and a helper fourth vow, he makes it. If it is instances, employers take out insur-

the one of which to make a hero. It is jars on the other." What the "Dream that appear only once in a century, but whose influence will last as long as the memory of their creators.

STRIVING FOR THE INFINITE.

Struggle is the order of our earthly existence. Labor exists for us from the first moment of dawn to the last of life. By it we are developed—made strong-er and purer, or weaker and lower, as our purpose may lie. Usually we strive for wealth, or fame or power A few, a very few, struggle to obtain knowledge. Unfortunately, however, the desire of wealth often so warps the soul that things of the mind cease to appeal to us. Even ambition frequently proves a blight, the restless heart leaving little leisure in which the soul may gather and quaff sweet water from cool fountains. It is true more-over, that among those who strive for knowledge often mind develops more rapidly than does the heart, and the result almost invariably, is much intel-lect and little morality. The assertion may seem rash, yet really is not blank ignorance perferable to such condi-tion? It is nowhere written that wealth or fame, or intellectual culture, shall bring us into the kingdom of

It is true there is a certain pleasure in amassing wealth. In the struggle to attain distinction, now and then (alas! now unfrequently), there are moments of gladness, and the patient student has his periods of deep enjoyment, when, after hours of unwearied toil, he is able to add a grain of knowedge to his hoard. Yet intense as are all these delights they are transitory at best. Something higher, something purer lies beyond; and instinctively every toiler ough: to feel that it is his duty to attain the highest. A Latin proverb has it that wealth does not bring happiness; fame at last prove a fleeting bauble, while the rippest scholar finds at the end that his struggle has only sufficed to bring him to the ocean of knowledge. Th mightiest telescopes reveal that beyond the stars seen exist other stars unseen-steps on the awful stairway that leads to God. So far as it may, it is the duty of every soul to essay ascent

of that stairway.

And in the doing so begin a struggle that never ends in disappointment-a striving full of delight to deep for words. It is the culture of the Spiritual—the ordered development of the highest activity of the soul. Nowaday our age is run mad in effort to advance mind culture; ontside the Church who hears augh of any effort toward soul culture. The Spiritual is the highest-higher than art, music, poetry, philosophy; all else—yet few give it a thought; many even scorn its claim to consideration It is the vestibule of the infinite. A door opens and we stand in the pres-ence of God. "It is not possible to find true joy except in striving for the infinite," truthfully declares Bis-hop Spalding, adding, "The higher man rises in power of thought and love, the more that which he thinks and loves seems to disappear in the abymal depths of the All perfect Being who is forever and forever." We have theories of education in abundance, yet how few of the theorists deem it necessary to include culture of the spiritual in any list of studies. That which is lowest, the material, is ex-alted; that which is highest is ignored. Is it any wonder the world is filled with unfaith, bitterness and deubt? Many who would have chosen the highest, through misdirection have tak-If prophets are to revisit again the glimpses of the moon," it were to be, supreme need of the age is at more general striving for the infinite.

A FEW FACTS ABOUT THE JESU-ITS.

The writers in the non-Catholic papers who ridicule religious orders and denounce the Jesuits do not know anything about the Society of Jesus. It is the purpose of this article to give both the friends and the enemies of the Jesuits some facts about the Pope's bodyguard. The society was estab-lished in 1540. Sixteen years afterward, at the death of St. Ignatius Loyola, the founder, it numbered more than 1.000 members. In 1615 it counted 13,000 followers. In 1773, when it was suppressed by Pope Cle ment XIV., it had 22,782 adherents. To-day it has probably 13 000 members, including 1 000 in this country. The Society of Jesus comprises five classes of members. In the first of these are the Jesuits par excellence. They are priests, all of them, picked nen, distinguished for virtue and earth in the interests of religion and humanity. They are called the Pro- labor in Europe, he said : assistants and the provincials are

The second grade is composed of priests, who are called Spiritual Coadjutors, and assist the Professed in their mission of education and evangelization. Some of them are, in the course of time, called up higher, but many of them never reach the first rank. all the members are explicitly forbidden to seek promotion, either in or work, and alike pleasing to the scholar work, and alike pleasing to the scholar and to the general reader. It is the first of the kind that we have read in wire pulling for officers or distinction; so that if the invitation comes from man life there than here. Rules are

making men better Christians and better citizens.

The third class is made up of scholastics-young men who, aspiring to the sacerdotal dignity, have already made their vows, and are either pur suing their course of studies, or at work as teachers in the colleges of the The fourth rank is held by the Brothers, who are otherwise known as the Temporal Coadjutors. They are all laymen, and have no intention to become clerics. They take the three vows of poverty, chastity and obedi-ence, and act as laborers and domesties in the houses of the society These humble lay Brothers are men o the most exalted piety, and there is not one of them who could not teach both Bishop Coxe and the whole bench of Episcopal Bishops in the United States. The fifth class is composed of nov-

ices, who intend to become either priests or brothers. Strictly speak-ing, they are not members of the soci-They enter its novitiates to study life in the order, to examine their own fitness for the career it offers, to investigate its requirements, and to learn how to practice virtue even of the most exalted order. If at the end of a two years' probationship they make written application for admission, and the Superiors look upon them as fit subjects, they are formally received, and there and then pledge themselves to observe the counsels of the highest Christian life. But if during that period either they or the Superiors are not satisfied for them to stay in the order, the door is open for them to quit at any time. And, indeed, even after a novice has taken the vows—yes, even should he become a priest—if he make up his mind to abandon the institution, never is the slightest coercion used to detain him The society will have no unwilling soldiers among its troops. - American Herald.

THAT "JESUIT'S OATH."

New York Freeman's Journal, The Jesuits have always been fair ing is running high in the Protest-game for Protestant tigots. It is safe ant Episcopal Church of the Epiphany, game for recessant and so are the say that no body of men ever had so Brooklyn, over the refusal of the many alleged crimes laid at their doors, rector, the Rev. Dean Richmond many alleged crimes laid at their doors, What is know as the "Jesuit's oath," which obligates a member of the Society of Jesus to do all sorts of criminal acts, has long done service in the cause of anti-Catholic bigotry. It mattered not that it had been shown over and over again that the oath had been framed by the enemies of the Jesuits for the purpose of arousing prejudice against The oath was part of the stock in trade of anti-Catholic bigots, which they were unwilling to part with, and so it has continued to reader them the Bort of service they want it to perform. Cardinal Vaughan's, brother, the Rev. Bernard Vaughan, S. J., having been accused by a correspondent of the Chatham and Rochester News of having taken this oath promptly brought an action for libel against that paper, which thereupon made the following apology to Father Vaughan : ' We applied to 'Loyal Protestant to furnish us with the evidence upon which he had made such a definite and emphatic statement, and our corres pondent was then obliged to admit that he could produce none. He had seen the so-called 'Jesuit oath' in print somewhere, and assumed and

must have taken that oath.'
"We then went carefully into the matter of the 'Jesuit cath' ourselves, and, having come to the conclusion that the statement of ' Loyal Protestant' is absolutely unfounded, and little children, whom he was that the Jesuits take no such oath as leading way to privation and that alleged, we felt in honor bound to starvation! What could be finer than tant' is absolutely unfounded, and express our regret that we had inadvertently allowed any such fraudulent imputation upon the loyalty and good faith ff the Rev. Bernard Vaughan to appear in the columns of the News. Dont think for a moment, reader that this exposure of the "Jesuit oath" will have the effect of preventing anti-Catholic bigots in England and in other countries from making use of it in the future.

Rev. Father Bernard Vaughan is

The enemies of the Catholic Church, who are also haters of the Jesuits, believe that if a lie is told often enough about both it will serve their purpose as effectually as if it were the truth. We may therefore, expect that the " Jesuit's oath" will be quoted for years to come as proof positive of the utter depravity of every Jesuit.

EMPLOYES' LIVES GUARDED.

Cardinal Gibbons Impressed by Care fulness Used in England.

Cardinal Gibbons, who has arrived learning, of mature age, long in the from his recent European tour talks society, who have taken the fourth entertainingly on conditions abroad.

yow, of obedience to the Pope, so as to He was much interested in the status be always ready at his bidding to go of the steel strike, and said he hoped at a moment's notice to the ends of the it would be settled soon. When asked about the relations between capital and

"That is an economic question, and fessed. From them the General, as "That is an economic question, and the head Superior is called, his chief I did not study the claims made that confirm or deny the claims made that unions have the manufacturers in so bound down with England their rules as to lessen the capacity of the works, with the result that Eng. land is not able to compete with this country in many lines of trade. would require much study to learn all the details of that subject.

"We were, however, struck with the care taken to guard against accidents to employes in England. Seemingly, more value is placed upon bu-

the omission fret him, but keeps on the lance on the lives of their hands. even tenor of his way, doing good and When an employe is permanently dismaking men better Christians and abled, he must be paid his wages for, I think, three years.'

"Do you believe labor in this country is better off than in England?" was asked.

"That, too," replied the Cardinal, "is a subject for much investigation Condition is a relative term. There is more in the question than wages alone. One must ascertain the cost of living in each country in order to answer it intelligently.

The Pope Writes Another Latin Poem Rome, August 30 .- The Pope has celebrated in Latin verse the inauguration yesterday on the summit Mount Capreo, near Carpineto, his birthplace, of a gigantic cross. The eremony took place in the presence of Monsignor Tornielli, members of the

Pecci family and numerous spectators. His Holiness has telegraphed to the committee at Carpineto prayers he had offered that the symbol of redemption should be a guarantee of protection and prosperity to his native land.

Catholics and Socialists.

It is satisfactory to note that the Italian clergy have adopted the best and most telling weapons against their Socialist calumniators and backbiters, namely, the law. In my last letter I announced how the editor of an Ancona anti-clerical paper had to climb down, apologize and pay a fine, besides being sentenced to a short term of imprisonment for libel against Catholic priests. This week I have pleasure in mentioning another Catholic victory, the Socialist organ of Sondrio, " Il Lavoratore Valtellinese " having been successfully sued for libel by two priests and forced to publish a most humiliating apology in its own columns. The anti-clerical press are beginning to find out that deliberate and systematic lying is rather an expensive and not always a winning game.— Roman Correspondent Catholic Times.

Episcopalian Rector Forbids Odd Fellow Funeral in Church. Brooklyn, August 29 .- National feelrector, the Rev. Dean Richmond Babbitt, to allow Ceres Lodge, I. O. O. F., to hold funeral services over the body of Charles E. B. Goudge in

the church building.
Dr. Babbitt's action in refusing to allow the Odd Fellows to hold services was based, he said, on a Church canon which forbids any rites except those of the Established Church being held in a consecrated building. Many of the parishioners, however, point could have been waived, and much bitter feeling has resulted. Resignations of prominent vestrymen are looked for as an outcome of

trouble.

"The Convert!" How lightly is that little word spoken, as though signifying merely the passage from one church to another! But how much it stands for ! For what agonizing wrestlings and torture of mind, unseen and unknown! What rendings and bendings of the conscience What struggles and calls long resisted and finally obeyed! What tearing of the heart-strings! How awful and almost cruel disregard of family ties and interests-the light and truth and took it for granted that, as the having to be purchased often at the sacrifice of all that is dearest in the member of the Society of Jesus, ' he

How many a noble soul-says some vicar or curate-has had to go through the agony of witnessing the tears and miseries of wife and martyrdom-that sealing of that conviction by such sacrifice !-From "Fifty Years of Catholic Progress in England," by Percy Fitzgerald.

A New Jesuit Saint.

Amidst the trials which they have to bear it is a great consolation to the Jesuit Fathers to learn that the Holy Father has just published the decree of beatification and canonization of a member of the society-the Venerable Father Claudio de la Colombiere. Father Martin, the general, was present at the publication on August 11 and in an address to the Holy Father thanked him both for the publication of the decree and the letter sent by His Holiness to the heads of the relig ious orders. One was, remarked the general, a cause of deep joy ; the other a source of great encouragement. The Holy Father expressed the satisfaction he felt in publishing the decree as to the virtues of the Blessed Colombiere because of the impulse which would thus be given to devotion towards the Sacred Heart of Our Lord. Father Colombiere, our readers will remember, was confessor to the Blessed Margaret Mary Alacoque, the foundress of this devotion. Father Colombiere preached it at the Court of St. James, whither he came, and such was his zeal that being made a mark for the attacks of heretics he was cast into prison. ings he endured during his imprisonment probably hastened his death, which took place in February, 1682, and which the Blessed Margaret Mary is said to have foretold.

At all times kindness is better than ill-nature, and courtesy is a nobler thing than disrespect. be much more foolish than to go out of our way to make enemies for the mere sake of making them, when a very little patience, forbearance, and selfrestraint would have given us instead a helper, a friend, a panegyrist, and a BY A PROTESTANT THEOLOGIAN.

CLV. John Swinton's school history has been submitted to my examination by the editors of the Review, as complaint has been made of it by Catholics.

are, but I am sure that the author, as he is profoundly reverent to Christianity, means to be the service of th he is profoundly reverent to Christianity, means to be thoroughly respectful to every form of Christianity. The note concerning indulgences, which was inadvertently objectionable, is in this edition (1874) unexceptionable. It says: "Indulgences have always been approved and authorized by the highest councils of the Catholic Church; but at this period the exercise of this privilege was attended by been approved and authorized by the highest councils of the Catholic Church; but at this period the exercise of this privilege was attended by many irregularities and scandals, which were afterward severely condemned and energetically 'prohibited' by the Council of Trent as a most plentiful cause of abuses flowing into Christian nations." Both sides of

this statement are beyond dispute.

The difficulty with school histories describing the Reformation is, that, let us be as respectful as we may, our underlying sympathies will always be either for or against it. The emphasis laid on particular facts or characters will always be different on the two sides. I have heard of school histories which, to avoid the difficulty, leave out the Reformation altogether. Of course this is ridiculous. We can not omit it, and we can not help showing our attitude towards it. This is a powerful argument for making account of profound oppositions of relig-ion, and not insisting on a school policy which was perfectly right in New England a hundred years ago, but may be found thoroughly unjust

I will mention a few points in which Swinton, with an excellent purpose, is inexact and thereby unjust to the

He describes the Edict of Spires, passed in 1529, as an attempt to check the Reformation, against which, therefore, the reformers are said to have protested. Now Melancthon bears emphatic witness that the Edict was not mainly meant to check the Re-formation, but to check Lutheran percution of the Catholics. He calls, not the Edict, but the Protest, " a terrible deed."

On page 323 Swinton says : "The triumph of the Emperor seemed now to be complete. Encouraged by this, Charles V. became thoroughly tyrannical." This is the view of the great Emperor almost universally prevalent among Protestants. Yet those two pronounced Protestants, Ranke and Froude, are far from confirming it. Surely it was not tyrannical to depose a rebellious Flector, especially as the Emperor, y wand of beheading him, invested him in extensive domains, and made him the founder of the Ernestine line, which now sits on the throne of the British Empire.

On page 323 Swinton says that Charles's "ambition was selfish, locking mainly to the aggrandizement of the House of Austria." Now Ranke says that no man perhaps ever lived more thoroughly devoted than Charles to the great, though now, it proved, impracticable, ideal of a Catholic unity of Europe, under one Pope and one He was the Emperor, but knowledge. by no unworthy intrigues of his own.

On page 329 Swinton (who, ever, has no love for Henry VIII.) gives weight to Froude's position, that was moved to the separation from Catherine by the wish to have an undisputed heir by a new marriage. Very well, but he should have added that the King, in marrying, undispensed, a woman whose sister he had misled, and who therefore could not have canonically become his wife had he been single, showed that, however, he may have begun, he ended with a motive of brutal personal passion, deliberately throwing the succession into a double confusion.

On page 330, after touching on Froude's excuses for Henry, it would have been well to add that the more Henry's conduct is examined, the more odious a man he appears, both publicly and privately, as Professor James Gairdner shows.

Swinton is quite right on page 335, in describing the atrocities in France as mutual. Yet he does justice to neither side in saying that there were who cared for religion. There

were a great many.

The author should not have made 55,000 the number that fell in the St. Bartholomew, when the latest Protestant inquiry reduces it to 22,000 .

Here, we see, are points enough to popular Protestantism, and to dissatisfy even well advised Catholicism. I do not see how we can think we provide adequately for impartiality by shutting out opposing catechisms, when we can not shut out opposing views of Christian history. The ex-cision of religion is itself an offence, and we can no more banish our own species of religion that we can banish the vital air.

Let us revert now to Professor Foster. On page 37 he cays, speaking of the long train of those who have left the Auglican for the Roman Church, Except a man have within him the and multitudes of other faithful pastors its cause. Envy and hatred rise up and devoted Christians who have in in your heart, but you do not see their

England and America gone into the Catholic Church have been shown, by that fact, to be unconverted persons, not having the witness of the Spirit in themselves? Such a sentence, on such men and women, does him little honor. See the view of both Newman and Manning taken by a much greater Congregationalist than himself, a much profounder analyst of character, and a man much better acquainted with facts and persons, Principal Fairbairn. If, on the other hand, Foster does not

more certain guidance as to a great many questions of Divine truth. It is open to us to regard their hopes as more or less illusory, but surely it is unworthy to insinuate that if they had been certainly converted men and women they would not have had become Roman Catholics. As Dr. Green of the American Board said once, in public, of an English missionary in Japan who became a Roman Catholic: "He was a deeply good man." What was true of him has been true of hundreds of others. Questions of per-sonal Christian experience are not those at issue between the two relig-ions. A religious change, therefore, ought not to be treated as bearing on this point.

Dr. Foster's (reasoning from Irenæus and Cyprian respecting the primacy, pages 58-65, mostly agrees with my own opinion. Yet it would have been well to cite that thorough. going Protestant, and hater of Rome, Richard Rothe, who says that as the original parity of the presbyters in each congregation found its complete-ness in the individual bishop, so the collective eniscopate, varying in decollective episcopate, varying in degree, pointed forward to an individual astor of the whole Church. Professor Ramsay also is by no means a shall I be? most clearly teach us the Roman Catholic, yet he seems well necessity of humility. warranted in saying that the early be an administrative centre of the Church. This was first at Jerusalem, but very naturally went in the end to Rome. We may, and as Protestants do, hold very different views of the primacy from Rome, yet it would have been well if this Presbyterian work had acknowledged it to be a sublime inscription, expressing a profound truth, which runs around the inner frieze of the presbytery of St. Peter's frieze of the presbytery of St. Peter's Cathedra Petri, Magisterium Fidei, Centrum Unitatis." ("This is the Chair of Peter, the School of Faith, the Centre of Unity.") However, perhaps the Presbyterians would not like to see that side of the matter presented.

In Chapter III. Professor Foster declares it to be the true doctrine of Rome that no one can possibly be saved unless he is in her visible communion It is certainly a doctrine of Rome, taught as of faith, the contradiction of which would incur excommunication, hat Christ has established a visible Catholic Church, in communion with the Pope, within which alone are the assured means of salvation. teaches, moreover, that mere ignorance of this will save no man, since we are not saved by ignorance, but by Therefore, carelessness and indifference as to the visible means on is held to be inconsistent with being in a state of grace, as of course Professor Foster would allow. She holds, moreover, that her claims to obedience are so well grounded as to impeach defection from her of mortal sin. And as the character of a body must be presumed to continue in its successors, she holds that officially all members of such bodies must be treat ed as being presumably out of a state

Had Dr. Foster contented himself with such a statement, no one could have disputed it. However, he goes much farther, and declares that no one teaches true Roman Catholic doctrine unless he teaches that every human being, knowing good and evil, who dies outside the visible communion of Rome is certainly lost.

We will examine this next week. CHARLES C. STARBUCK.

Andover, Mass.

FIVE - MINUTES' SERMON. Sixteenth Sunday After Pentecost,

THE ROOT OF ALL SIN.

"He that exalteth himself shall be humbled, and he that humbleth himself shall be ex-alted." (St. Luke xiv. 11.)

There is a place in the Atlantic Ocean which sailors call the "Devil's Hole." Contrary currents hurl their torrents upon each other there, causing such commotion in the waters that navigation is always difficult. If you ever passed over it when the weather was good, you wondered why the sea was so rough and the ship rocked so much. If you asked one of the sea men for an explanation of this strange he answered phenomenon, he answered you:
"This is the Devil's Hole; the cur-

rents meet here.' In the voyage of life, my dear breth-ren, there is a "Devil's Hole" in our track. It is the abyss of pride. Like witness of the Spirit, and knew in whom he has believed, he is likely to fall a prey to the Roman claims. Now makes the danger all the greater. does Dr. Foster mean to imply that
John Henry Newman, Frederick William Faber, Edward Henry Manning,
You feel disturbed and blinded as to

hideousness because, forsooth, your self-conceit or self-will has been of self-conceit or self-will has been offended by those who are wiser and
better than you, and this galls you.
You can't have your own way, and
you are sad. You want to rule, and
because you cannot you fancy yourself wronged. The whole difficulty is
simply this: You have too good an
opinion of yourself. Now, when you
come to look seriously into your own
heart are you not forced to acknowlheart, are you not forced to acknowledge this? Is not this the root of the whole evil? When you begin to understand and realize this, and try to conquer self-esteem, you become tranquil and find peace. Your pas-

sion subsides. St. Bernard says that in order to cure pride we should reflect upon three questions: "First, what was I before I was created? Absolute nothingness. And in what state did I come into the world? It was as a poor, helpless infant that would have perished but for the care of others. 'I was conceived in iniquity,' and have I not committed countless actual sins?"
What consideration can teach humility better than this? Ah, yes! if we would escape from the "Devil's Hole," the abyse of pride, we must constantly be mindful of our own nothingness.

Secondly, St. Bernard asks again:
"What am I now? I am one subject
to a thousand ills. My soul inhabits a
tenement of clay which may be dissolved in a moment. I am surrounded temptations on every side. I am by temptations on every side. I am in danger of losing God's grace at any time. What reason have I for trusting in myself? What cause for selfexaltation? There is, instead, reason for constant fear and trembling. am such a weak vessel that only Divine Omnipotence can prevent me

from sailing to my destruction."
Thirdly, "What shall I be "con Thirdly, "What shall I be "continues St. Bernard. "I shall be, perhaps, before I am aware of it, in eternity. The earth will soon claim my body, which was formed from its slime. And my soul, whither will it go? Before the Divine Judge, Who will demand an account of every idle word." These three considerations, What was I? What am I? Where

necessity of humility.
But we have, besides these reflections on our own misery, the example Christians, and Paul among them, tions on our own misery, the example viewed it as natural that there should of our Divine Saviour to teach us humility. He came down upon the earth to cure men of pride. The world was filled with it. Greatness, men had come to believe, was in the palace of the Cæsars; but the stable of Bethlehem proves the contrary. The form of a servant was what the God-Man took-not that of the ruler. Instead of honor He had ignominy, and with the most humiliating of all the punishments which the world could inflict-crucifixion. He suffered death to remove that curse of pride.

The saints have made it the chief object of their lives to imitate and share in the humiliations of Jesus Christ. His Biessed Mother stood at the foot of the cross and suffered crucifixion of soul. St. John, who understood better than the other Apostles the divinity of Jesus, witnessed with sorrow, faith, and love His humiliat ing death. There is a tradition that St. Peter once started to leave Rome but not far from the city's gate he me our Lord going towards the city. The Apostle asked the Lord where He was going. "I am going to Rome to be crucified again," said Jesus. St. Peter cried out, "No, you shall not," and went back to die himself for his Master. To day in Rome one sees sanctuary which has been erected to mark the place of this apparition, and you have only to look from this spot to the dome of St. Peter's Church to understand the fruit of the humility of the Prince of the Apostles. The lives of all the faithful in the Church point to this virtue as a straight way to Heaven.

Life's but a Day.

We hear it often said that life is but a day. It is said to express the shortness of our stay upon earth. It is said, for the most part, sorrowfully. Let us reverse it and say, with much striking truth that each day is a life, fresh with reinstated power, setting out on its allotted labor and limited path. Its morning resembles a whole youth. Its eventide is sobering into age. It is rounded at either end by a sleepunconsciousness at the outset and obliv ion at the close. We are born anew every time that the sun rises and lights up the world for man to do his part in One thing at least may be shown of each day, as it dawns and darkens : it is that everyone, short as it may be, embodies the fullness of the past and indicates what is long afterwards to come.

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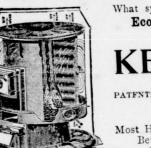
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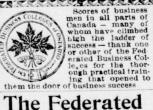
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E. J. DAVIS,

Commissioner Crown Lands,

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Toronto, June 1, 1901.

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OUR BOYS AND GIRLS.

HOW ROB RAN AWAY.

It is probably a low estimate when one says nine boys out of ten make up their minds at some time during their careers to run away from home.

There are various causes that con tribute to the forming of such resolu-tions, but whatever the cause, the bo is always firm in the belief that he int being used right, and that the only way to better his condition is to gathe up such personal property as he can conveniently carry and get out it to the world, where he can make name for himself by killing Indian or pirates, or by becoming a great de sometimes the boy resolves to be come a pirate, or highwayman, and

is not always the most vicious wh form such a determination. To the mind of the average boy there seems great deal of romance in such a caree For many weeks Rob Norton he been planning to leave the patern roof tree, and it must be confessed the reading of a most improbable and in

possible pirate yarn had broug about this reckless determination. Rob had made up his mind to become Many a night he dreamed of tres

ing the quarter deck and roaring of his orders to his gallant crew. Ma a rich prize had he captured—in mind. He had fancied himself p forming all manner of desperate a daring deeds, and had even decided would be known as "Red Bob, Rover of the Deep." He thrilled over whenever he contemplated magnificence of the title.

working on a farm was "de slow"—if I may be allowed to que Rob's own definition of it. Hoe potatoes and chasing cows his mind volted against. By shrewd dickering he had b

able to get hold of a cheap revolve and this he concealed under the ea in the open chamber, where likes nestled the pirate yarn that had so cinated and bewitched him. If Rob's father had known he

sessed the revolver there would h been trouble, and the weapon we have been confiscated. It was some time after he obtain possession of the revolver before really settled on the time of his

parture. For two or three days he shirked about his work, and the re was he got a good "dressing do and was told he would get anoth he did not complete a certain am of work the following day.
"I'll never do it as long as I li

But he took good care not to the words aloud. That night, when all the house still, he gathered up a few things tied them in a small bundle, and

revolver and the wild pirate were brought from their place of cealment. A window of his chamber opene on the sloping roof of a shed, holding his shoes in his hand, the

crept silently forth. The night was dark, as the had not yet risen, but Rob knew inch of the vicinity. He crept lower edge of the roof and slid d board he had leaned in a sis position for that purpose.
"I'll never come back here as

Somehow, the thought did not him feel as hilariously happy might. He remembered he was ning away from his mother, hard lump formed in his throat,

quickly choked it down.

It was beneath the dignity pirate to feel any regret! He slipped over the fence i cornfield, where he hesitated

A light breeze was stirring, about him the long leaves whispering, mysteriously.
The sound made him shiver,

almost wished that he was back comfortable bed. After a little time he put

moon would be up within half a He had almost reached the the cornfield when, of a sudd heart gave a great thump, for

form seemed to rise before him few steps away.
It was a human figure—ther doubt about that-and Rob for self motionless with—was it Could it be the bold Rover of

was scared? He did not make a sound as to the ground keeping his eye tall, figure looming up before He remembered hearing his reading in the weekly about a desperate wretch the nearly murdered a man in a r ing town, and it was said the rator of the deed was still a Had Rob suddenly come t

desperado? He began to tremble for felt cold, despite the fact that was warm and pleasant. He the ground, and longed to se known move away.

But the stranger stood perfeeming to be listening with

tentness. Rob wondered if had seen him, and decided h The minutes dragged slo The boy on the ground coul heart thumping vigorously om. Still the dark figure

Rob thought of creeping he believed the man was w him to make such a move.

stated periods at which an examina-tion for promotion is held; there are no set questions to be asked and an-swered, but the employer or some one

in authority is constantly examining

those who help him, that he may

tion to attend to the division of work

between himself and his fellow clerks

or to inquire into the reason for the

tention to himself as a cheerful employe

who can be trusted, and he will surely

Self-Control.

All young people who have ambition enough to advance themselves in life desire to command others, to be cap-

tains in civil or military life. To their

inexperienced view the commander has an easy time. He has only to direct work to be done, and some one

else is obliged to labor. It is related

that an Irish laborer wrote to a friend at home that America was a great country; that he was helping a brick-

layer, and that all he had to do was to

carry bricks to the fourth story of

building and the man at the top did all

We laugh at the Irishmen who took

relations existing between the cap

tains of industry and those who serve

them. They want to be captains, bu

necessarily knows more than those

whom he directs. He can read plans,

he can make a drawing, he can handle

men, and, if necessary, he can do the work they are expected to do. But above all things else, he has

learned to control himself before un-

dertaking to control others. Tech

tance to the captains of industry as

this ability to control one's self and

others. The man who is to be a suc-

cessful foreman, manager or employer

must be able to control and guide men

and he cannot do this until he ha

first learned to control and guide him-

military, the first step is self-discipline.

One must learn to obey, to do dis-

agreeable things without a murmur,

to recognize authority, before he is

prepared to enforce discipline in others

The young man of ambition should,

therefore, give special attention to him-self before he attempts to direct others. He must obtain full control over him

self, his emotions and his passions, if

emotions and passions of other people.

It is for this reason that captains

civil and military, so often rise from

the ranks instead of being trained in

chool-bred officer has a great advan-

tage over his illiterate fellow if he pos

sesses self-control as well as learning, but the man who has risen from the

ranks by reason of his self control, has

the advantage in competition with

command except technical knowledge.

Self control is, in fact the prime fac-

sonal sacrifices from a sense of duty,

because he has important work on hand, who can control his temper when

aggravated-this is the man to be set

in command of others, he can appre

ciate their weaknesses and temptations and deal with them both firmly and

It is the men of this class who be-

of any kind, but because they are

fitted by their self-control to control

other people; and all ambitious young folk, observing this fact should aim

first of all to control themselves, that they may become worthy of promotion step by step to high command. In or

out of the army, they become captains by favor or influence but they will

ome captains of industry, not by favor

who can set aside a prot

sympathetically.

school for commanding positions.

with the

or to assume any kind of power.

he is to successfully deal

To become a captain, civil or

nical ability is not of as much impor

the benefit of the experience o

orders that may be given to him. following this rule he will attract at-

reap

Sun.

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tective. Sometimes the boy resolves to become a pirate, or highwayman, and it is not always the most vicious who form such a determination. To the mind of the average boy there seems a great deal of romance in such a career

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Many a night he dreamed of tread many a right he deck and roaring out his orders to his gallant crew. Many a rich prize had he captured—in his mind. He had fancied himself performing all manner of desperate and daring deeds, and had even decided he would be known as "Red Bob, the Rover of the Deep." He thrilled all Rover of the Deep. over whenever he contemplated the magnificence of the title.

Working on a farm was "dead slow "-if I may be allowed to quote Rob's own definition of it. Hoeing potatoes and chasing cows his mind revolted against.

By shrewd dickering he had been able to get hold of a cheap revolver, and this he concealed under the eaves in the open chamber, where likewise nestled the pirate yarn that had so fascinated and bewitched him.

If Rob's father had known he possessed the revolver there would have been trouble, and the weapon would have been confiscated.

It was some time after he obtained possession of the revolver before Rob really settled on the time of his de-For two or three days he had shirked about his work, and the result was he got a good "dressing down, and was told he would get another i he did not complete a certain amount

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of work the following day.
"I'll never do it as long as I live! But he took good care not to utter

the words aloud. That night, when all the house was still, he gathered up a few things and tied them in a small bundle, and the revolver and the wild pirate yarn were brought from their place of concealment.

A window of his chamber opened out on the sloping roof of a shed, and, holding his shoes in his hand, the boy crept silently forth.

The night was dark, as the moon had not yet risen, but Rob knew every inch of the vicinity. He crept to the lower edge of the roof and slid down a board he had leaned in a slanting position for that purpose.

'I'll never come back here again,"

Somehow, the thought did not make him feel as hilariously happy as it might. He remembered he was runhard lump formed in his throat, but he

quickly choked it down.

It was beneath the dignity of a pirate to feel any regret!

A light breeze was stirring, and all about him the long leaves seemed

whispering, mysteriously.

The sound made him shiver, and he almost wished that he was back in his

comfortable bed.

After a little time he put on his shoes and started down between the long rows of corn. The shadows were deep about him, but he saw a sheen of silvery light appearing on the eastern horizon, and he knew the moon would be up within half an hour.

He had almost reached the limit of the cornfield when, of a sudden, his heart gave a great thump, for a dark form seemed to rise before him only a

few steps away.

It was a human figure—there was no doubt about that-and Rob found himself motionless with—was it fright? Could it be the bold Rover of the Deep

reading in the weekly newspaper about a desperate wretch who had nearly murdered a man in a neighboring town, and it was said the perpet rator of the deed was still at large. Had Rob suddenly come upon this

desperado? He began to tremble for he really

Then he remembered his revolver. It wasn't loaded !

The weapon was utterly useless as a means of defence, for he did not even have any cartridges to load it with !

He would have given the revolver

fellow wore his hat was enough to in

Suddenly Bob remembered the moon would soon be up, and the thought filled him with terror, for he now understood what the wretch was waiting

The moonlight would reveal the hid-

of caution.

to the fence, and, instead of climbing ver, he found a way to get through He had changed his mind about running away that night. In fact, he had postponed becoming a remorseless and red handed pirate.

when he reached the shed, and he

such an absurd view of the real condi-tions, and yet the majority of young pulled up over his head.

The following day Bob went out into the cornfield to see if he could people have about the same idea of the find the tracks of the man he had seen. He was walking down between they do not take the first step toward reaching high rank. The captain rows when he suddenly came face to

He stopped and looked the thing over, feeling very foolish and insig-nificant, for he had rigged it up himself when the corn was first planted. It even wore an old hat of his own upon its head, and the bristling whiskers he had seen the previous night proved t

be whisps of straw.

With one blow of his fist Bob knocked it over.

ate yarn, and remained at home.

the experience of his employer, he would aim to give cheerful and unquestioning obedience to orders as the urest means of making himself helpful and attracting attention to his usefulness. The men to whom an order can be given with an assurance that it will be faithfully and intelligently executed are very rare, except, perhaps, in the naval and military service, where absolute obedience to orders is exacted. In civil life much latitude is allowed, to the injury of the service. The servant (using the term in the broad sense as meaning any one under orders), if he be a civllian, scarcely ever moves to obey without asking some questions: Why do you want this done? Cannot some one else do it? These and similar questions beset the employer who directs something to be done, or if the ning away from his mother, and a inquisitive spirit has been suppressed the order is sullenly obeyed more as a matter of form than with the purpose to accomplish the end to which it is ling griev directed He slipped over the fence into the cornfield, where he hesitated for a moment. to anticipate them, and it is this employe who is selected for advancement when the opportunity comes for pro-motion. The grumbler who, instead of attending to the work in hand, con-He did not make a sound as he sunk to the ground keeping his eyes on that tall, figure looming up before him. He remembered hearing his father fairs differs from military rule: THOUGHTS ION THEI SACRED HEART.

God's mercy is greater than our in firmities. The Sacred Heart of Jesus is greater than our sins.

What a misfortune that so many are so cold and indifferent to the interests of the Sacred Heart of Jesus and the salvation of immortal souls!

Every grace we correspond with gives glory to God and increases the

interests of the Sacred Heart of Jesus. "Agonizing Heart of Jesus, have mercy on the dving!" By decree of February 2, 1850, an indulgence of one hundred days is granted each time this prayer is recited, and a plenary indulgence to those who during the month recite it, at intervals, times a day, after having approached the Sacraments and prayed for the inages, during all of which time the man who has been faithful over a few things has been the one chosen to be tention of the Sovereign Pontiff. These indulgences are applicable to tlord over many things .- Baltimore the souls in Purgatory.

How much suffering and sorrow would be avoided if we would only go to the Sacred Heart with our troubles go with childlike confidence and ask for the help and grace we need. has promised to help us, and His promise never fails. If poverty is our lot, He will help us to bear it, and make it helpful to our eternal salva-If we are suffering from sick He will teach us how to gain ness. graces by bearing it with resignation In a word, He will cure all our ills and turn darkness into light and sorrow in to joy.

IMITATION OF CHRIST.

The Want of all Comfort.

And take it not to heart when thou art foreaken by a friend, knowing hat one time or other we must all part. A man must go through a long and great conflict within himself, before he can learnfully to overcome him self, and to draw his whole affection owards God.

When a man standeth upon himself, ne easily declineth after human com-

forts. But a true lover of Christ and a diligent pursuer of virtue doth not hunt after comforts, nor seek such sensible sweetnesses, but is rather willing to pear strong trials and hard labours for

Christ. Therefore, when God giveth spiritual comfort, receive it thanksgiving; but know that it is the bounty of God, not thy merit.

Be not puffed up, be not overjoyed, nor vainly presume: but rather be the more humble for this gift, and the more cautious and fearful in all thy actions; for this hour will pass away and temptation will follow. When comforts shall be taken away

from thee, do not presently despair, but wait with humility and patience for the heavenly visit; for God is able to restore to thee a greater consolation. This is no new things, nor is it strange to those who have experienced the ways of God ; for in the great Saints and ancient Prophets there has

JEWS AS CONVERTS.

often been this kind of variety.

St. Ignatius of Loyola, who had intimate knowledge of the Jews and Mohammedans in Spain, directed in his constitutions that no Jew convert in the third or fourth generation should be admitted to the Society of Jesus, writes James R. Randall in the Catholic Columbian. Two or three time, in deference to Papal authority, one who has nothing to entitle him to the society has suspended this rule, but always disastrously, manifesting that for in the composition of the leaders of the saint made no mistake. men. The man who can make per-

A Jesuit Father gavelme a remarkable illustration drawn from his own experience. He said: "When I was at one of our houses in Austria there came to us from the Orient a missionary priest of our order who bore an English name, but had changed it from a Hebrew one. He was of an illustrious family. At the period I treat of he was about fifty years old, a man of he was about fifty years old, a man of imposing presence, great crudition and singularly gifted as a linguist. He had been long in Asia and, from habit, did not ordinarily use a chair, but sat on the floor, crosslegged, like an Ottoman. His lectures to the novices were so full of zeal, unction and eloquence that our young men were fired with enthusiasm young men were fired with enthusiasm to go forth into pagan or heretical lands to win back souls to Christ and His Church. Yet this apostolic priest not a great while afterward abandoned the society, broke his vows, married and became a diplomatic officer of a European Government. This was a dreadful fall; but before he died he was sincerely penitent and passed away in the peace of God, but not a Jesuit.

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WHY. BABIES CRY.

Useful Hints to Mothers jon the Care of Little Ones.

Babies cry because they are sick or in pain, and in almost every case the sickness or pain is caused by some disorder of the stomach or bowels. Fermentation and decomposition of the food produce a host of infantile troubles, such as griping, colic, constipation, diarrhoea, simple fever, indigestion, etc. Proper digestion of the food is necessary to the maintenance of life, and evacuation of used up products and refuse of digestion is necessary to health. The lesson to mothers is, therefore, that the stomach bowels should be carefully watched, and if baby cries, or is fret ful or cross, some simple vegetable remedy should be given. Mothers should never resort to the so-called "soothing" preparations to quiet baby, as they invariably contain stupifying opiates. Baby's Own Tablets will be found an ideal medicine. They gently move the bowels, aid digestion and promote sound, healthy sleep, thus bringing happiness to both mother They are guaranteed to and child. contain no poisonous " soothing " stuff, and may be given with absolute safety (dissolved in water if necessary) to children of all ages from earliest infancy, with an assurance that they will promply cure all their minor all-

For the benefit of other mothers, Mrs. Alex. Lafave, Cooper Cliff, Ont., says: "I would advise all mothers to keep Baby's Own Tablets in the house at all times. When I began giving them to my baby he was badly constipated, and always cross. He is now four months old, has not been troubled with constipation since I gave him the Tablets, and he is now always happy and good natured. Mother with cross children will easily appreci ate such a change. I enclose 50 cents for two more boxes of the Tablets, and will never be without them in the house while I have children."

Baby's Own Tablets are sold by druggists or will be sent by mail, post paid, at 50 cents a box, by addressing the Dr. Williams' Medicine Co., Dept T. Brockville, Ont.

The Renewal a Strain.

The Renewal a Strain.

Vacation is over. Again the school bell rings at morning and at noon, again with tens of thousands the hardest kind of work has begun, the renewal of which is a mental and physical strain to all except the most rugged. The little girl that a few days ago had roses in her cheeks, and the little boy whose lips were then so red you would have insisted that they had been "kissed by strawberries," have already lost something of the appearance of health. Now is a time when many children should be given a tonic which may avert much serious trouble, and we know of no other so highly to be recommended as Hood's Sarsaparilla, which strengthens the nerves, perfects digestion and assimilation, and aids mental development by building up the whole system.

WHEN YOU are feeling tired and out of

WHEN YOU are feeling tired and out of orts you will find Hood's Sarsaparilla will do you wonderful good. Be sure to GET 10001's. HOOD'S.

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By this time Rob felt really alarmed. His teeth would chatter so he feared they would betray him. earn their capabilities and determine which among them are fitted for higher place. The young man should keep this in mind, and he should aim to fit himself for command by learning to obey. He should also cultivate the habit of attending strictly to his command are according to the command to the second areas a continuous that the second areas are second areas a continuous that the second areas are second areas a continuous that the second areas are second areas areas are second areas are second areas are second areas are se and the pirate story, too, if he had been safely back in the house. to his own duties, resisting the tempta

By looking intently at the man he could see his bristling beard sticking out around his face, and the way the dicate he was a ruffian of the deepest

ing boy.
Nerved by his great fear, Rob crept cautiously away, expecting to be at-tacked at any moment. Inch by inch and foot by foot he crawled away. It seemed that he moved with the slow-ness of a snail, but he knew the need He crept every bit of the way back

He was relieved beyond measure

skinned up the slanting board with agility. In at the window he softly climbed, closing it behind him, and he did not feel really and truly safe until he was in bed with the clothes

face with-a scarecrow

But he was cured. He sold the revolver, burned the pir-

CHATS WITH YOUNG MEN. Cheerful Obedience. If the young man beginning his career as an employe could start with

cerns himself about a fair division of iabor; who wants to know why some task cannot be assigned to a fellowworkman or questions whether it is worth while to do the thing that has been ordered, does not favorably impress the busy man of affairs, who has little time to explain to his agents the purpose he may have in view. The young man just entering business life will know and understand this some years hence, when he is either in the position of an employer of labor or has failed in life and finds himself a scarcely tolerated workman because of his peevishness and inability to respond promptly to the orders he receives. But he ought to know it now or ac-

never become worthy captains until selves. it is necessary, perhaps, that there should be this difference in order to permit individual development, and yet the civilian who has had military training in the matter of obedience to orders is more useful in civil life than one who is not amenable to discipline. The man who can be trusted who works as earnestly during his employer's absence as when he is under surveillance; who can be given an order and be left without was warm and pleasant. He hugged the ground, and longed to see the unknown move away.

But the stranger stood perfectly still, seeming to be listening with great intentness. Rob wondered if the man had seen him, and decided he had not. The minutes dragged slowly away. The boy on the ground could hear his heart thumping vigorously in his bosom. Still the dark figure remained motionless.

Rob thought of creeping away, but he believed the man was waiting for him to make such a move.

But the stranger stood perfectly still, seeming to be listening with great intentness. Rob boundered if the man who is almost insensibly admitted to greater responsibilities and drifts naturally into positions of command and into confidential relations. The civil service examinations to say imitations of the examinations to say imitations of the examinations to shirt the memoral of corns and warts. We have never ment to most constantly subjected. In the store, or office, or factory there are no him to make such a move.

they have learned to control them For Interior Peace,

If you wish to find a remedy for distraction and draness, you must re-serve certain hours for your prayers serve certain nours for your prayers and spiritual reading, and they must be regular hours; you must only occupy yourself with worldly affairs, when it is absolutely necessary, and when you are so occupied, you must think more of breaking your unbending yleas and sentiments, of represent ing views and sentiments, of repress-ing your bad temper, and of humbling the pride of your intellect, than even of making the right prevail in the course to be taken; finally, you must humble yourself whenever you observe that an indiscreet eagerness about the affairs

By Rev. J. A. Zahm, C. S. C.

If we take up the annals of science, we shall find that the pioneers and most active and successful workers in every branch thereof, have not only n devoted sons of the Church, but also, in many instances, have been and still are ecclesiastics and members of religious orders.

Every student of history knows that the great universities of Europe were founded by Catholic kings and princes, and often under immediate Papal in-spiration. Away back in the Middle Ages, and long before the appearance of the Reformation, Oxford and Cambridge, Aberdeen and St. Andrews, Upsala and Copenhagen, Paris, Toulouse and Montpelier, Leipsic, Heidelberg, Tubingen, Wurzburg, Cracow, Prague, Vienna, Bologna, Naples, Pisa, Turin, Rome, Salamanca, Seville, Valladolid, Coimbra, Louvain, were celebrated seats of learning, and attended by thousands of students. In some instances the number exceeded 10,000 for one university—something unknown in modern times—and this, too, centuries before Luther rose in rebellion against the Church, and sounded that note of discord that alst destroyed the social and intellectual harmony of Christian Europe.

In these centers of intellectual activity genius had full play; and the mind, untrammeled in its operations, was free to range over the entire realm of thought, and to enter every department of knowledge, sacred and pro-Here were taught all branches of art and science; here we find the first beginnings of many of those discoveries, which, with subsequent development, have exacted the dmiration of a wondering world; and here, to quote Carlyle, "nearly all the inventions and civil institutions where by we yet live as civilized men were originated and perfected.

It was by studying in accordance with the principles of the inductive philosophy—by insisting on experient-that medieval and modern scholars have been able to make such giant strides in natural and physical cience. Laying aside the specula metaphysical systems of the Greek and Alexandrian schools, and questioning nature directly, Galileo and his pupils, many of them eccles-iastics, were able to accomplish more in a few years than the philosophers of Greece and Roman had achieved during the long intellectual ascendency of their respective countries.

During the six hundred years that

the schools of Athens were open, less of actual work was done in physical science than Galileo, unaided and alone, accomplished in a lifetime. The difference in the result was duewe repeat it—wholly and solely to the method employed by the Italian philosophy—a method for which Galileo was indebted to the monks of the Middle Ages no less than to his own transcendent genius.

THE WORK OF SALVATION.

Its Faithful Performance Secures the

Tell us not that God is ever frowning upon us, when He has naught for us save caresses and love, and is constantly regarding us with merciful consideration. Nothing is more certain than this. Do we need proof, it is to oe found in every act and Christ when upon earth. Why did He come among us if not to save us? "I come," He says, "to east fire upon earth that it might be enkindled in the hearts of men." Here He expressly reveals His motive—the infusion into our hearts of this fire of divine charity which would dictate our conduct and govern our relations towards Him. Charity hath a perfect work to accomplish in us-the work of sanstification willed by God.

It may be thought that this conception of God's love may induce men to condemn His mercy and impugn His laws, because it does not inspire fear ; and it is said that the "fear of God is the beginning of wisdom." Yes, fear is the beginning-but love-glorious love-is perfection and the end of Such apprehensions are then wisdom. believed to be unfounded. The more exalted the notion obtained of God, the mere readily will men be drawn toward Him and the more eagerly will they do Him homage. Consequently they will take greater pains to avoid offending Him.

The work of salvation should not be

for us a difficult or disagreeable task, but one of comparative ease and pleas ure, as it will assuredly prove if under taken with the proper spirit. Why should we feel sad and gloomy dis charging the duties, whatever they may be, which God has imposed upon when we know that by faithfully performing them we shall secure the crown of salvation. Though, indeed, the kingdom of heaven suffers violence and the violent only shall bear it away, yet where love is the animating principle of our actions, duty is not distasteful nor trails and suffering insupportable. Doing all these things solely with the desire of pleasing God, we shall come to esteem it a high privilege to serve Him. Thus may we walk in the glorious sunlight of His love during our short pilgrimage here, strengthened by the bope that when life's journey is over we shall attain to the reward which He has promised-the full enjoyment of the unspeakable delights which He has in store for all who serve

MONKS OF THE MIDDLE AGES. it entered into the heart of man to FACTS ABOUT OTTAWA UNI-

HE HATH NOT LEFT HIMSELF WITHOUT WITNESS.

The Church, built upon the foundation of the Apostles, is that witness to the end of the world. Thus the message from God to man is publicly and authoritatively repeated to every generation of mankind. That message is not a philosophy, but a revelation. It is a revelation of man's duties to God, and of God's behavior to man, and of so much of the Divine Being and attributes as is necessary for man to understand in order to worship his Maker and serve Him duly. Thus, though not a Philosophy, the Divine Revelation, given in Christ, may be contradicted by philosophy, as common sense may be contradicted by philosophy; philosophy. The Church in effect says to man: I am not here to teach you philosophies phy ou must find out for yourselves: only lock to it that in your philosophising you do not run counter to the saving faith of which I am the guardian.

your philosophising you do not run counter to the saving faith of which I am the guardian.

The one mention of philosophy in the Bible is a caution against it; look to it that none make speil of you by philosophy and vain deceit, not according to Christ, Still, men will philosophise; God intends them to use their natural intelligence in that direction. Therefore the Church clothes her dogmas in the language of current philosophy, and adopts its terminology; so she has adopted the terms substance, nature, person, transubstantiation. She does not thereby adopt the whole philosophical system of the subtleminded men who coined or defined those terms. She merely speaks in their language, as she might speak in French or German. The Church has favored one philosophy more than another; but she has not adopted any philosophy simply and absolutely and on all points, and that for the excellent and sufficient reason, that there is not any philosophy the exponents of which are agreed simply and absolutely on all points.

To those who insist on the reign of philosophy, unchecked by revelation I commend the words of St. John Chrysostom (b. 345; d. 407): "As reasonings distract and unsettle, so faith makes steadfast and plants you firm. It is impossible to find any settlement, if you are always asking for the reason why." But what strength of character, I ask, can there be in one who is unsettled in his fundamental principles of thought and conduct? Criticism in modern education is supplanting instruction. One learns nothing but to find fault with everything. A person staught never does any great work. A great critic you may allow him to be, but a small man.

ARCHDIOCESE OF OTTAWA.

Reverend Sister Demers. Superior of the Grey nuns in this city, went to Quebec last week to attend the Golden Jubilee of two of the Sisters of Charity in the latter city. The venerable Jubiliarians are both daughers of the late Madame Roy, who was herself the foundress of the convent of the Good Shepherd nuns in the same city.

It should have been stated last week that Rev. Sister Cecilia had for years been connected with the 5t Patrick's Orphanage. Her sister, Sister St. Edward, is presently one of the staff.

The close of religious instruction for the Catholic young ladies attending the Normal school commenced some years ago at the convent of La Congregation de Notre Dame. Gloucester street, has been reopened during the past week. The class this year numbers ten. Rev. Father Frock, O.M.I., has been appointed chaplain to Gloucester street convent, replacing Rev. Father Murphy, O. M. I., who has succeeded Rev. Dr. Fallon, O.M.I., in St. Joseph's parish.

ARCHDIOCESE OF TORONTO.

CIRCULAR TO THE CLERGY OF THE ARCH

DIOCESE.

Dear Reverend Fathers—Be good enough to remind the Faithful under your care that the time for gaining the Jubilee Indulgence will close with the day of September 24th prox. We have seen and heard that our Catholic people have given undoubted proofs of their faith and of their leyalty to the Hely Father by the zeal and earnestness with which they compiled with the conditions prescribed for gaining this Indulgence. Their conduct has gratified us and the clergy, and edited not only their fellow Catholics, but also those who are not of the household of the Faith. For this we thank God as well as our devoted people, who so cheerfully and promptly listened to the call of God's representative on earth, our beloved Leo XIII. We feel sure that the great majority of our Diocesans have profited by the graces offered to them so generously and atterned.

as himself, of these graces, by falling to comply with the conditions imposed by His Holiness.

To encourage them in this, I recommend that the Holy Father's letter, extending the privileges of the Jubilee to the whole Christian world, be read again in all the churches of the Diocese. (I frocessary, copies may be procured from the Secretary.) It will give those who have yielded to his wishes a fuller understanding of the value of the favors they have received, and it will urge those who have not shared in these favors to hasten to take advantage of them. Thus will all be of one mind and one heart, united in grace as well as in faith. It will also be well for the Clergy to hold in each church exercises for the visits proscribed, that they who may not be able to make the greater number of visit privately, may make the less number paid in common.

To bring the Jubilee to a fitting close in the Diocese, it is my desire that Thanksgiving Services be held in each parish on September 24th, the Feast of our Lady of Mercy, to present to Our Lord by the hands of His Holy Mother, all our good works done during the six months terminating on that days may be service will be held in the morality of Mercy, to present to Sarament, an instruction, the Benediction and the singing of the Eposition of the Blessed Sarament, an instruction, the Benediction and the Sacrament will be replaced in the taberrace of the Lubile will be well that and replaced in the laborate this last confidence that our people will be well to the standard the laborate of the Lubile will be well to the standard of the Lubile will be the to the standard of the Deum, after which the Holy Sacrament will be replaced in the laborate this last confidence that our people will be well the standard of the Lubile will be well the standard of the Lubile will be well the standard of the Lubile will be well as the supposed of the Lubile will be well as the supposed of the Lubile.

which the rioly sacrament will be replaced in the tabernacle.

I have the fullest confidence that our people will assist at this last exercise of the Jubilee in large numbers. It will be an edifying manifestation of their faith and love as well as of their gratitude to God for the priceless blessings imparted through His Church to all His children who are proud to call her Mother.

This letter may be read to the Faithfulin each church as soon as convenient after its reception. reception.
Given at Toronto this 26th day of August, 1900.

900. † DENIS O'CONNOR, Archbishop of Toronto, J. M. CRUISE, Secretary.

DIOCESE OF PETERBOROUGH.

DIOCESAN CHANGES. DIOCESAN CHANGES.

Rev. Joseph O'Sullivan of the Cathedral goes as curate to Lindsay, and Rev. Jos. Phelan of Lindsay goes to the cathedral. Rev. T. F. Scanlan of the Cathedral succeeds Father Larkin as parish priest of Grafton, while Rev. F. J. O'Sullivan, who has been in charge Grafton during the illness of Father Larkin, returns to the Cathedral.

Catholic Truth Society.

We are indebted to the International Catho-lic Truth Society. Arbuckle Building. Brooklyn, N. Y., for Catalogue No. 1 of Catholic fletton, Price 10 cents. It is a splendid list of our best Catholic fletton, and we heartly commend it to our readers.

Be assured that those will be thy worst en-emies, not to whom thou hast done evil, but who have done evil to thee. And those will be thy best friends, not to whom thou hast done good, but who have done good to thee.— Lavater.

which they learn the language of their English frieads.

It may not be amiss to add that Rev. Wm. Murphy, M. A., still retains his nationality and the position of secretary of the University, whose correspondence, therefore, is not carried on in the French language.

Without further comment, I leave these facts for the public to consider, feeling certain all will conclude that the attack upon the University has not only been most unjust, but would have been avoided had the proper that is, by a carcial perusal of the University Calendar, and a conscientious inquiry into the qualifications of the professors of that institution.

L. E. O. PAYMENT. Lavater.

It so falls out that what we have we prize not to the worth while we enjoy it; but, being lacked and lost, why, then, we rack the value; then we find the virtue that possession would not show us while it was ours.—Shakespeare. tion.

There are moments in the lives of the wisest and most just when the heart may harden and the judgment err under the goad of some great grief. and love Him—delights "which eye hath not seen, nor ear heard, nor hath

LINDSAY. Address and Presentation to Rev. C. J. Letter from a Local Graduate.

Letter from a Local Graduate.

Ottawa Journal:

Kditor Ottawa Journal:—Sir—So much has recently been said and written regarding the toaching of English in the University of Ottawa that a few facts concerning that institution may not be considered out of place. The question up to the present day has been wholly one-sided, the authorities of the University not having published a single article to defend their stand or to expose their doings in the past or plans for the future. The ship that is strong and safe can weather the storm without danger; even so with the University, its safety was not in the least imperilled by the gale which has been blowing.

The question is one of fact, not theory, and as such should be dealt with caimly, having in view no other object than that of arriving at a true and adequate insight into the question. As a graduate of that deservedly honored institution. I feel it my duty to say a word in its behalf, and, though it may be thought I come late into the field, yet the certainty I felt that the University was not in any dangerous straits made me refrain from expressing an opinion till the present day when I am in possession of certain additional data which may be of interest to the public and which for certain reasons. I could not obtain at an earlier date.

In order to judge of the merits of a man we should not seek the opinions of his enemies, but rather should address ourselves to himself directly. The same honest proceeding should be pursued with regard to the University of Ottawa; we should look to it for our information. This is given in its Calendar issued and investigated to the public. But before opening this Calendar for the last accember of the commercial course were wholly English. For the manse which appear among the clerical professors of the commercial course were wholly and distributed to the public. But before opening this Calendar for the last scelening. Smith, Newman, Delaney, Fallon, McDonald, Campbell, Phalon, Murphy, Mea, are names of which we need not ask the o Ottawa Journal.

On Friday evening, 6th inst, the C. M. B. A. hail was well filled with a representative audience of the people of St. Mary's parish to bid farewell to Rev. C. J. Phelian, assistant to Right key. Mgr. Laurent, who is about to re move to Peterborough. A. P. Devlin, Eq. Ex-County Grown Attorney, occupied the chair. Shortly after 8 o'clock, Mr. W. F. O'Boyle read the following address:

Rev. and dear Father—The first intimation of your intended departure came to us when our beloved Monsignor announced last Sunday that like the soldier in battle, the priest must ever stand ready to march.

Our respected and reverend Bishop, acting under guidance from above, has seen fit to claim you for a newer and higher sphere, therefore we add in the words of the immortal Shakespeare

To say we will miss you were but af aint idea of our feelings, but we live to realize that

"Tis better to have loved and lost Than never to have loved at all."

Than never to have loved at all."

The children of our schools lose in you a director and guardian that will be difficult if not impossible to replace: and not only the children, but the parents as well, have been silent onlookers of your zealous and magnificent work in the cause of Catholic education.

Our C. M. B. A. of the Lindsay Branch owe you endies gratitude for the assistance you have given them and the masterly way in which you have advanced their interests.

The congregation of St. Mary's will ever hold you in mind and neart for the noble use which you have made of those superior qualities with which Heaven has endowed you.

The community at larke is your debtor for the good example of a manly and honorable character, which has been your happiness to possess. You number among your friends many of our separated brethren who have always been edified by the purity and holiness your life.

For these and for many, many other reasons

vays occurrent of the property of these and for many, many other reasons fave we to be grateful to you, therefore, before we part, we ask you to accept this slight acknowledgement of our love for your sacred. Your silent deeds of virtue performed while

f St. Mary's.
Signed on behalf of the congregation:
Daniel O'Connell, John Kennedy, A.
Devlin, W. F. O'Boyle, Geo. McHugh, At the proper time Mr. P. J. Hurley, ad

At the proper time and a vanced and presentted Father Phelan with a purse of \$210,00 in gold. Then followed an address by the Altar Boys of St. Mary's read by Master Jas. Duffus:

To the Rev. Father Phelan from the Altar Boys of St. Mary's Parish, Lindsay.

Boys of St. Mary's Parish, Lindsay.

It was with deep feelings of regret and sor row that we, the Altar Boys of St. Mary's parish, Lindsay, received the announcement of the departure from our midst of you, our properture from our midst of you, our properture from our midst of you, our would not take place so soon, but since His Lordship Bishop O'Connor has recognized in you those sterling qualities worthy of his highest consideration, and which necessitate your most reluctantly bow to the inevitable, and, in common with the other members of your flock, assemble on this occasion to congratulate you on your well merited elevation, and to testify in a slight manner our undying love and admixton for you our beloved instructor, and to give evidence of our heartfelt sorrow at your leaving.

in a signt manner our unuying love and actor give evidence of our beloved instructor, and to give evidence of our heartfelt sorrow at your leaving.

For nearly four years you have zealously labored amonfist us, unceasingly cering for our spiritual and temporal welfare. You have tenderly watched over us in our trials and difficulties upon the Altar steps, and all your instructions, imprinting upon the soul God-like characteristics, have been marked by the finest, the worthiest, and the rarest part of the holy gift of fortitude—patience.

Your unostentations efforts and endless months of toil for God and Church have endeared you to us all. Some of us, who first knelt by your side at the Altar of God on your advent to the parish, have grown into manhood and entered the body of the Church, carrying with us cherished recollections of the Your kind words, your sympathetic looks.

Your kind words, your sympathetic looks,

oin of your zeal for them.
Signed in behalf of St. Mary's Altar Boys,
J. D. O'CONNELL,
J. B. DUFFUS,

At the conclusion of the address, Master James Gilloziy advanced and presented Father Phelan with a beautiful travelling toilet set and clock.

In his reply to the address, Father Phelan was deeply affected. His emotion spoke more

In his reply to the address, Father Phelan was deeply affected. His emotion spoke more eloquently than words how fully he appreciated this spontaneous display of love and affected his spontaneous display of love and affected his spontaneous display of love and affected his hearers that he would never forget the people of St. Mary's parish. In replying to the altar boys' address he spoke most feelingly. He had always a tender love for the children of the parish.

Short addresses were given by Right Rev. Mary, Lurent, pastor, Rev. Jos. O'Sullivan, Fathor Phelan's successor, Senator Mediura, Wm. Steers, Pelico Magistrate, M. J. Kenny, Barrister, Alectic Magistrate, M. J. Kenny, Barrister, Alectic Magistrate, M. J. Kenny, Barrister, Alectic Magistrate, M. J. Kenny, Das, Killen, A.; D. Mallon, E. Kingeley, John Duke and Daniel O'Connell. The proceedings terminated by a song from Mr. Chas. Podger. Sept. 7, 1901.

LATIN, THE CHURCH'S LAN-GUAGE.

Editor of the Catholic Record:—Referring to our correspondent's plea for the use of the fonglish tongue in the offices of the Church treminds me of an occurrence of some years

teacher. In tack, the lactor at principle of pedagonest important, for it is a principle of pedagory that a thorough knowledge of the subject to be taught. We have now reached the climax—that is, the Arts course. A giance at its list of professors will more than ever convince us of the solicitude of the University for the proservation of the English language. First among its professors is the Very Reverond H.A. Consentineau, M.A., D.D., graduate of Ottawichie was made wholly in the English anguage. First among its professor and the Rector, whose course and whose contraction of the English language. First among the professor is the Very Reverond H.A. Consentineau, M.A., D.D., graduate of Ottawichie was made wholly in the English anguage. Then come successively Rev, H. Lecotte, Ph.D., D.D. a graduate of Rome, the sole member of St. Thomas Academy in America, the vice-rector, who is professor of niliosophy and whose lectures, consequent of the contraction of the contract A respected friend and myself—he a Method A respected friend and myself—he a Methodist—lattended together at the funeral Mass of a French Canadian lady in a church whose congregation is exclusively French. My friend spoke highly of the beauty and solemnity of the service, but, he added, Is it not a pity it was in Latin, which neither you nor I nor the congregation understand? Well, I replied, in the first place you should realize that the priest was not praying to the congregation, he was raying to God for the people, and of course all languages are alike to Him. In the second place, I continued, you meaning my friend—would not be in a bit ofter position had the service been in the language understood and spoken by ninety-nine in every hundred of those who more present—it would be in the French language of which you do not understand a single word. My friend had never looked at the matter in that light before.

Sept. 7, 1901. course at the University should be in no immediate danger.

Let us now glance at the organizations within the University. The debates and records of the ScientificisSociety are conducted solely in Eaglish; the sermons delivered in the University chapel are invariably given in English; the announcements on the bulletin board bear striking resemblance to the language of Shakespeare, not quite so eloquent at times, but good English nevertheless. In the reading room at least nine-tenths of the newspapers are in the English language, while "The Review" published by the students is not, as everybody knows-looked upon as a French publication, and a glance at the back numbers of The Owl and The Review will Ishow that the articles published by French students compare at least favorably with those of their English fellows, a proof of the thorough manner in which they learn the language of their English frieads.

Sept. 7, 1901.

MARRIAGE

ROACH LEWIS.

A large number of friends and well-wishers assembled at St. Peter's eathedral, London, on Tuesday morning, September 4, to witness the marriage of Mr. David C. Roach, auditor of the firm of Agar Bros., Chicago, Ill., and Miss Teresa Angula Lewis, one of our "Forest City's" most popular, pretty and accomplished young ladies. The Nuptial Mass was celebrated at \$30 o'clock by Rev. J. T. Aylward, Rector of the Cathedral. The bride looked very pretty in a dress of Duchesse satin, overlaid with chiffon, with pearl trimming; and black picture hat. The bridesmaid was Miss Hennessy, of Bothwell. She was attired in grey silk with cut steel trimmings, and also wore a black picture hat. Mr. Walter Stanley, Assistant Crown Attorney, of Chicago, was the groomsman. The wedding breakfast was served by Boomer Bros. at Hotel Normandy, the home of the bride. Mr. and Mrs. Roach wireside at \$425 Union avenue, Chicago, where they will be at home to their friends after October 1st. We join in the wish earnestly expressed by their many friends that their wedded life, so napply begun, may be fraught with every blessing. ROACH LEWIS. Dean Blaset in Boston.

The Very Rev. Dean Blaset, of Nairn, Scothand, when sell with cut steel trimmings, and also wore a black picture hat. Mr. Walter Stanley, Assistant Crown Attorney, of Chicago, was the groomsman. The wedding breakfast was served by Boomer Bros. at Hotel Normandy, the home of the bride. Mr. and Mrs. Roach will be reside at 5425 Union avenue, Chicago, where they will be at home to their friends after Dottober list. We join in the wish earnestly expressed by their many friends that their wedded life, so napplity begun, may be fraught with every blessing.

Self denial is one of the surest staffs on the narrow and rugged way of virtue,

FUNERAL OF THE LATE JUDGE ROULEAU.

The funeral of the late Hon, Judge Rouleau

At 10 o'clock this morning a large number of

was now lying enclosed in his coffin in the chancel.

The sermon was preached by Father Leduc, who took for his text the words of St. Paul. "I have fought the good fight, I have ended the course and I have kept the faith."

He dwelt upon the good life lived by the deceased, his untiring devotion to the duties prescribed by the Church and his lovable character. Then theoryan pealed again, and out into the bright sunshine where everything breathed of life and hope, they bore the body and the corbege slowly wended its way across the Mission bridge and up the hill to the little graveyard overlooking the valley of the river where, deep in the grave the mortal remains of Judge Rouleau were concealed forever from mortal eyes.

Rouisau were consumers.

The pall-barers were Judge Richardson,
Judge Scott, Sonator Lougheed, N. D. Beck,
K. C., James Muir, K. C., P. J. Nolan, Jos.
Limoges, Joseph Harkley.
The funeral service was conducted by Rev.
Fasher Lemarchand. The floral tributes were Fasher Lemarchand. The horal extension many and costly.

James Muir, K. C., represented the North West Government at Judge Rouleau's funeral and George Roy, registrar of land titles at Ed monton, represented the St. Jean Baptists so ciety.—Calgary Herald, Aug. 30.

May his soul rest in peace!

OBITUARY.

MRS. MARY A. MOHAN, LONDON.

MRS. MARY A. MOHAN, LONDON.

On Tuesday afternoon, the 3rd inst., death removed from our midst another highly respected and honored citizen in the person of Mrs. Mary A. Mohan, relict of the late Francis Mohan who preceded her by twenty-two years. She was born in Sheffield, Eng., on Oct. 12th, 1823, was married about the year 1818 and came to this country with six children thirty-nine years ago where for a number of years they made their home in Mount Carmer, Ont. A few years after the death of her husband the family moved to this city. Deceased had been in poor health for many years, and although of late passed through several critical ordeals she bore her sufferings without the slightest complaint, and when the crisis came she was perfectly resigned. She was attended by Rev. Father McKeon and had the consolution of receiving the last sacraments of our Holy Church.

To mourn her demise Mrs. Mohan leaves three sisters and two brothers, Mrs. Harvey, Mrs. Robinson and Mr. Henty Welton

MR JOSEPH LYNCH, TOWNSHIP OF ADJALA MR JOSEPH LYNCH, TOWNSHIP OF ADJALA,
It is with deep regret we have to record the
death, this week, of Mr. Joseph Lynch, second
son of Mr. Mortimer Lynch, of the township of Adjala. He was a young man
of a most amiable disposition, and highly
esteemed by all who knew him.
For some few years back he had been a
trusted employee in a publishing house in
Chicago, where he first recognized the symptoms of decline. He returned home about two
months ago, where in the midst of his family
and in the loving care of parents, and brothers
and sisters, he calmly waited for the end with
Christian resignation, and, fortified by the sacrements of Holy Church, he peacefully
breathed forth his soul into the hands of his
Creator, on Sunday morning, Sep. 1.

The funeral took place from Sh. Paul's
church, Alliston, attended by Father Gibney.
May his soul rest in peace!

K. OF C.

At the summer school, at Plattsburg, during the third day's proceedings Archbishop Cor-ter and the process of the process of the process Columbus. The distinguished Prelate replied

Columbus. The distinguished as follows:

It was not my intention to say anything to you this afternoon, but I wish to thank you sincerely, gentlemen, for the hearty and kind words addressed to me. I congratulate you on having such a pleasant place for your deliberty and the property of sincerely, gentlemen, for the hearty and xale words addressed to me. I congratulate you on he having such a pleasant place for your delibor ations and I also congratulate you on the great good which is being done gradually but query by by your organization. At one the great you your organization, at one the great with regard to the aims of this reder. Some entertained the orinion that it was trending toward a forbidden society in the organization. That, however, is being gradually dispelled, and the Catholic people's reducing the organization. That, however, is being gradually dispelled, and the Catholic people's reducing the organization. That, however, is being gradually dispelled, the control of the Bishops and clergy throughout the country. Therefore I have the good work of the price of every good work is perseverance, the control of the provided the country of the provided the country of the provided the country. Therefore I have the good work will only the country of the provided the country. Therefore I have the good work in the country of the provided the country of the provided the country. Therefore I have the good work is perseverance, the country of the provided the country of the provided the country of the provided the country. Therefore I have the good work is perseverance, the country of the provided the country of the provided the country. Therefore I have the good work is perseverance, the country of the provided the country of the provided the country. Therefore I have the good work is perseverance, the country of the provided the country of the provided the country of the provided the country. Therefore I have the good work is perseverance, the country of the provided the country of the pr

DR. O'HAGAN'S WORK COM-MENDED.

As our readers will remember, in speaking of some of Dr. O'Hagan's papers on Canadian Literature, the Rev. Father Burke, of Prince Edward Island, three out the suggestion in the RECORD that, in due time, these essays ought to be published in book form; so the student and the teaching profession generally might have always at hand an inexhaustible and accurate source whence to draw proper information about Canadian writers and writing. This suggestion, we are told, decided the doctor to print his recent work which has met with such a hearty acciain both in the Catholic and secular press of the country. In a letter to Jr. O'Hagan, Father Burke, after acknowledging a matter that demands dollars and conts much more than sympathetic reviews—which brie way, you appear to have without end, there will be do ground to complain of the Catholic sortow it takes money—a good dead of the continue to maintain an atticky productions of our siders meet with an atticky productions of our siders and useful publications of yours and sousce of education to encourage those wholesome and useful publications of yours and sousce of education to encourage those wholesome and useful publications of yours and sousce of seducation to encourage those wholesome and useful publications of yours and sousce of seducation to encourage those wholesome and useful publications of yours and sousce of seducation to encourage those wholesome and useful publications of yours and sousce of seducation to encourage those wholesome and useful publications of yours and sousce of seducation to encourage those wholesome and useful publications of yours and sousce of seducation to encourage.

Dean Bisset in Boston.

MARKET REPORTS.

LONDON.

London, Sept. 12. — Dairy Produce— Eggs, resh laid, (retail) 12½ to 13;; eggs, crates, per lozen, Il to 14e; butter, best roll, 16 to 19c; butter, best crock, 17 to 19c; butter, creamery, 11 to 23; lard, per pound, retail, 10 to 11c, inoney, strained, per lb. 9 to 104c; honey, in comb, 12½ to 15c.

Vegetables,—New potatoes, per bag, 70 to 80c; onions, per bushel, 60c, to 65.

Poultry—Spring chickens (dreesed) 40 to 65; live chickens, 35 to 45c.; ducks, per pair, 60 to 90c.

Grain, per cental.—Wheat new, \$1.08 to \$1.12;
Grain, per cental.—Wheat new, \$1.08 to \$1.12;
wheat, old, \$1.12 to \$1.14; oats, new, 94c to 96c;
oats, old, \$1.10 to \$1.12; corn, \$1.00 to \$1.10;
barley, \$7, to 90c; peas, 95c to \$1.05; rye, 70c, to
\$1.00; buckwheat, 85 to 90c.; beans, per bushel,

\$1.00; buckwheat, \$5 to 90c; beans, per bushel, 90c. to \$1.15.

Meat—Pork, per cwt., \$8.75 to \$9.00 beef, \$4.50 to \$5.75; veal, by the carcase, \$6 90 to \$6.50; mutton, by the carcase, \$5 to \$6; spring lambs, per lb., 9 to \$9c.

Live Stock — Live hogs, \$6.85 to \$9.90; pigs, pair \$6.00 to \$5.00; export cattic, \$1.50 to \$4.75.

Farm Produce—Hay \$7.00 to \$7.75; straw, per load, \$2.50 to \$3; straw, per ton, \$5 to \$6.

load, \$2.50 to \$3; straw, per ton, \$5 to \$6,

Toronto, Sept. 12.—Wheat—Little old offering; millers bidding 57c. f. o. b. cars middle freights; bolders ask 68 to 70c.; new 65 to 66c middle freights; goose 62 to 65c, for No. 2 middle freights; spring steady, at 81c. for No. 1 hard and 70 for No. 1 hard and 70 for No. 2 hard 9c. to 1 hard and 70 for No. 2 hard local delivery. Toronto and west, new No. 1 hard and 70 for No. 2 hard local delivery. Toronto and west, new No. 1 hard at 70c bid and 71c asked afloat, Fort William, September delivery. Flour quiet, local exporters bid \$2.90 for cars of barrels and \$2.60 for bags middle freights, and helders ask 2½ to 5c more; choice brands 15 to 20c. higher; Manitoba steady at 3½ for Hungarian patents, and \$3.70 forstrong bakers in carlotz, bags included. Toronto. Mill feed firm; good demand, at \$14 to \$15 for shorts, and \$12 to \$13 for bran in carlots week. Barley, at 35c east and 50c, middle freights. Corn firmer, at 53c for Canaddan mixed and 5se for yellow west; American No. 2, 44c for No. 3 extra, and 12c for feed middle freights. Rye rather firmer, at 53c east and 50c, middle freights. Corn firmer, at 53c for Canaddan mixed and 5se for yellow west; American No. 3yellow uominal, at 62c Toronto. Oats steady. 3ic for No. 2 white east, and 35 middle freights. Oatmeal steady; \$4 for cars of barrels and \$3.90 for bags, Toronto, and 25c to 30c more for smaller lots, Peas in good demand and firm, but losses of 7c to 8c on some 25 600 bushels at Montreal have had to be taken on bugsy lots; good sound No. 2, at 70c widtle freights.

TORONTO.
Toronto, Sept. 12.—Following is the range of unotations at Western cattle market this quotations at Western cattle market this morning:

Cattle — Shippers. per cwt., \$4.60 to \$5.00;
do., light, \$4.25 to \$4.60; butcher choice, do., \$4.05; butcher, ordinary to good, \$3.50 to \$4.05; butcher, ordinary to good, \$3.50 to \$4.00; butcher, inferior, \$2.75 to \$3.25. Sheep and lambs—Choice ewes, per cwt. \$3.40 to \$3.50; butchers' sheep, each, \$2.00 to \$3.00; lambs, each \$2.50 to \$3.25; bucks, per cwt \$2.50 to \$3.00.

lambs, each \$2.00 to \$4.5; \$3.00. Milkers and Calves—Cows, each, \$30 to \$45; calves, each, \$2 to \$10.00, Hogs—Choice bogs, per cwt., \$7.12½ to \$7.25; light hogs, per cwt., \$6.50 to \$7.75; heavy hogs, per cwt., \$6.50 to \$4.75; sows, per cwt. \$3.50 to \$4; stags, per cwt, \$2.00. EAST BUFFALO.

East Buffalo, N. Y., Sept. 12.—Cattle-Offerings, four cars, for local demand; plain westerns, \$4.15. Veals and calves-Offerings, 75 head; besttops \$7.25 to \$7.50; common to fair, \$5.50 to \$6.25. Hogs-Offerings, 14 cars; lower; fair to choice, Yorkers, \$6.80 to \$6.95; medium to choice, heavy, \$6.35 to \$7.50; common to fair, \$6.50 to \$6.50. Sheep and lambs-Offerings, 18 cars; cluly handy wethers, \$8.80 to \$4.00; fair to extra, mixed, \$2.85 to \$3.65; spring lambs, choice fancy, \$5.25 to \$5.50; yearlings, choice to extra, \$4 to \$4.25.

Two Notable Events.

Boucherville Que, 6th Sept.—The hundreth anniversary of the establishment of this parish (near Montreal), the two hundreth anniversary of the foundation of the schools of the reverend ladies of La Congregation de Notre Dame by the Venerable Mother Margaret Bourgeois, the confidence of the Order, and the confidence of the Order, and the confidence of the Corder, and the confidence of the Corder of the C the Venerable Mother Margaret Bourscois, herself the foundation of the Order, and the Golden jubilee of the venerable Cure, reverend Mr. Primeau, took place simultaneously this week. There were present two Archbishops-Montreal and Ottawa, respectively—three Bishops, some hundred priests and an immense concourse of the faithful. The celebration lasted two days.

College, Toronto, has opened out this month under most favorable conditions with largest enrollement of new members in its history. The reputation of this excellent School seems to be of the right kind and has been honestly won by its ample equipment and its first class work.



SACRED HEART CONVENT_

The Religious of the Sacred Heart offer to their pupils every facility for a refined The Commercial Course may be followed by those desiring a Business training. Board and Tuition, \$140 per annum

For Extras or for any information apply to REV. MOTHER SUPERIOR. Sacred Heart Convent, Queen's Ave., London, Ont,

LOYOLA COLLEGE, MONTREAL

An English Classical College, conducted by the Jesuit Fathers.

There is a Preparatory Department for junior boys, and a Special English Course for such as may not wish to follow the ordinary curricu-lum. Prospectus may be obtained on applica-

THE PRESIDENT, 68 Drummond street, Montreal, P. Q.

TEACHER WANTED.

WANTED A SECOND OR THIRD CLASS male or female teacher for S. S. No. 20 wilmoGerman preferred. Duties to begin at sonce, stating salary and enclosing testimonials. Address Louis Gatschene, Josephsburg, Oct. 1194-tf.

WANTED A MALE OR FEMALE TEACH-er for R. C. S. S. No. 5, Wellesley town-ship. Must know German and English. State salary. Address Jacob Runstedler, St. Clem-ents P. O. 1194-tf

WANTED FOR S. S. NO. 1, RUTHER-ford, a Catholic teacher holding 2nd class certificate. Duties to commence at once. Ap-plication, etating salary and experience, to be addressed to T. H. Jackman Killarney. 1195-2



VOLUME XXIII.

The Catholic Record. London, Saturday, Sept. 21, 1901

A REMINDER.

In the current issue of our esteemed contemporary The Union we noticed a elipping on Societies c-edited to the Catholic Sun. The extract in question first appeared in our columns, and we saw it not long afterwards flourishing as an editorial note in the Catholic Sun. It is of course gratifying to us that our humble efforts are worthy of quotation, but we suggest that once in s full moon we might be mentioned in the matter.

PLEA FOR UNITY.

In a plea for unity, in the North American Review Cardinal Gibbons says that were this unity perfect among Christians there can be no doubt that long since the whole world would tige became have been won over to the Gospel of many of the Jesus. It is this lack of unity among their places Christians that makes it even possible sider. And for any other religion, old or in some new, to set up a comparison trograding with it to challenge its immortal titles to admiration and acceptance. The maturity Cardinal regrets that the lack of unity Catholics enables the savage man as well as the with scraps man of foreign culture to escape the arguments and appeals of the Christian Apostle, and renders almost nugatory the efforts of Christianity, on its original soil, to dominate even the most tangible forces of the world and the

Could we restore to day the former unity of all Christian peoples, with what ease we could look forth to the lifting of China to the highest plane of Christian welfare and culture! Could we be once more as in the fifteenth century, with what ease could the gospel of the Prince of Peace be and live preached throughout Africa from the ips of united brethren, and not amid the horrors of injustice and war that the men o are leaving their ominious, red tracks sodalities across every newly opened land!

INTOLERANCE.

We notice in Reynolds newspaper a few lines that will bear quoting. The writer an ex-member of Parlia-

ment says : "Above all thing, no Protestants ave the remotest rights to lecture any Catholics on intolerance. Protestantism suppressed conscience, massacred life and robbed property during three centuries in England, Ireland, Scandinavia, Germany and Switzerland. All your finest English, Scottish and North Gern nobles sprang from being King's ons to landed Aristocrats by the spoil of church land and lay land belonging to Catholics. Wherever Catholic life, liberty and property were of the preserved in any country world it was exclusively by force of arms. In every land in which Protestantism triumphed, the old faith went down on the scaffold, in the gaol, in banishment, in confiscation, in famine. The followers of John Knox covered Scotland with the smoking ruins of Catholic art and civiliza-. The Cecils, Russells, Cavendishes and company did a similar office in Merrie England."

OUR FUTURE MEN.

Sometimes we attend concerts. We laid do have to. A good book would be in- toward finitely more diverting than the ef. at least forts of the gifted young soprano or ing w the gyrations of little " Miss ---, the act of daughter of our respected townsman, Mr. —" At one particular concert the State audience included all the parish heavy is, the weights financially—the ladies who dealin magine they are the real thing be- terfug cause their ancestors made a lucky on the deal in oil or soap - in fact it was a where magnificent exhibition of boiled doors shirts and millinery.

We do not intend to describe the them performance. We content ourselves haps with asking what the innocent young over things who thumped the piano in all noun kinds of time, and who, we are in clusion formed, are adepts in various kinds of truck art work, are going to do with their out ccomplishments? We know what doin ome of them do. In many instances him they become an encumbrance on over-worked parents. They cannot play mag the plano well enough to earn a liveli-hood. They cannot paint well enough oblig to secure a market. And they will prev not enter other fields of labor because righ they are ashamed. (There are, of dive tourse, exceptions.) The result is the

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