The Catholic Record

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

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

THE NEW IRISH PARTY.

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

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

CREED-MAKERS.

In watching the efforts of the creedmakers one must perforce believe that they have not the most elementary notion of what is faith. Their possible ignorance cannot condone their appalling ignorance. Their methods would lead one to believe that the fascination of notoriety such as falls to the lot of the prize fighter lures them into vain and at times blasphemous speculation. But is it not strange that a man encompassed by mysteries which he cannot fathom will construct his own religious platform and essay to give an authoritative solution to the questions of the soul?

Again, anyone who has read the New Testament must admit that faith is an obedience. Our religious programme has been drawn up for us by God and we must through God's mercy accept it with lowly submission. There is no place for doubt or speculation. It checks the wanderings of the intellect and places a restraint upon our action. It points out the regions wherein lie darkness and danger. But it gives aarkness and danger. But it gives able qualities. When we remember will persist in doing therwise. With out the doctrines that may be pleasing of that the same prints did yeoman service out commenting on the spurning of ject the doctrines that may be pleasing or repugnant to him.

CATHOLICS THE WORLD'S SCHOLARS.

One of the most amusing things in current journalism is the discussion of the question : "Can a Catholic be an independent scholar?" It is hard to convince some people that Catholics have been in every department of knowledge the scholars of the world. It is more difficult to make them recognize the fact that the Church has encouraged every effort that was made for the development of human learning and that a Catholic when loyal to his faith can be, because he stands on firm ground, a better scholar han a non-Catholic.

We suppose we must thank the individuals yclept liberal Catholics for the idiotic utterances on independent scholarship. Our faith is not manmade: it is not an acquisition, but a gift-and every Catholic knows that matters decided are "grounded, settled and immovable beyond doubt and discussion."

BEHAVIOR IN CHURCH. Will some one kindly tell us why some individuals deposit their spittle in the house of God? Disgusting as is the habit, nauseating to others and indicative of either ignorance or ir reverence, it is none the less very much in honor. It makes a man long to be able to clap them into a dungeon and to keep them there until they realized that a church is not exactly the place for expectoration feats. The Catholics of to day are in comparison with those of preceding ages under a

very benign rule. "To preserve, for example, the Cathedral of Prentina in its original beauty, Pius II., its tounder, published a decree in 1362 pro-nouncing the severest censures on anyone

Speaking unnecessarily in the

church was visited with severe penalties. Kneeling on one knee was denounced as having an indecorous resemblance with the act of the Jews who mocked our Lord. And the Catholics of those days appreciated the wisdom of these regulations and obeyed them. For them the church was a terrible place and not an edifice for grunting. VII. and the curtain rang down for exhibitions, labial and guttural, and him at St. Helena. Years after anconversation.

DE WET.

London papers are beginning to tent of Bismarck. recognize the fact that De Wet, the Boer leader, is eligible for competition the atrocious act that has closed the with the best British generals in South earthly career of the King of Italy. Africa. He is responsible for some of But we can say nothing to his success. the "I regret to report" despatches. or save that a throne built up by ra-He has a wonderful knack of bagging pine, bloodshed and falsehood is a very bands of Highlanders, etc., and mak- perilous seat. ing mysterious exits into some unknown country that is not on British charts. If he is not captured it will certainly not be the fault of Roberts, Baller, Methuen, Hunter, Clements, Brabant and Rundle.

A LONG PROMISED "MISSION."

duties and the Chinese question have fies us in declaring that they have an prevented our separated brethren from inadequate idea of the sacredness of giving us that long promised mission. At the time the Paulist mission to non-Catholics was in progress, our Presbyterian friends relapsed from their with our own most sacred associations habitual calm, and said many and sun- and duties; and it cannot be lost sight dry things about themselves and about of, in however small a degree, without us. With a generosity that did more entailing the most serious consehonor to their heart than to their head, quences. Such being the case the conthey volunteered to give us the ad tracting parties should prepare themvantages of the "open Bible" plus the selves for it in the way prescribed by to hear them.

Make haste, reverend gentlemen, for We bespeak you a courteous hearing marriages performed by civil magisand a well-filled "question box."

A PERILOUS THRONE.

The King of Italy's death has given a severe shock to the public. Cut has stood a patient and watchful sendown by an Anarchist - one of the breed that fattens on blasphemy, and it from defilement and destruction. who adopt a severely critical attitude towards revelation-a proof of their righteousness, is surely sad reading in these days of superior enlightenment. The English newspapers have many able qualities. When we remember not so many years ago, in depicting sacred laws, it certainly betokens the virtues of Garibaldi, we must say they are consistent.

But, however estimable he may have

been in private life, did not prevent him from being an usurper. The path of Victor Emmanual to Rome was marked by spoliation and oppression. The throne he erected there was in defiance of divine and human law. The throne that is there at present is due, in the words of Pius IX., to the measures employed without intermission by the Piedmontese Government for many years to subvert the temporal sovereignty created by Providence to enable the successors of the Apostle Peter to enjoy a perfect liberty in the exercise of their spiritual jurisdiction. Nay, more, that throne is not respected. Italians for the most part are not with the House of Savoy. The fear of the powers that be and the want of resources is the only thing that keeps the Anarchists who made it, from pulling it to pieces and driving its cccupant into the Tiber. Victor Emmanuel had his famous plebiscite in order to give a semblance of right to his blasphemous invasion. And even Madras. did not want the Pope to rule over them. But everyone knows that the pleb streets and avenge on these miserable stances may follow his example. black gowned hypocrites the misfortunes of twenty past generations.

would offer them unlimited opportuni-ties for lawlessness and sensuality! though we have heard them so often they become trite and stupid to our Then again the guarantees framed by minds. - Ella Wheeler Wilcox.

of deceiving the Catholic world was another mockery.

The Roman Pontiff has never acknowlmodus vivendi - no truce - no compro-Restitution must be made. mise. When? We do not know, but it will out eternity?

Napoleon I. played his part with Pius other Napoleon, who was but the shadow of a great name, deserted Pius IX and he found his Canossa in the

We detest from our heart of hearts

CHRISTIAN MARRIAGE.

We think that some Catholics regard marriage as something on a par with the state of the farmer, the mason and the shoemaker. We would, however, fain believe that they do not entertain this opinion, which was fathered by We suppose that onerous ministerial Calvin, but their conduct betimes justimatrimony. The holiness of Christian matrimony is, we are told by the Second Council of Baltimore, connected new creed. Now we are all impatience the Church. In reading the accounts of marriages in the daily prints, where elaborate trousseaus and the glare and the fields are white with the harvest. glitter of wealth absorb everything, of trates, of the laws of marriage mocked at by every passing caprice-one is forced to believe that the dignity of matrimony has indeed fallen on evil matrimony has indeed fallen on evil Every step in this movement brings days. But we know that the Church the individual nearer to that ultimate tinel at the Christian hearth, guarding that seeks in the conduct of Christians who say one thing and do another, or pages of history that non-Catholics were in the next. This answer of the have ascribed to her conduct whatever good there is in our present civiliza tion. She would also have her children receive that holy sacrament in the Church. It has been always a matthings to say of the late king's admirter of wonder to us why some Catholics thoroughly un-Catholic spirit. It is a pledge of future unhappiness. Oa the other hand, who, asks Tertullian, can express the happiness of that marriage which the Church approves, which sacrifice confirms and which blessing eals-angels announce it, and the Father ratifies?

CONVERTS

Have Recently Entered Church in Other Countries.

We continue to hear of distinguished converts to the Church in other lands. Some who have come over recently are Rev. C. R. Chase, late vicar of All Mrs. Alma Peterson, of Copenhagen, a Lutheran; Mrs. A. Lumeele, of Tellickery, India; and C. Meena-cshaya, of Bangalorr, an ex Judge and one of the most prominent Brah mins of the Mysore Province. Mr. Meenacshaya for some years has been devoting his attention and study to re ligion, and his recent conversion has been the fruit of his labors. He belongs to one of the oldest, priestly and most respected Brahmin families of his blasphemous invasion. And even Madras. His father served with dis to day we hear individuals pointing to tinction in several districts of the that plebiscite as proof that the Italians Madras Presidency as principal Sudder Amin of the older times, and his grandfather, his namesake, as first interpreter in the old supreme court of iscite was a farce—that the voters were Madras. This is perhaps the first inthe offscourings of Italy, too ready to stance in modern times of a highly follow the advice given by Garibaldi, being received into our holy faith, and namely, to take up stones from the it is to be hoped that many similar in-

Who has not listened to a lovely Truly, indeed, a representative body of electors—a horde of haif fed red shirted bandits and a body of young men persuaded that a new regime truly, indeed, a representative body of electors—a horde of haif fed red shirted bandits and a body of young monotony of sound? Yet the melody was still there. It is so with old pre-

BEYOND THE GRAVE.

New York Freeman's Journal.

A correspondent asks : First, Is the

Second, Will the saved ever advance in knowledge of the Infinite through-

1. We assume that by "profes-sion" you mean here an advance or increase in the soul's knowledge, and with that increase in knowledge an increase in the power of the knowing faculty to know more and know better what it knows already to a limited deedge and in the power of knowing, a corresponding increase in the power of joyful admiration and love.

In this progression you will observe that the soul always remains its indivdual self, never loses its conscious identity in passing from one state of knowledge and consequent happiness to a higher state of knowledge and happiness. The soul changes not in nature or essence in this progress; just as a man who passes from a state of ignorance and becomes learned is always the same conscious self. His increase in knowledge and in the power of knowing makes no essential change in him, as man. In the first case he was on ignorant man : in the second he is a learned man, but in this change he has always remained the same man, and conscious of his self-

sameness. This continuity of conscious self is necessarily implied in personal continuance in happiness, as well as in the

increase of knowledge and happiness. This explanation is necessary in order to disassociate the word "progress" from the atheistic or pantheistic sense given to it by modern agnostic evolution. In this pantheistic sense "progress," in its last analysis, is a movement from individual, personal, conscious self toward utter absorption into the all-god fiction of pantheism This process of absorption is nothing ess than the annihilation of the indi vidual, the person and personal con-

It is needless to observe that Catholic philosophy never uses the word "progress" in this pantheistic sense which denies the existence of a free personal

God and Creator. Individual progress in the sense of Catholic philosophy is a movement from a less perfect to a more perfect state. Every step in this movement brings end which his Creator had in view when He created him. The catechism tells us that God created man that he catechism throws its luminous rays on the line of true progress. Any move ment of man deviating from this line

s vagrant or retrogressive. In the light of those rays we may venture to answer our correspondent's first ques There is nothing in Catholic philosopy, so far as we understand it, to militate against the hypothesis of endless progress, in the sense we have explained that term. On the contrary, in view of the revealed truth that God ever, it would seem that a soul that has gained eternal happiness in the next phase of existence by faithfully serv ly to increase in knowledge, admira tion and love of God, and in happiness

as a consequence. Father Rickaby, S. J., in his "Moral Philosophy," says :

Father Rickaby, S. J., in his "Moral Pallosophy," says:

"The object of happiness—the objective last end of man—will be that which the soul contemplating in the life to come will be perfectly happy in so doing. The soul will contemplate all intellectual beauty that she finds about her, all heights of truth, all the expanse of goodness and the mystery of love. She will see herself: A vast and curious sight is one pure spirit; but that will not be enough for her—her eye travels beyond. She must be in company, live with myriads of pure spirits like herself—see them, study them, admire them, and converse with them in closest intimacy. Together they must explore the secrets of all creation even to the most distant star; they must read the laws of the Universe, which science laboriously spells out here below. They must range from science to art, and from facts to possibilities, till even their pure intellects are baffled by the vast intricacy of things that might be and are not; but yet they are not satisfied. A point of convergency is wanted for all these vistas of being, whence they may return and meet; otherwise the soul is distracted and lost in a maze of incoherent wandering, crying out, Waence is all this; and whither they may return and meet; otherwise the soul is distracted and lost in a maze of incoherent wandering, crying out, Waence is all this; and what is it for? And above all, Whose is it? These are the questions that the human mind asks in her present condition. Much more will she ask them then, when wonders are multiplied before her eyes; for it is the same soul there and here. Here men are tormented in mind if they find no answer to these questions. They will not be happy there without an answer, Their contemplation will still desiderate something beyond all finite being, actual or possible. Is that God? It is nothing else.

The soul in her journey through the vistas of being owns.

The soul in her journey through the vistas of being comes at last to the source from which all existences proed, the Creator, the infinite Being, Whom, by the beatific vision, she seen

Now comes the important question : Does the saved soul, coming thus in the presence of God face to face, know, hat is, comprehend Him as He is, or

at any given time only what is pro-portionate to her capacity to receive at that time. The saved soul is finite when she comes face to face with God, edged in any way the usurpation of doctrine of endless progression in and her capacity of knowing is finite, the present dynasty. There can be no Heaven compatible with Catholic philand will remain so forever. This does not exclude the hypothesis that the soul's capacity of knowing may increase forever, and her knowledge in-crease forever, since the object of her knowledge is the Infinite. By the vision an indescribable and unimaginable increase of power of perceiving, knowing, comprehending, but she is still finite and potential to still quarter knowledge if her power of knowing be en-larged. We know no reason that bars the possibility of such an increase of this power, which may be said to stand in relation to the Infinite as the asym tote of the hyperbola stands related to the hyperbolic curve; that is to say, the finite capacity or power to know may be increased forever and yet never be able to know, comprehend the Infinite, just as the asymtote and the curve, though extended forever,

can never meet The saved soul coming face to face with God does not lose her activity, and rest forever in the paralysis of in-Such inaction is contrary to her nature, contrary to the nature of happiness. The soul is not like a mirror that reflects an object without consciousness of the presence of the object it reflects, and without pleasure in reflecting it. happiness is not in passivity in pres-ence of the Infinite before her, nor in the latent or quiescent ability to see and contemplate the Infinite present to her, but in the exercise of that ability in the act of seeing, contemplating the Infinite. When heaven is spoken of as a place of rest it does not mean that the soul will fall into a state of inaction or become inert, but that its actions lose the nature of toil, are freed from weariness, pain, and anxiety from uncertainty of result. She finds her highest happiness in this act of contemplating, knowing, admiring and loving God, the Supreme-

ly True, Beautiful and Good. Now since the soul's knowledge of God is finite and God is infinite, and since the soul's happiness consists in knowing God, at every instant of her post-mundane existence, to the full extent of her capacity of knowing, what is there to bar the hypothesis that her knowledge of God may increase forever, and that every increase in knowledge increases still further the capacity to know more; and with this increase of knowing power and knowl edge the soul's happiness and capacity to receive happiness increase and all forever reach out in all diretions toward the infinite, until the soul of the saved man becomes in knowledge and power greater than pagan minds ever conceived their gods of Olympus

to be.
2. The second question is answered, so far as we can answer it, in what we have said.

MEDALS OR BOOKS.

Ray. Dr. McSweeny of Mt. St. against the awarding of medals at

school commencements. The poor literary quality and the high prices of most of the books produced by Catholic publishers from ten to twenty five years ago for the school premium trade, induced many of our institutions of late years to give to students deserving of distinction certificates, wreaths, cash prizes and

medals instead of them.

As consequences of this change, many fewer books have been sold with in the past decade of years and medals. etc., have become so common as to

have lost their value in esteem. Moreover Catholic literature has been deprived of an enormous circula tion and the money spent for other premiums has been practically wasted. Now, good editions of fine volumes can be had at fair prices and they should once more be the guerdon of diligence

in study. In books there is an infinite variety, an imperishable value, a perpetual in terest, a force for good ever-widening circle of influence. What is a gold medal costing \$50 to a library of fifty well selected volumes? Dross, dead metal, a useless baubie that always finds its way to the dusty trinket box. What is it in worth, in power, in stimulating and ennobling impressions to the high thought and deathless beauty of the works of master-minds of Catholic literature? Nothing-a gewgaw exciting only vanity.

the living book !- Catholic Columbian.

GENERAL GRANT AND THE POPE.

The widow of Gen. Grant once told an incident of Grant's visit to Rome, which shows the interest taken by the Popa in American affairs. When Grant was presented at the Vatican, the Pope said, "I have especially to thank you for the religious privileges which you granted to Catholic soldiers in your armies." The General consid as He knows and comprehends Him series of the soul self? The knowledge which the soul receives is measured by her capacity to receive. This capacity of the soul to receive. This capacity of the soul refer to the fact that be-

who should violate the whiteness of the walls the Italian government for the purpose and columns."—Digby.

PROGRESSION IN KNOWLEDGE or mind is finite, and hence can know fore every battle you kindly notified and columns."—Digby. the officers to allow the Catholic soldiers an opportunity to make their confession." With his usual directness Grant replied: "I did that as a military measure, because my soldiers fought better when they felt that their conscience was clear. idea that Your Holiness was aware of this custom." "Ah, my friend," said the Pope, "there is nothing which affects my children in any part of the the soul receives world which is not known to me, and every such benefit is cordially remem

SOME SECRET SOCIETIES.

In casual conversation a short time since, the fact was learned that there is a considerable number of Catholic men who still retain membership in the Knights of Pythias.

This is not as it should be. Pythianism is as much under the ban of the Church as is Masonry. No Catholic can under any circumstances whatever, hold office in this society, nor can he in any way take an active part in its affairs, ritual or executive work. Catholics who do hold such office, and who interest themselves in Pythiantsm, cease by that fact to be Catholics. There is no priest, confessor or Bishop who can permit such membership, and whoever alleges permission received for such active membership asserts an evident falsehood. True in the years long since passed, the Church looked upon this society with indifference and Catholics were permitted to become members of it. Reports as to the dangerous nature of the society were sent so frequently to Rome that in the year 1895 it was decided to place the society under the same ban as Masonry.

The prohibition of membership in the societies of the Knights of Pythias, the Old Fellows and the Sons of Temperance was absolute. Catholics were forbidden to join them under pain of excommunication and such as were already members were enjoined to sever at once all connection with them under pain of being refused participation in the sacraments of the Church.

There was positively no exception made in behalf of any person or local-

The universality of the prohibition was represented to Rome as rigorous in the extreme, owing to the fact that many Catholic men who had acquired membership in these societies had done so in good faith and had already in virtue of moneys paid, acquired a right to financial aid in sickness or in the event of death. It was represented that to deprive such men of these acquired rights would be inflicting upon them too great a financial loss. view of such representation Rome decided to make an exception to the universal law and to allow them through their continuance of membership to retain a purely financial membership in he societies in question.

The permission thus accorded gave to long standing members the right to continue in these societies for the benefits that would accure from such membership, but continued the universal prohibition as to active membership.

The permission in question could not be enjoyed save by those who, through their pastors, had obtained the right to applied for and obtained from the Apostolic Delegate at Washington. Catholics who have joined these societies since the decree in question cannot ob-With our explantain such privilege. ation it becomes evident that no Catholic can hold office in any of the con-demned societies. They cannot attend their meetings nor assist at their de-gree work. Continuance to do so stamps them as apostates and debars them from all claim to practical Catholicity. Further, it prevents them from remaining or becoming members of anch Catholic societies as the Knights of Columbus or Hibernians, which demand practical Catholicity as an essen-

tial to membership.

It is to be hoped that many of those to whom this advice is addressed will at once sever their connection with the societies in question, and be, in fact, what they are in profession-practical Catholics. - Providence Visitor.

MARRIAGES AT MASS.

In accordance with a decree issued by Bishop Thomas D. Beaven at the retreat of the Catholic clergy of Springfield diocese in Holy Cross college last week, all marriages hereafter performed in the diocese must be at a nuptial Mass, except under certain conditions.

In the cases where the marriage is

not at a nuptial Mass the priests who perform the ceremony are directed to send to the Bishop, within three months from the date of the marriage, the names of the contracting parties and the reasons why the Mass was omitted.

In the order which has been issued to the priests of the diocese they are instructed to urge their people have not been married with a Mass to return for a special Mass, no matter how long they have been married, so that they may be given the nuptial blessing.

How pleasing to the Heart of the

THE PLOT THAT FAILED

BY ADAM R. THOMSON.

AURELIA;

THE JEWS OF CAPENA GATE.

PART THIRD-THE VESTAL.

CHAPTER V.-CONTINUED.

"Doubtless, since God gives them not for a time, but for eternity. However, a day will come when Christ will manifest himself in all His glory, and appear to judge the living and the dead."

"Is this day near?" asked Domitian.

"We do not know," said the two young the constant of the c

when it comes it will be the con

summation of ages."
"So, you desire nothing in this world. and you wait for death to enjoy the great great things that have been promised

We wait until our God, calling us to Him, will show us His salvation, and our confidence will not be deceived.
But at present we wish to see Jerusalem, our flocks and the fields we culti-

The two brothers were deeply moved The two brothers were deeply moved, and they looked beseechingly at the emperor as they spoke these last words.

"That may be done," said Domitian, who no longer feared these two poor lads.
"Have they stated the truth?" he re-

"Have they stated the truth?" he resumed, addressing Josephus.

"Yes, my lord," replied the Pharasian, who had recently written the magnificent enlogy of Christ, which we find in his works. "Him they call Jesus, and whom they adore as the Messiah announced frour books, said, during his life, that his kingdom was not of this world. kingdom was not of this world and His disciples aspire, in fact, only to

eternal goods."
The hatred Josephus bore the Chris tians was merely philosophical; as a Jew and as a son of the Macchabees, he vener and as a soli of the Macchaoees, he vene ated, moreover, the last descendents the race of David; he strove, therefore, the race of by his answer the interest which the emperor began to manifest towards these illustrious and humble young men.

Domitian having no further question to ask, ordered Julius Fronto to take away those sons of David, who no longer gave him uneasiness.

When the two brothers left the imperial

gallery, no sarcastic laughter was heard, but the eyes of the courtiers followed their retreating forms with secret admiratheir retreating forms with secret admira-tion. These poor Jews, by the sublime simplicity or their language, and the un-known elevation of their answers had proved that their wretched garments con-cealed a greatness worthy of the second

a royal race.

A general silence followed their dearture. Domitian, like his courtiers as evidently under the influence of those strange words spoken for the first time in the imperial palace. Those who watched every motion of the emperor remarked every motion of the emperor remarked that his looks went from Regulus to Fla vius Clemens and the two young Cosars, upon whom he gazed with a sort of stupor

For a long time he remained thought for a long time he remained thoughtful, revolving in his mind some secret question. At last he broke this painful silence by asking Flavius Clemens,—
"Do you know the projects of Lucius Antonius?"

This abrupt question sent a shudder through the assemblage; but Flavius Clemens heard it without emotion. He did not even observe the angry look with which Domitian accompanied it, and resided on the companied of the companies of

plied quietly,—
"No, my lord, I do not. I believe Lucius Antonius is in Germany, laboring to protect the empire against the barbarians, and sustain the honor of the Roman

"Lucius Antonius is a traitor!" exclaimed Domitian, unable to control him-self any longer. "He has raised the standard of rebellion, and wants to march upon Rome! . . . But his schemes are discovered and measures have been taken to defeat them," he added, casting

Clemens, gravely.

"Have you not read the proclamations posted during the night by his bold agents?" asked Domitian.

"I have read those proclamations, and

"I have read those proclamations, and deeply deplored the act," replied Flavius Clemens. "But, as they bear no signature and indicate no seditious plans, I could neither imagine they were the work of Lucius Antonius, nor suspect an insurrection of his legions."

"Flavius," said the emperor, "are you ready to march with me against that

"My arm and my blood belong to the prince. . . I shall follow you with joy, my lord, and shall fight with all my might at your side. . . ."

"My lord," cried.

"My lord," cried together, Vespasian and Domitianus, "permit us to accompany our father, and to make our first paign against Lucius Antonius

The emperor made no reply to this re-quest, although he examined attentively the candid features of the two young men.

but, turning to the courtiers:

"My will," he said, "is to leave Rome within eight days to surprise the traitor Antonins in his first projects. Let each of you"—and he repeated the words with emphasis—"let each of you hold himself in pradices to follow me. Greatin readiness to follow me . . . Greet-

Upon this word, which meant that the Upon this word, which meant that the emperor wished to be alone, the courtiers hastened to leave the gallery carrying in their hearts a terrible fear, and the presentiment of the vengeance which Domitian reserved for a later day. The lictors and the Pretorians, obeying a sign of the emperor, followed the crowd, and Domitian remained alone with Regulus and Hirsutus, who, lying at his master's feet, was playing with a magnificent dog of Mrshuls, what has magnificent dog of Gallic race, and seemed to look with in-difference on what had taken place. "Well, Regulus, what do you think of

this?' asked the emperor.
"Well, my lord," replied Regulus, "you need have no uneasiness concerning these sons of David. Pid I not tell you that those oracles mean nothing? The danger

is not in that quarter"
"Where is it, then?" "Where is it, then?"

"My lord, did you observe the faces of those who surrounded you? What anxiety they expressed at first? What joy when they thought you knew nothing of the conspiracy? But what confusion when you mentioned the name of Lucius Antonius! . . By Jupiter! all these people conspire with him . ."

"It is so," said Domitian, gloomily.
"But what do you think of Flavius Clemens and his two sons?"

"They have shown more cunning than tothers, that is all . . All those can dissemble with incredible per-

fidy . . . for, after all, my lord, you have read Metellus Celer's letter, which leaves no doubt . . ."

But the emperor here interrupted Regulus, pointing at Hirsutus whom it was perhaps imprudent to initiate into these

matters.

The lad, who saw this gesture, laughed hideously, distending his mouth in a fearful manner.

"What is the matter, Hirsutus?" asked Domitian.

"The matter is that my hand hurts me than the later of the matter.

dreadfully, and I am relieving the pain in my own way," replied the dwarf, in a "What shall I do?" resumed the em-

peror, addressing Regulus.

"My lord, you should act like the Jews, that is, dissimulate. At present, severity might be dangerous, but after the

severity might be dangerous, but after the rebellion is crushed, we shall have the names of the accomplices, and then . . ."

Domitian made again a sign of caution. It is true, my lord, I am the first to forget the prudence I had recommended . . But we had better interrupt this conversation." added Regulus, bowing respectfully; "my lord, you may always rely on my zeal . . I shall soon give you new proofs of it . ."

And the informer withdrew. Domitian left the gallery soon after, followed by

left the gallery soon after, followed by Hirsutus. The dwarf had not lost a single word of the conversation between the em-peror and Regulus. It seemed to have suggested to him some new design, which he was now revolving in his

which he was now revolving in his mind.

The emperor was even more embarrassed than Hirsutus. The necessity of crushing the rebellion in Germany in its incipient state would require him to leave Rome immediately, and therefore compel him to delay his vengeance until he should have gained a victory over the rebels. He could not persecute his relations now without danger; for, if they belonged to the conspiracy, their arrest might hasten an outbreak in Rome, and if they were strangers to it, the mere fact of their being Christians would not justify their punishment. The Jews, hated and despised, were not, however, looked upon their punishment. The Jews, hated and despised, were not, however, looked upo

He left Rome accompanied by the whole senate. On the same day, a ship was leaving

the port of Pozzuolo, having on board the sons of David. They were returning t sons of David. They were returning to their home in Judea. Before returning to our principal hero

before returning to our principal hero-ines, we must explain two important facts: How Regulus had obtained the documents brought by him to Domitian; and where Gurges was going with Metellus Celer's letter to the Grand

CHAPTER VI.

THE MYSTERIES OF THE TEMPLE OF ISIS, THE MYSTERIES OF THE TEMPLE OF ISIS.

[On the morning of the day when the first proclamation of Lucius Antonius was found posted on the walls of Rome and carried to Domitian by the Senator Palfurius Sura, a young woman could have been seen issuing from a house of modest appearance, situated near the Capitulania gate, and descending hurriedly the public highway, despite the early hour and threatening clouds which overhung the sky.

hour and threatening closes houg the sky.

She was of small stature, and seemed of humble condition, if one could judge from the simplicity of her attire, and from the fact that she went out on foot and alone, which was not customary with Roman ladies of some rank. To protect herselffers the damp sir, she wore the imself from the damp air, she wore the impluviatum, a sort of cloak for rainy weather, and under this the regilla, a long tunic which could replace the stole. A thick veil concealed half her face, but the beauty of the visible half would have

satisfied the most fastidious.

Upon leaving the house, the young woman looked disappointedly at the conwoman looked disappointedly at the con-dition of the sky, and she even paused, uncertain; but her business must have admitted of no delay, for she pushed on angry looks on the terror stricken courties.

"I was not aware of this," said Flavius

"I was not aware of this," said Flavius ing to the left, as far as the Lata way, which she followed some distance, then, which she followed some distance, then, abruptly turning again to the left, she crossed the porticoses of the Septa Julia, in all their width A few moments later sne stood opposite two large edifices situated parallelly near to each other, above and below Agrippa's baths. These two edifices were the temples of Isia and Serapis. In front of the latter was an obelisk constructed of red granite, and eighteen feet high, and two marble lions.

There was also an obelisk in front of the temple of Isis, and two colossal statues of the gods who presided over the Nile and the Tiber. The Nile god was beaning on a she-wolf which was suckling Romulus and Remus; the Tiber reclined on a sphynx. Each river-god held a correction.

non asphynx. Each river-god held a cor-nucopia fall of fruits. These two groups were carved from blocks of the finest

white marble.

A flight of broad marble steps led to the temple of Isia on the side fronting the Septa Julia. It opened on a court surrounded with magnificent porticoes, in the centre of which was the temple con-secrated to the Egyptian divinity. At the furthest end of the court were the habitations of the priests in charge of the temple. These building communicated on the rear with some fine gardens, known as "the gardens of Isis," and

which extended to Agrippa's baths.
Before ascending the steps, the young woman looked round to see if she had been followed; but the Septa Julia was deserted at this early hour. Gathering the folds of her impliviatum and slightly raising her regilla, she then ran up the steps rapidly; a performance which would have gratified an early riser with the sight of the neatest little foot the proudest matron could ever boast of. The little woman crossed the porticoes with the same haste, and without stopwhich extended to Agrippa's baths. with the same haste, and without stopping at the temple, from whose open doors loud voices and noisy instruments were heard, she ran to the buildings occu-

pied by the priests, and knocked at the door of the middle one.

After some delay, heavy steps were heard approaching; one of the panels of the door slid back on a groove, and the horrible face of an old woman filled the

The hag, who had already drawn back her head, thrust it again in the aperture. "What do you want?" she asked

roughly.
"This is astonishing!" exclaimed the

"This is astonishing?" exclaimed the unknown. "But this is not the first time I have come to speak in private to the Archigallus! . . . and regarding matters which brook no delay?"

"Then you must come back at the sixth hour. The Archigallus is never free until that time, and even then, it is the hour he takes his nap," replied Enother creaty.

the nour he takes his hap, thea crossly.

"At least," insisted the young woman, "do not fail to tell him it is Gellia, the wife of Misitius who wishes to have a secretinterview with him. This is very

"He shall be told," replied doggedly the hag, and she closed the panel in the face of the little matron, whose name we now know. Gellia, more than dissatisfied with this Gellia, more than dissatisfied with this reception, ran down the marble steps as radidly as she had ascended them; but instead of returning the way she had come, she took the road which ran near Flaminius Circus, passed Pompey's theatre, and stopped only when she reached the Tiber, between the Janiculum bridge and the Vatican or Triumphal bridge, thus named, because it led to the wide and long street through which triumphers ascended to the capital.

wide and long street through which tri umphers ascended to the capitol. wide and long street through which tri-umphers ascended to the capitol.

The shore of the river and the vast plain depending of the Campus Martius, used as a race course once a year, pres-ented the most extraordinary spectacle

when Gellia arrived.

Through the dense fog occasioned by the dampness of the weather, the eye could discover the dim forms of three or four hundred women of all conditions, who, singly or in groups, were performing the most singular exercises. Some, de-scending near the river's edge, with their long hair loosened, plunged in their heads three times, notwithstanding the icy coldness of the water. Others—and they were the most numerous—raising their garments as high as the knee, knelt on the hard ground, and painfully dragged themselves forward, beating their breasts, and involing the gods aloud. Their knees, torn by the sharp pebbles, left bloody tracks on the sand; some left bloody tracks on the sand; some would fall, exhausted and faint, but gath ering new courage, they would resume their painful task until the whole distance

Gellia, with her habitual vivacity of Gelia, with her habitual vivacity of manner, went straight to the Tiber and dipped her hand in the water. She withdrew it quickly, making a very wry face, disappointed in finding it so cold. But the little woman had made up her mind and would not be deterred by so trilling a matter. She took off her weil mind and would be trifling a matter. She took off her veil, and her raven-black hair fell loose on her shoulders; she shook off her impluviatum snoulders; sne snook on her improvatum and remained protected only by her re-gilla—an animated copy of the statue of alarmed Modesty. Then, kneeling on the margin of the shore she resolutely

the margin of the shore she resolutely dipped her head three times.

The ablution ended, the little matron drew from her pocket a snow-white woollen towel and carefully wiped her face and her long hair, which she smoothed with a shell comb, consulting attentively, a small mirror of polished steel. Satisfied with the examination, she resumed her impluyiatum and her veil. But this was impliviation and her volume in the regilla, she now knelt on the sand in the rear of the long file of penitents and proceeded to imitate them in the performance we have

already described. All these matrons were penitents of the Archigallus and other priests of Archigallus and other priests of the temple of Isis, fulfilling the penalties prescribed by them. Gellia, one of the most devoted, had come to perform the double penance in order to liquidate her debt entirely before calling on the Archiallus. Juvenal has described the mysteries of Isis. He will be our guide in our visit to

the temple.

Women alone were admitted into the sanctuary, where the priests assembled around the altars of the goddess.

In the centre of the sanctuary there

was a statue of Isis standing on the ter-restial globe with this inscription:
"I am all that has been, all that is, all

that will be On another altar a silver serpent was represented, entwined around a

Are not the words of this inscription Are not the words of this hieraption the same spoken by Jehovah from the burning bush in Horeb? And is not this serpent a reminiscence of that shown by Moses to the people in the wilder-

But discordant sounds fill the sanctuary. The priests (gallii) are uttering frantic yells and beating their drums or clashing their cymbals. Some simulate madness; others, in prey to a real phrenzy, bruise their limbs and tear their deah. diesh. The Archigallus commands sil-ence, and every noise is hushed. He raises his voice and addresses his femin-

ne audience.

He threatens with the most dire calamities those who will remain indifferent to his warnings or rebellious against his counsels. The only means of avoiding these fearful evils is to purchase forgiveness by offerings, or to submit to expiations.

He pauses, and the horrible noise is re

He pances, and the horrible noise is re-newed, the phrenzy of the priests become uncontrollable. Again he commands sil-ence, and speaks:
"Who is she, who has violated the sacred precept and has failed to observe the consecrated days?" exclaims the Archigallus in a solemn voice. "Let her accuse herself and implore forgive-

He points at the silver serpent, and, O

wonder! the reptile moves, its mouth opens, its eyes flash! "Is there no woman here who has ransgressed the rules and who wishes to

speak words of supplication. He implores forgiveness for the penitent at his

He then rises and announces in a loud voice that an offering will be made and a severe penance imposed. A priest brings forward the gifts presented by the repentforward the gifts presented by the repentant woman. They consist in a fine goose, and large, flat cakes of a rounded shape. The Archigallus presents these gifts to the serpent. He declares that the penitent shall thrice plunge her head into the cold water of the Tiber during the early hours of the day; or that she shall crawl round the Campus Martius on her bare knees; or even, if Isis orders it, she shall go to the confines of Egypt, in the island go to the confines of Egypt, in the island of Meroe to bring back water from the of Meroe to bring back water from the hot and salutary springs, which shall be poured into the temple. All the priests join in supplications to the divinity to look leniently upon the faults redeemed by repentance and pious gifts. The serpent, which has remained long motionless, moves at last its head in token of nardon.

pardon. Such, at least, is the interpretation given by the priests to a slight motion of the serpent's head towards the prostrate woman. They sing "Io! Io!" and utter

woman. They sing to the cries of triumph.

The Archigallus proclaims that the divinity is satisfied, provided the penance imposed is fulfilled.

The example of this repentant matron that the charm and the same cere-

The example of this repentant matron is followed by others, and the same ceremony is repeated again and again. Each woman listening to the Archigallus as if Isis herself spoke, and believing herself fully pardoned provided she fulfills her

we shall now return to the lively Gellia. The pretty little matron could see no better way to while away time than a little shoping excursion among the fashionable establishments of the Septa Julia. The hour appointed to meet the Archigallus finds her thus pleasantly engaged. She hour appointed to meet the Archaesta finds her thus pleasantly engaged. She hurries off to the temple and knocks once more at the door with the sliding panel. The heavy steps are again heard, and Enothea's ugly face shows itself in the

aperture.

"Enothea," inquired Gellia, "the mysteries must be ended, and Apollo is mysteries must be ended, and Apollo is doubtless waiting for me?" "Come in," replied the old woman with her accustomed roughness.

CHAPTER VII.

THE ARCHIGALLUS APOLLO. Apollo, the Archigallus and Flamine o Cybele and Isis, was a man of a fine, commanding appearance. He was about manding appearance. He was about sixty years old, and his long white hair hair gave him a very venerable look. He wore no beard. His rosy cheeks and bouble chin denoted the man wh and bouble can denoted the good things of this world. This healthy appearance formed a contrast with that of the thin-visaged, half-starved gallii, his subordinates, with whom he shared the geese and cakes offered by their penitents. The priests received no support from the state, and and had to rely on the liberality or charity of the citizens. The only exceptions to this rule were in the case of the Vestals and the Pontiffs, who were on a higher order than the Flamines.

If Apollo had had no other resources than the perquisites of the temple, he might have been reduced, like many of his colleagues, to travel about the country, with a small donkey to carry his makes a proper use of the good things of this world. This healthy appearance

his colleagues, to travel about the country, with a small donkey to carry his baggage, and a statue of Cybele to provoke the pious generosity of his dupas. But Appolo had Enothea.

This fearfully ugly old woman was the secret power of the priest's house. She found great advantages in living under his roof, and in return, had arranged for him an excitance of ease and plenty.

nim an existence of ease and plenty.

She prepared all sorts of medicinal pow She prepared all sorts of medicinal pow-ders and draughts, which she sold at a very good price. Nobody could conduct more skillfully an intrigue, and derive greater benefits from the necessities of others. She manufactured, with re-markable art, the numerous charms so eagerly sought by the superstitious Roman matrons; and she had for sale a complete collection of statues of the "little gods," whose number had become so greatly multiplied by the vain, fearful, ambitious voluptuous passions of the people. She added to these resources the secret sale of sacred offerings, magical consultations, nocturnal incantations, and a thousand other traffics. Enothea lived between the Archgallus,

whose priestly character increased her in-fluence, a large black cat which she used fluence, a large black cat which she used in her incantations, and a big old gander whose vigilance was excelled only by its boldness. This bird, mere irritable than a watch-dog, would scarcely permit a stranger to cross the threshold of the house; more than one matron had had her stole torn by its sharp bill; more than one citizen had fled, his calves bruised by the repeated blows of wings that struck as hard as a flail.

This is what happened when the lively

as hard as a fiall.

This is what happened when the lively
Gellia entered the atrium. The big gandes, suddenly disturbed, rushed upon her furiously, its neck scretched, its terrible bill open, and its wings spread out like

bill open, and its wings spread out like the sails of a ship. But Gellia knew the gander, whose at But Gellia knew the gander, whose attacks she had felt more than once, and she had sworn to punish it. Perceiving on a stone bench near by, a long, sharp knife with which Enothea had been carving the bust of some god, she seized it hastily, and struck such a furious blow at the ugly bird that she completely severed its head.

The lamentable cries uttered by Enothea, when she saw the sacred gander

The lamentable cries uttered by Enothea, when she saw the sacred gander lying on the ground, a bleeding and lifeless mass, alarmed the Archigallus and brought him out of the house. When he saw Gellia still brandishing the bloody knife, the ganger lying in the last struggles of death, and the old hag tearing her hair, and calling vengeance upon the head of the young woman, Apollo could not restrain a smile of secret satisfaction. He had often suffered from the attacks of the wicked gander, who respected only Enowicked gander, who respected only Enothea, and it was clear that the bird's sudthea, and it was clear that the only sold-den death gave him no displeasure. Yet out of regard for the witch, he thought proper to say to Gellia,— "What you have done is very wrong! Quite wrong, indeed!... This goose

was sacred!"
"Should I have allowed myself to be torn to pieces by that ugly bird?" replied Gellia. "The last time I came here, it

her arms, and endeavoring to restore him to life with magic words, hastened to introduce the young woman into a private room where they could converse unheard. This was not the first time Gellia had called to consult the Archigailus on the matter that troubled her, and he was anxious to learn more on the subject. Gellia had commenced by entertaining Apollo with some little grievances concerning her husband, but he was not long discovering that there was something more important than matrimonial bickerings. Misitius, the tender husband, had

discovering that that matrimonial bickerings. Misitius, the tender husband, had suddenly become gloomy, taciture, and intractable; he went out frequently at night, and Gellia had not been able to receive in whither he went. He had mysnight, and Gellia had not been able to ascertain whither he went. He had mystericus interviews with people who appeared and disappeared abruptly; he was continually receiving messages, and would then shut himself up, for hours, in the most private room in the house; all that Gellia had discovered was that he had made numerous copies of the flying sheets left him by his visitors.

Once Misitius had been absent a whole month. Where had he been? What had he done during that time? He would not tell her! But he had returned more anxious and morose than he had ever been. Another time, a man dressed in a

anxious and morose than he had ever been. Another time, a man dressed in a toga of mourning, and wrapped in the folds of a wide pallium, had sought shel-ter in their house, in the middle of the night. Misitius had received him with night. Misitius had received him with every mark of respectful deference, but during the two days that this stranger remained, Gellia had been compelled to leave the house and to seek the hospital-

Ity of a friend.

In fine, the young woman, thus neglected, and made unhappy by the unaccountable change in her husband, had felt the need of some friend to whom she could confide her translet. a friend. felt the need of some friend to whom she could confide her troubles; and she had naturally selected Apollo, who enjoyed the confidence of so many matrons. The curiosity with which the Archigallus listened to her complaints had gradually changed into a lively interest in those mysteries, and he anxiously expected their unravelling. He suspected the cause, and without revealing it to Gellia, he had encouraged her to make further discoveries and further revelations.

When they reached the private room

When they reached the private room and were secured from interruption, the Archigallus hastened to ask Gellia,-

"Well, what news?"
"I come," said she, "from the Tiberine field, where I have fulfilled my two expiations. You had reproached me so severely, the last time, for having neglected them." "Well, what news?"

"This is quite right, quite right," re-peated the Archigallus, "for you had pro-crastinated long enough. But, ected them.'

what else? "Here is what I found last night," re-plied Gellia, handing him a crumpled

sheet of papyrus.

It was a copy of the first proclamation sent by Lucius Antonius, which had been affixed to the walls of Rome during that same night. Apollo gave a start of sur-prise as he read this document.

"How did you manage to get possession of this?" he asked Gellia.

"Misitins went out at dusk, day before

"Mistins went out at dusk, by detailer yesterday, and returned in the middle of the night, carrying a large package securely tied up in emporetic papyrus. He did not go to bed, and all day yesterday he was doing some secret work, writing continually. From time to time there came strangers to see him, who went arg slmost immediately, doubtwent away almost immediately, doubt-less with copies handed them by my hus-band, for one of them, as he went out, dropped this one which I picked up to bring to you . . . Misitius went out again last night . . . and this morn-ing, when I left home, he had not yet re-turned"

turned." turned."
"Do you know," said the Archigallus,
"that Misitius would be a ruined man if
the emperor saw this libel?"
"You think so?" asked the young

woman artlessly.

Apollo looked at her with astonish-

ment.
"Have you not then read this document?" he asked.
"Cartainly I have . . . I saw that much ill is said of the emperor But I am so careless that I have not given much attention to this. . . Besides, how can the emperor know of the existence of this document? Gellia, as well as the Archigallus, was

ofelia, as well as the Arcingalle, was not aware that many copies had been affixed to the walls of Rome.

"Oh! the emperor knows a great many things," remarked Apollo in a singular tone; and he added abruptly: "Suppose Wistims was a comprisator." Misitius was a conspirator

"Misitius a conspirator!" exclaime the young woman, growing pale at this sudden revelation. "Yes, a conspirator!" repeated the Archigallus. "Otherwise what is the

meaning of all these mysteries you have told me about? those sudden departures and as sudden returns . . . those people who come and go . . . that silent and solitary task . . . those multiplied copies of mysterious docu-

ments? ..."
"Oh! I see it now ... I see it now," cried Gellia, and she sank on her knees, sobbing bitterly; "Misitius is

"No, he will not be lost," said the Archi gallus thoughtfully. "I know a means to ave him . . ."
"What is it?" asked the young woman

trembling with anxisty.

"I cannot say yet," replied Apollo, "but you will know it to-day. . . Leave this document with me, and retire to your house," he added solemly; "I must think over this."

Gellia, somewhat conforted by his prom-

Gellia, somewhat conforted by his promise, took leave of the priest of Isis. Hashe been less absorbed in Isis. she been less absorbed in her grief, she might have seen, as she crossed the atrium, the fearful Enothea standing in a atrium, the fearful Enothea standing in a threatening attitude and muttering the words of a mysterious invocation, as she threw on the path of the young woman the withered leaves of some magical plant. But poor little Gellia had too much anguish in her heart, and her eyes were too wet with tears, to permit her seeing the old hag. She went back slowly by the road she had followed so briskly that morning, and reached her humble home. Misitius had just returned.

Immediately after Gellia's departure, the Archigallus went out, telling Enothea that he could be found at Eutrapeles' bar-

he got nearer, saw a singular spectacle he got nearer, saw a singular spectacies. Eutrapeles was struggling to get away from a centurion, and protesting aloud that he was not the author of the proclamation. Struck by these words, Apollo inquired why the barber was being arrested. He was told that a copy of the proclamation had been pasted on Entrapeles wall during the night; a crowd had assembled to read it; and a pretorian had torn the paper from the wall and taken it to his centurion, who had come to arrees Entrapeles, holding him respon-sible for the insult publicly offered the

emperor.

"Very well," said the Archigallus, "I must try to help the poor barber out of this scrape." And pushing his way through the crowd, he approached the cen-

"Will you permit me," said he, "to see

the fragments.
"It is as I thought," said Apollo, who
immediately recognized the handwriting
of Misitius and the wording of the proclamation. "Centurion," he added, "do clamation. "Centurion," he added, "do not trouble our poor Eutrapeles any long-er; the author of this abominable defamation is known, and that great citizen, Mar-

No one in Rome, would have dared to doubt the public and solemn affirmation

stock of precious essences on Apollo's head. However, he embraced him most lovingly, which was a less expensive way

this request, and the crowd dispersed,

much disappointed.
"My good friend," said the Archigallus
when they were alone, "you must go immediately to Regulus. You will tell him
simply that it is Misiting, the flute player

dotal robe the copy given him by Gellia. The astonished barber looked on inquir-

gallus, who understood this mute inter-pellation. "But Regulus is a great man be will know what to do. Good-

fashionable customers, to wit: the closing up during half a day of Eutrapeles' tonorial establishment.

ROMANISM AND MORMONISM.

That attractive looking paper, the Christian Work, is out with an article on "National Salvation Through Saving," by Denis Wortman, D. D., containing lines which his forebears,

than with an overwhelming sense of consternation, amazement and horror. Is this so styled doctor of divinity, are these editors of a so called Christian Work, aware of what they are saying? Do they themselves realize the horrible offense against Christian charity conveyed in their printed and widely published words? If not, then they display a consummate depth of spiritual lignorance and bindness that not only almost but absolutely "appals." The secular as well as the religious

papers have been teeming, of late, with rumors of murder and martyrdom in China, connected with circumstances of fiendlike atrocily, from the mere thought of which the mind shrinks back in sickening fear. Steadily, through the ebb and flow of hope and dread, comes one coherent report, that the Catholics are slaughtered by the hundreds or the thousands—which is no new thing to us! The Catholic Church is used to that, since her Lord died upon the cross. Here and there, a paper may be found to allude to political causes as connected in some measure with these troublous times. But to the Christian Work is left, so far as we know, the unenviable distinction, the miserable notoriety, of torment, indignity, unnameable and women who are dying for the love of their blood stained, fire scorched lips, effrontery that appals?

the document which our friend Eutrape-les, usually so devoted to the emperor, is accused of having written?"

The officer gave the Archigallus one of

cus Regulus, will give a good account the whole affair to the emperor."

oout the public and solemn affirmation of a priest. The centurion bowed, and released the barber.

Eutrapeles was so delighted by this happy turn of the adventure, that he would have willingly poured his whole stock of precious essences on Apollo's

of showing his gratitude.

"Eutrapeles," whispered the flamine in his ear, "shut up your shop, and let us go in immediately. . . . I have something important to tell you."

The barber hastened to comply with

at the sacrifices, who receives and distri-butes these proclamations."

And he drew from the folds of his sacer-

"This is all I know," added the Archi-

by, Eutrapeles, you should not lose a moment." And they parted. Thus is explained a great event that used much wonder among the barber's

TO BE CONTINUED.

possibly, would have stigmatized as a backhanded compliment.

backhanded compliment.

"There never was," says this reverend Doctor, "so loud a call for thorough consecration amongst us as to day.

Romantsm on the one hand and Mormontsm on the other (the italics are our own) threaten us with consolidated power and purpose and consummate planning, with a devotion of multitudes that shames us, and an effrontery of boldness that almost appals. What would happen if, like either one of these apostasies (!)—the one an apostasy from religion and freedom, and the other an anostasy from ifreedom, religion and morfrom ifreedom, religion and more should bring all our titles into the

We lay down the paper, with a heart

choosing this precise epoch of anguish, unthinkable, to class these men and to class the Church that trained these martyrs of the cross, -- with Mormonism and apostatism! On which side in the name of God, lies the boldness of

In that same Holy Name, we call upon our non-Catholic brethren to ease, during this awful time at least, their wretched tirades and their cal-umniating epithets against that Church which throughout the ages has carried among the heathen the cross of Jesus, has taught them the name and the love of Jesus, Whose noble army of martyrs be pardoned?"

This second invitation is received in silence; the assemblage seems struck with stupor. At last a woman makes a sign, and moves towards the Archigallus wond hastens to meet her. He leans towards her and she whispers in his ear the story of her faults. Then, the Archigallus eads to the altar, and both kneel before the silver serpent. The eyes of the priest are filled with tears, his lips Exactly at noon on the day that fixed for the marriage of Theresa of Nsrumbia to Ernest, I itary prince of Landbery, Co Klunst, the chief of police of the tal city of Rosenstadt, was usher to the private apartment of Coun Schonstein, the Queen's principa ister of state. He had come to stein's residence in the Birnens by appointment, and the count, t his furrowed countenance wore of deep gloom, received him grace

and motioned him to a chair. sat down in silence and waited ome impatience till the minister ing carefully tied the papers table in front of him into bundle, at length commenced th versation. "Well, I have seen the Quee

began in a low voice "Yes, your lordship?"
"And it is useless trying to her, worse than useless. Si thoroughly made up her mind, even prepared to accept my retion if I persist in my refusal the monstrous decree I spoke about yesterday in readiness signature immediately after

row's ceremony. "But," said the other, "it ness—sheer madness."
"So I represented to her n Klunst, though not, of course, i prisoners she is so anxious to are members of secret revolu societies-men and women who the subversion of the constitut the overthrow of the throne freedom would even place her

in personal danger."
"It is true, my lord." The count shrugged his sh "The Queen thinks not," grimly. "But what arguments did

iesty put forward? None. She is a woman does not argue. It almost m wish Nerumbia had adopted law. I'll tell you what she though. She hinted that my old-fashioned, and stated prett that, in her opinion, most of o

cal prisoners, as she please them, are the victims of poli " Monstrous !" " Just so." "How can her majesty

such a notion?"
"I don't know unless it is has been reading some of the newspapers. But the original evil is of no consequence. missed me with an instruction the decree and to commence preamble to the effect the Theresa is-is-really, I ca bring myself to speak th words—is determined that

riage shall inaugurate a ne A new era?" "Yes, an era of-mark th

absolute liberty to every subjects. Absolute liberty-in No The captain laughed ironics Schonstein leaned back in "I have explained the he said, "and so far as I ca a miracle can avert us fron

"Ah!" Klunst drew a lo then he remarked, slowly, something startling to rev my lord count-something haps—though not a mira after all, lead her majest sider the position."

What do you mean?" minister, eagerly.
"I mean, your lordship have discovered the exist most diabolical plot ever co "Yes, yes. What is in man—speak." Schonstein

his excitement. 'It is a plot to murder-"Not the Queen?"
"No, but the princegroom—to morrow."
"The prince! Good
Where? How?" "In the cathedral at the

ment of the marriage serv "Details," said Schons brief, intense pause ; "de Klunst bowed "They are precise, my those who have been give the cathedral is a certain Malville, who is supposed ber of the French nobility

Yes; I recollect the obtained her ticket throu majesty's ladies in-waitin Whom we need not lordship, for she is merel She knows nothin dupe. She knows nothing posed duchesse's true antecedents." 'You, Klunst, are bett "said the other s woman, whose real nam

ront, is an Anarchist of

gerous type; young, fa
—worst of all—sincere.

careless of her life, and

gratified at having been ellows for the deadly for to morrow."
"When was she so ch "At a meeting held meeting at which the po sented. The scheme of then discussed; and, to shortly, it was decide wedding party walked aisle the woman should

and stab Prince Ernst The count received a lars with the utmost call further sign of emotion sional bite of his iron Now he merely asked, . Why should they

nate the prince re queen?"
'I cannot you, you

THE PLOT THAT FAILED.

BY ADAM R. THOMSON.

Exactly at noon on the day before that fixed for the marriage of Queen Theresa of Narumbia to Ernest, hered itary prince of Landbery, Captain Klunst, the chief of police of the capital city of Rosenstadt, was ushered in to the private apartment of Count von Schonstein, the Queen's principal min ister of state. He had come to Schonstein's residence in the Birnenstrase by appointment, and the count, though his furrowed countenance were a look of deep gloom, received him graciously and motioned him to a chair. Kluns sat down in silence and waited with some impatience till the minister, having carefully tied the papers on the bundle, at length commenced the con-

versation. "Well, I have seen the Queen," he began in a low voice

"Yes, your lordship?"
"And it is useless trying to move her, worse than useless. She has thoroughly made up her mind, and is even prepared to accept my resigna tion if I persist in my refusal to have the monstrous decree I spoke to you about yesterday in readiness for her signature immediately after to morrow's ceremony.

"But" said the other, "it is mad

ness-sheer madness."
"So I represented to her majesty, Klunst, though not, of course, in those words. I pointed out that many of the she is so anxious to release are members of secret revolutionary societies-men and women who aim at the subversion of the constitution and the overthrow of the throne, whose freedom would even place her majesty

in personal danger."
"It is true, my lord." The count shrugged his shoulders. "The Queen thinks not," he said,

grimly. "But what arguments did her ma

jesty put forward?" None. She is a woman and she does not argue. It almost makes one wish Nerumbia had adopted the Salic law. I'll tell you what she did say, though. She hinted that my ideas are old-fashioned, and stated pretty plainly that, in her opinion, most of our politi cal prisoners, as she pleases to call them, are the victims of police plots."

" Monstrous !" " Just so.

" How can her majesty entertain such a notion?'

I don't know unless it is that she has been reading some of the French But the origin of the is of no consequence. missed me with an instruction to draft the decree and to commence it with a preamble to the effect that Queen Theresa is—is—really, I can hardly bring myself to speak the terrible words—is determined that her marriage shall inaugurate a new era."

A new era? Yes, an era of-mark this, Klunst absolute liberty to every one of her subjects.

Absolute liberty-in Nerumbia! The captain laughed ironically.
Schonstein leaned back in his chair.

"I have explained the situation, he said, " and so far as I can see, only a miracle can avert us from disaster. "Ah!" Klunst drew a long breath, then he remarked, slowly, 'I have something startling to reveal to you, my lord count-something that per haps - though not a miracle - may after all, lead her majesty to reconsider the position."

"What do you mean?" asked the

minister, eagerly.
"I mean, your lordship, that w discovered the existence of the most diabolical plot ever conceived."

"Yes, yes. What is it? Speak, man—speak." Schonstein half rose in his excitement.

"It is a plot to murder-"

"Not the Queen?"
"No, but the prince — the bride groom-to morrow "The prince! Good heavens Where? How?"

"In the cathedral at the commence ment of the marriage service."
"Details." said Schonstein, after

brief, intense pause ; "details." Klunst bowed "They are precise, my lord. Among

those who have been given passes into the cathedral is a certain Duchesse de Malville, who is supposed to be a mem ber of the French nobility. Yes; I recollect the name.

obtained her ticket through one of her majesty's ladies in-waiting. Whom we need not speak of, your

lordship, for she is merely an innocent She knows nothing of the sup dupe. She knows nothing of the sup-posed duchesse's true character and You, Klunst, are better informed?

'said the other simply. woman, whose real name is Adele Laront, is an Anarchist of the most dan gerous type; young, fascinating and
—worst of all—sincere. She is utterly careless of her life, and is, no doubt, gratified at having been chosen by her fellows for the deadly work projected

for to morrow."
"When was she so chosen, Klurst?" "At a meeting held last night — a meeting at which the police were repre-The scheme of the crime was sented. then discussed; and, to put the matter shortly, it was decided that as the wedding party walked up the central woman should spring forward and stab Prince Ernst to the heart.

The count received all these particulars with the utmost calmness, giving no further sign of emotion than an occa sional bite of his iron gray moustache.

Now he merely asked, meditatively:
"Why should they wish to assassi nate the prince rather than the

"I cannot you, your lordship, unless

it is that the clothes worn by a man afford less protection to the heart than those of a woman. Or it may be that those of a woman. they think an attack on the prince is less likely to be anticipated than one

on the Queen."
"Ah! Well, in any case the effect would be the same. There is, of course, an international organization, There is, of and it is only the rank of the victim they care about. The prince is a ruler of a larger country than ours, and his murder could not fail to terrorize But, now, what do you pro-Europe. pose to do?"
"To arrest this woman, my lord."

" And on what evidence

"The evidence of my officer; Sau-ber, his name is. He obtained admission to the meeting disguised as a—"
"Never mind that, Klunst; I am quite aware of your methods. But have you no other witnesses?"

"No; though we can trace this woman's history for some years past and prove that she has been in the habit of expressing the most revolutionary opinions.' Schonstein was silent for a moment.

Then he said, decisively:
"The case is not strong enough."

"Not strong enough, your lord-hip?" The captain looked surprised. 'Why, any court-"

"Not strong enough for the Queen I mean! She will simply believe the whole affair to be an invention of the police; and, so far from abandoning er projected folly, will actually glory the more in its accomplishment. know her majesty's disposition K'unst.

What is to be done, then? "At present, so far as you are con cerned, nothing—absolutely nothing."
"I must not proceed with the

"Certainly not." "But, my lord-"

arrest?

"I have no time for further discus sion," interrupted the count, "I wish to be alone now. I have much to occupy me. You have my instruc-tions; if I find it necessary to vary them you shall be duly notified."

With which he rose, and Captain Klunst, mystified and not a little an noyed, had no course but to take his departure. Left to himself, Count you Schon

stein sat for several minutes trying to arrive at a solution of the most difficult problem with which he had ever been confronted. This was briefly how to utilize the plot revealed by the chief of police in such a way as to overrule the headstrong will of the young Queen.

To arrest the would be assassin and endeavor to convict her on police evidence would, as he had at once seen and explained to Klunst, in all proba bility produce an exactly contrary effect on her majesty's mind to that he What other action, then, could he take? For once the minister felt nonplussed; he could not find an answer to the question. And yet on his finding an answer depended his future career, for he had taken up such a definite position in the matter of the suggested amnesty that he would be bound, should this be carried out, to resign his office. He was a patriot, according to his lights, and he honest ly believed the Queen's design both foolish and dangerous. But he was also a strong and ambitious man, who to be thwarted, even by his royal mistress, and who could not contemplate with equanimity relinquishing the political power which was so

dear to his soul. What if he were to do nothing be yond, perhaps, warning Prince Ernest at the last moment of his danger and affording him police protection? If the Queen saw the man she lov actually attacked and at such a time she could hardly fail to experience an overwhelming revulsion of feeling. But the count, daring as he was, hesi tated to take a course fraught with so much risk, more especially as he liked Prince Ernest and believed that, later on, when love's first frenzy had some what abated, he would find in the prince a powerful ally in opposing the democratic tendencies of Queen democratic tendencies of Queen Theresa. No, no, the prince's life must not be endangered.

He had come to this inevitable con clusion when his private secretary en tered from an adjoining room, placed a budget of letters on the table and re-Schonstein opened one, two, tired. three of these communications and glanced at their contents without in-Out of the fourth, however, fell a photograph, and he took it up with a half start. It was not accomwith a half start. It was not accom-panied by any note, but was signed, "Very truly yours, Araold Farring-ton." "A remarkable resemblance," murmured the count, "really remark

He struck a small stood on the table and his secretary re-entered the room. The count handed him the photograph and began abrupt

"Farrington, the leading actor in that English theatrical company which has been in Rosenstadt for the last fort night, has sent me his photograph Muller. You have seen him, of course?"

I have, my lord." "Good-isn't it?

"Exceedingly. "Did it ever strike you, Muller"-

there was a hardly perceptible tremor in Schonstein's voice—"that Farring ton is extremely like some one we both

know very well?" The secretary looked at the photograph carefully for a few moments

saying, at last:
"Well, my lord, I never noticed it
before, but I think you must refer to Prince Ernest."

"Yes, yes; not only are the two as-

do you know?"
"Their last performance is fixed for

tomorrow evening, my lord."
"Ah! Well, Muller, I was present

at the play they gave two nights since and at its conclusion I sent for Mr. Farrington and complimented him on his acting. It is, no doubt, in consequence of that interview that he has conored me with his photograph. should like to thank him for his cour tesy personally. Perhaps, too, I may give him some little souvenir-actors, I have heard, are fond of souvenirs but, in any case, I want you to send a note to him-you can easily find out where he is stopping -- and ask him to come here and see me after lunch, say at B o'clock. Let the note go at once

by special messenger. Herr Muller bowed and left the room. The count threw himself back in his chair, drew a deep breath, gave a low whistle and muttered slowly to himself:

"At last I think I see a way, dangerous and difficult, too, not to say terribly expensive; but still a way. only this English actor has sufficient pluck and impudence-and his countrymen, generally, are lacking in neither of these characteristics—then— I-believe I can give her majesty an object lesson she will never forget, and, at the same time, save both Nerumbia and myself."

That afternoon, probably for the first time in his life, Arnold Farrington was positively astounded. The count made him a proposal so extraor-dinary that, but for the heavy monetary bribe with which it was accompanied, the actor would have esteemed the matter a huge joke. As it was, he hesitated, and raised one objection after another, to each of which, however, the minister was ready with an answer. The upshot was that, having satisfied Schonstein, he left, taking with him, with many misgivings, a portrait of Prince Ernest of Landberg. ribbon of the Order of the Gray Eagle, and a draft for a large sum on the secret service account of the Nerumbian treasury. Whatever happened he could, at least, congratulate himself on having obtained payment in advance.

A little later Von Schonstein and the chief of police were again in confer

ence "Klunst," said the former, com mencing the conversation, "before we go any further, I want to be assured that what you told me this morning of the intended assassination of prince is absolutely true?"

"That is so, My Lord. I have questioned and cross questioned my fficer, and he is ready to swear to the accuracy of the most minute detail of

There is no doubt, for instance, that the attack is planned to take place during the procession of the wedding party up the aisle at the beginning of the service?

"None whatever; as on that point, as on all others, Sauber is quite positive."
"Good! Then I have arranged this

affair at last." "I am to arrest the duchesse?"

"No, no ; I told you before how futile such a step would be. Come, you shall hear everything; but, by heaven! Klunst, should a word ever pass your lips-"
"You may rely upon my discretion,

my lord

"Well, I suppose I may, especially since your interests, as well as mine are involved. Let the Queen have her vay, and unloose this disreputable horde of criminals, and there can be little doubt that, provided she is not meanwhile assassinated, her next step will be to abolish the police, whi would abolish you, Captain Klunst. The count smiled grimly, and went of without waiting for a reply : " On the other hand, let the French woman's at tack be duly made, and her majesty dare not, simply dare not, outrage public opinion and—and my opinion— by proceeding with her ridiculous de-

"But I-I do not understand, my lord. You cannot mean that we are to allow the attack to be made?"

"I do. though, Klunst. "I am lost in perplexity, your lord-hip. Have you consulted Prince Ernship. est about this? Is he ready to take the

Schonstein twirled his moustache he was quite enjoying the mystification of the chief of police.

"No," he said slowly, "I have not consulted the prince, nor at this stage do I propose to do so. It is quite un-necessary."

"Unnecessary?" The word came involuntarily from the captain's lips.

Entirely. The prince will not be exposed to any risk whatever."

Klunst's face was a study, but he said nothing.
"Simply because," the count resumed, "the attack will not be made

on him at all. The chief of police fidgeted nervous ly in his chair, but speech was still be-

yond his powers. "It will be made," said the other, in a low voice, "on a gentlemen who has agreed to enactthe part of bridegroom for the passage up the aisle only-Arnold Farrington, the great English actor, who is visiting us just now.

He paused, and at last Klunst managed by a gesture to signify his desire for further information. The count was quite ready to gratify him.
"Briefly," he explained, "this is how matters stand: It has been ar-

ranged, as you know, that Prince Ernest is to wear to-morrow the uniform of a captain of Hussars, with one decoration only, the ribbon of the Order of the Gray Eagle. Well, Farrington has in his theatrical wardrobe the retonishingly slike, but they are of the same height and build. I wonder now" has in his theatrical wardrobe the repair of abruptly—" when do quisite uniform, and I have lent him

these Eaglish actors leave us, Muller, my decoration. Farrington bears a strong resemblance to the prince, and, with a little make up, it would be next to impossible, in the dim light of the cathedral, to distinguish between the two men. You follow so far?"

breath.

doors.

ton.

fully watched for that to happen. But

she must have found out that we were

standing here, Theresa-the Queen-

my Queen-is-is-being married to an English actor!"

The count greaned, but could offer

no suggestion. He and Klunst looked at one another blankly. The tension was becoming unbearable.

The cry came from within the cathe-

dral, and was followed by a stampede

and the shouts of the excited people

rushing for the great west door of the

building. Another moment, and into

raised the alarm-Mr. Arnold Farring-

"I-I had to do it !" he gasped, ad-

iressing the count. "Why, they were actually marrying me to the

Queen, and I—I have a wife in Eng-land. There is nothing like a cry of

land. There is nothing like a cry of fire to clear a place quickly; and, goodness knows, in this suit of mail I

was hot enough to do the thing realis-

tically. No one will be hurt, the ex-

For answer, the count, who, in the

presence of a pressing danger, had re-

covered himself, seized Farrington by

the arm and hustled him out of the

vestry into the street. His carriage was still waiting and the two men

said the count, hastily, "but there is

"And me, I hope," remarked Farngton. "I guess I'd better get

" Like fury to the railway station !

Thus abruptly did the Count von

Schonstein bring bis political career to

an end. A more pliant minister was

immediately placed in his stead, who,

at the conclusion of the deferred mar-

riage ceremony on the following day, presented for the Queen's signature a

decree giving immediate liberty to all

prisoners throughout the realm.
Whether this will lead to the direful

results anticipated by the count time alone can show. It has since come to the knowledge of the chronicler of

these events, however, that the Duchesse de Malville, alias Adele Leront,

was allowed by the demoralized police

at present Queen Theresa is well and

happy. At the same time there are said to be matters connected with her

majesty's first attempt at matrimony as to which she in vain seeks enlight-

enment from her prudent and far

seeing spouse, Ernest, hereditary Prince of Landberg. — Chambers' Jour-

What Not to Say.

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o that

to make good her escape, and al

cried Schonstein to the coachman.

away from this country of yours as

yet time to save myself.

soon as convenient, count.

I have failed to save Nerumbia,

its are too good. By Jupiter!"

added, "here comes her majesty

That is all.

"Fire ! Fire ! Fire !

dressing the count.

jumped in.

rington.

nal.

" All !" echoed the count.

"Ye es," gasped Klunst.
"H'm! It has also been arranged that Prince Ernest is to await the Queen immediately inside the great door of the west end of the cath when, after kissing the bride's hand, he, with the rest of the party, will at once move up the aisle. This part of the programme, however, the prince will carry out by deputy, for his carriage—you know he and I are to proceed to the cathedral together—his carriage will be unavoidably delayed." The chief of police wiped his moist

But, my lord," he murmured, "if

this Englishman should be killed?"
"There is no fear of that. He is going to wear a coat of mail under-The only risk he neath his uniform. runs is the really slight one of detec-tion, for which he has been well paid. But now, Klunst, I wish you to note carefully your share in this transaction. First of all, the so called duchesse must be watched, and should she by any chance leave the city, the fact nust be at once communicated to me. The captain bowed assent.

"Her movements are under obser

vation," he remarked.
"Now, for yourself, then. You will post several officers in plain clothes near the central aisle of the cathedral. and will, of course, be yourself among them. The moment the attack is made Farrington will fall, and it will then be for you and those of your men who are not engaged in arresting the wo man to surround him before the Queen has time to intervene, and carry him quickly to the vestry at the south of the altar. There you must immediately get rid of the men, and an instant ater the prince and I will join you. The prince, whom I shall have meanwhile taken into my confidence will then himself go into the cathedral explain to the Queen in a hurried whisper that he was not wounded, but had merely fainted with excitement, and the interrupted ceremony will be proceeded with. So shall we save Nerumbia.

"Your instructions are difficult to give effect to, my lord," said the chief of police, gazing at Schonstein admirbut I will do my best.

ingly, "but I will do my best."
"Till we meet to-morrow, then, Cap tain Klunst, farewell.

"Farewell, my lord count, till to morrow.

"We are to commence a new ers then, you know," added the minister laugh, as the other rose to go. "Ha! ha! a new era Klunst, closing the door behind him.

It was the season of winter, and the next day proved cold and gloomy. Nevertheless, long before the hour of l, at which the wedding was to take place, the streets of Rosenstadt were gayly decorated with flags and bunt ing, and were thronged with crowds of merry faced citizens who had turned out to do honor to the occasion. Ar nold Farrington noted all as he lay back among the cushions of a closed carriage listening dreamily to the pealing bells, and wishing his adventure well over. It had been the pub-licly expressed desire of the Prince of Landberg to be permitted to proceed to the cathedral quietly, so that Farrington was not worried by any inconven ient demonstration en route. Arrived at his destination, however, he grew omewhat anxious, for here he had to the burgomaster, explain encounter that Count von Schonstein had been detained for a few minutes, and sub-mit to be escorted up the stone steps of the cathedral, and so through the great door at which he was to await the com

ing of the Queen. dismounted from the vehicle and his fears were immediately set at rest. The hours he had devoted to his make-up had brought their reward ; equious officials who stood bow ing before him had evidently not the slightest doubt as to his identity with the prince. He entered the cathedral just three minutes before 1; and as he gazed at the richly dressed personages who thronged the vast nave, speculated calmly as to the precise po sition of the woman who was to attack

On the stroke of the hour cheers from without announced the advent of the young monarch, and at the same moment the count and the Prince of Landberg alighted unobserved at a small door at the other end of the building. Schonstein's only ground for uneasiness was over; he had told his story to the prince in such a way as to gain his serene highness assen to the steps taken for his safety, and for Nerumbia's safety and for the safety of the count. Together they safety of the count. entered an unoccupied vestry and awaited events with confidence

The mighty organ pealed forth; the procession must have started up the aisle. Another moment, and—unemotional man as he was—the count's heart began to beat wildly. It the deed should cause a panic? But no, no; Klunst was a reliable officer; he would prevent anything of

Some seconds passed; but nothing seemed to have happened. Then the organ ceased, and the two men in the vestry distinctly heard the resonant voice of the Archbishop beginning the marriage service.

Schonstein's brow grew moist, his lips parched; he had comprehended the terrible truth. The attack has not been made. The passage up the aisle had been accomplished in He could find no words in which to reply to the dismayed look of inquiry cast upon him by the astonished

"Seeing is Believing." There was a noise at the outer door, nd Captain Klunst, his face blanched,

his limbs trembling, stood before them
"My lord count," he panted, "what When you see people cured by "My lord count," he panted, "what is to be done? This woman Leront, remedy, you must believe in its power. this anarchist has failed us. She is not in the cathedral." He paused for Look around you. Friends, relatives, neighbors all say that Hood's Sarsaparilla, America's Greatest Medicine, cleansed the "Go on," muttered Schonstein, blood of their dear ones and they rise en "She has escaped?" masse to sing its praises. There's nothing " No, no ; her lodging was too care

like it in the world to purify the blood. Sores-" My health was poor and 1 had a sore on one of my limbs. My watching her. She has simply kept in father thought I better try Hood's Sarsaparilla, and I did so and the sores are "All!" cried the prince excitedly.
It is not all. Why—why, good now all better. Whenever I do not feel well I take Hood's." Miss Nellie A. heavens, count !-while we three are Law, Richmond, Quebec.



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Dear Sir: For some time past: Inaversas, your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the maner 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 taithful.

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

Yours faithfully in Jesus Christ,

+D. FALCONIO, Arch. of Larissa Apost. Deleg.

Landon, Saturday. August 11, 1900.

THE BOER WAR.

The question of the Boer war was discussed at the inter-Parliamentary Congress, at Paris and narrowly escaped being the cause of a serious dis pute between the national representatives present. Mr. Dorand protested against the war, and said there are more wars now while the Peace Congress is in session, than there had ever been before. He expressed astonishment that the requests of the two South African Republics for arbitration had met with no favorable respense in Europe. Lord Stanhope, as an English delegate, declared that friends of peace in England had done all in their power to avert war, but the English delegates would not remain to participate in a discussion which would imply blame on England in regard to the matter. The presiding officer averted a storm by calling for a vote expressing regret that the war in the Transvaal has been carried on, and calling the attention of the various Governments to the obligations imposed on them by the Hague resolutions, in connection with the long continuance of the war.

YELLOW JOURNALISM.

A statement came last week from Buffalo to the effect that a document had been picked up by the Buffalo police which shows that another at tempt is to be made to blow up the Welland Canal, and the document expresses very explicitly that a commission is thereby given to the holder thereof by a society which is presumably Fenian, to proceed to Toronto where definite instructions are to be given as to the mode of procedure. The whole story had about it a very suspicious look, and now it comes out that it is a mere invention by an American newspeeper reporter who wanted something sensational to print in his paper. The name of the inventor of the story is not given, but it is said to be knownto the police. It is satisfactory to know that the police and military are quite on the alert to meet any attempts which may be made to do such injury as was made in the recent atrocious attempt to destroy the canal, and do a vast amount of injury to the neighboring country below the lock where the explosion took place. But the story manufacturer outdid probability when he described all the precautions which the police had taken in consequence of his pretended plot. Vigilance is the chief protection against such dastardly attempts; but it is not likely that the police would give the details of their precautions to an irresponsible newspaper reporter.

ATTEMPTED MURDER OF THE SHAH.

The frequency with which attacks are now being made upon the lives of that one attempt of this kind, whether Again but a few months ago an attempt was made to kill the Prince of Wales at Brussels. The King of Italy was assassinated a few days ago at Monga, and now we have the intelligence that a desperate attempt was made to assassinate the Shah of Persia at

apartments at the palace, with the its place. This is the death knell of intention of erjoying a drive through Calvinism, and the day is evidently the city. He was accompanied by his not far off whon the corpse will be Grand Vizier and General Parent and he had driven but a short distance when a man dressed as a carpenter mounted the carriage step and pushed byterians of England. his left hand with a revolver in it, toward the Shah. As soon as the Shah perceived that an attack was brought it down on the would be assassin's head. The Grand-Vizier, who is a veritable giant in stature, seized the villain, twisting his arm, and actually raising him from the ground, and suspending him in the of the omission is to make it no longer air. The assassin would not disclose obligatory on Presbyterians to believe his name or nationality, and he remains stolidly dumb to all questions over; and in a very short time the old that when asked his reason for attempting it he answered: "Because ally abolished. it pleased me. That does not concern you." It is supposed that the man is an Italian Anarchist, but the chief reason for this supposition appears to be that he is dark and has the looks of a Southern European.

The coolness and courage of the Shah when the attack was made upon him, shown by his assisting in the assassin's arrest, have excited universal admiration, and he is the lion of the hour in Paris. The people of the city at his escape, and the workingmen seemed to outdo the rest of the population in their manifestations of joy.

Owing to the unfortunate occurrence, it is stated that the Shah's in tended visit to England will not take

CREED REVISION.

From the fact that members of the Pyesbyterian Church in the various States have been appointed by the executive authorities of the General Assembly to form a Revision Committee. it is understood that the question of the Revision of the Confession of Faith tles to "teach all nations to observe all will be seriously considered by the things whatsoever He commanded." Assembly at its next meeting. The exact course of procedure which will be are the watchmen "appointed to keep followed by this Revision Committee has not as yet been officially made known, but it appears to be the opinion of the members that they will be required to ascertain the wishes of each presbytery in their respective States, and to report the opinions expressed at the Assembly meeting in May of next year.

Some years ago the opinions of the Presbyteries were taken on the ques tion of Revision, but no decisive action followed, and so the matter was indefinitely postponed. A majority of the nature of the changes which it was gone before, or fixing beyond dispute deemed desirable should be made, that doctrines which have been believed behe committee to which the matter wa that no change was desirable at that

time, and so the matter dropped.

much fermentation regarding the doctrines of reprobation and preterition. and of the damnation of non-elect infants which has now become so strong that the Assembly cannot afford to shut the current, which is toward the erasure of these doctrines from the creed. There is little doubt now that the fermentation will continue till these teachings shall be entirely eliminated. The Free Presbyterian Church of Engfrom the new creed which it adopted a few years ago, and the new Evangelical catechism which was not long ago hatched out as the result of the delib- tail the principal doctrines defined by erations of many sects, makes no mention of these doctrines. When Presbyterians and Congregationalists could thus be induced to pass over the distinctive doctrines of Calvinism, we may reasonably infer that Calvinism until Protestantism arose in the sixis practically dead as a religious be- teenth century; and the very fact lief. The Presbyterian organs as yet that Protestantism attacked them is an are very loth to admit this to be the evidence that they were then universcase, but there are very few close ob- ally believed in the Catholic Church, servers of the changes which are tak- though not laid down in every in rulers of various nations leads to the ing place in theological opinion who suspicion, and almost to the certainty | have not noticed what was very mildly | could be readily committed to memstated by a Methodist clergyman of ory. successful or not, leads to another as if Montreal at a meeting of Conference a The Catholic Church does not change king-murder were an epidemic. It couple of years ago, with regard to her doctrines, every one of which can dream to the Apostles, after His death, is only a little more than a year since Presbyterians, Baptists, and Congrebe distinguished in the writings of her and not as one who had truly risen the Empress of Austria was killed in gationalists, that their conception of pastors and doctors and the Fathers of from the dead. open day by an assassin in Geneva. God has changed, so that He is now re- the Church during the nineteen cen-

burled by the Presbyterian Church of the United States, at all events, as it has been already buried by the Pres-

Here we are met by the statement which has been made, that the Presby terians of England have not condemned made upon him, he lifted his cane and the old Westminster Confession while adopting their new creed.

It is true the new creed does no expressly declare that the old one is abolished; but it is, nevertheless, perfectly well understood that the purpose the doctrines which have been passed which are put to him on the subject of | Creed will be remembered only as an the attempted assassination, except archælogical curiosity. This amounts to the same thing as if it were specific-

If the New Creed and the new Catechism are a complete exposition of the Christian doctrine, the Presbyterian Church must have been in error, and a most horrible error, in practically making God the author of sin, despite the boastful declaration of the Assembly of 1647 that the Westminster Confession is "most agreeable to the Word of God." And how is such an error to be reconciled with the saying of St. Paul that "the Church of the living were wildly enthusiastic in rejoicing God is the pillar and the ground of truth." (1 Tim. iii., 15.)

> That Church must have been preach ing during the last two and a half cen. turies a different doctrine from that taught by the Apostles, and must have been subject to the anathema pronounced by St. Paul against even an angel from heaven who should be guilty of such a crime: (Gal. 1, 8 9.) "But though we, or an angel from heaven each a gospel to you beside that which we we preached to you, let him be anathema."

But if the new Creed is incomplete, the ministers who propound it as sufficient are recreant to the obligation which Christ imposed upon His Apos-(St. Matt. xxviii, 20) Where, then, guard on the walls of Jerusalem, all the day, and all the night, who shall never hold their peace?" (Isaias lxii,

Here again we may be met with the contention that the Catholic Church changes or revises her creeds from time to time, and that, therefore, it comes with bad grace from Catholics to criticise or condemn the changes of creeds which take place in the Protestant sects. The Catholic Church does not change

her creeds, because the truth cannot the Presbyteries desired Revision, but change, but she may issue a new there was so much diversity regarding | creed, explanatory of those which have fore, but which some new herestarch referred for examination reported controvert at some particular period. Thus it will be seen on careful examination that the Nicene or the Constantinopolitan Creed explains more fully Recently, however, there has been the teaching of the Apostles' Creed which preceded it. The Athanasian Creed also explains more fully the doctrines of the Adorable Trinity, and the Incarnation of Jesus Christ, than is its eyes any longer to the direction of done in the Creeds which went before it, but the Apostles' and the Nicene Creeds are not abolished thereby in any particular. They are, in fact, affirmed more strongly by the Athanasian Creed, inasmuch as the latter treats more fully of matters which are land has already eliminated them taught, but somewhat less fully in the

most ancient creeds. The same is to be said of the Creed of Pope Pius IV. which explains in dethe Council of Trent, all of which were taught and believed in the Catholic Church long before the Council of Trent defined them so clearly. They were, for the most part, not denied stance in the easy form of Creeds which

garded as a Father rather than as a tunies of the Church's existence. The Sovereign, and that now they believe reason for this is that the Catholic that "God's remedy for sin is as wide as Church never taught error, and she the disease." This means, of course, has no need to change her teaching to that the old Calvinistic doctrine that make it come nearer to the immutable Christ died only for the elect is now Truth. Christ commanded all to here

constantly the truths which He taught. and which He Himself and the Holv Spirit were to teach the pastors of the Church so that they might be able to teach others also.

It will be noticed that the proposed revision of the Westminster Confession will bring the doctrines of Presbyterianism nearer to those of the Catholic Church. This is a plain admission that the Catholic Church has always been right, and Presbyterianism always wrong on these points.

PROPOSED ANTI - CATHOLIC DEMONSTRATION.

It was proposed by the Grand Orient of Italian Freemasonry to issue a general invitation to the people of Italy to make a counter demonstration to the Holy Year nilgrimage on September 20th, the anniversary of the breach of the Porta Pia in 1870 when the army of Victor Emmanuel II. entered Rome. The plan was to have the people visit the "four Basilicas of Liberalism: the Pantheon, where Victor Emmanuel II. is buried; the Porta Pia, where the Italian army entered : the Janiculum Hill, where the colossal statue of Garibaldi has been erected, and the Capitol, to express the ancient glory of Rome. All this was announced by the Grand Orient in his recent tour of lodge inspection throughout Italy, at a barquet given in his honor at Syracuse on June 16.

This was of course intended as a travesty on the visit paid by the Catholic pilgrims to the four basilicas as a homage to Almighty God during the Holy Year, and the date for the carry ing out of this programme will prob ably be 20th of September. The anniversary of Garibaldi's death, June 2. was intended as a day of an anti clerical demonstration, but the two Roman deputies Mazza and Barzilai besought the Freemasons not to carry out this programme, as an anti-clerical demonstration just now would anger the cab men and small shopkeepers, who are actually coining money during the Holy Year celebration, and who would therefore resent the spoiling of their trade, visiting the fact on the heads of these deputies at the next election, and for this reason the Garibaldi celebration was shorn of the markedly anti-Catholic features which were originally proposed.

A HERESY TRIAL IN GER-MANY

German Protestantism appears to have roused itself to a determined effort to stay the ravages which the wolf of modern Infidelity has been making in its sheepfold, and which are very similar to those which have been effected in all the important sects on this continent.

Pastor Weingart has years the pastor of a flourishing Luthin Hanover. He is said to have been regarded as theological institutions, a zealous worker, so far, at least, as the inculcation of the natural virtues thing to be thankful for that they have is concerned, such as thrift, temperance, the promulgation of secular instruction in the sciences, the encouragement of schools and the like are concerned; but it appears to be certain that in the inculcation of what really constitutes Christian teaching he was sadly deficient. In fact, he practically substituted the worship of humanity for that of Almighty God. In this utilitarian age, all this made him the idol of his congregation in general, though a certain section sniffed danger in the tendency of their pastor to materialism. But the matter culminated some months ago when the minister announced his belief that the miraculous events recorded in Scripture are not to be accepted as literally true. The bodily resurrection of Jesus from the grave was among the things which he boldly denied as being an impossibility and an absurdity, being something contrary to all our experience, from which we are to infer that the dead cannot rise again to life. He asserted that the resurrection of Christ was merely "objective" and not "subjective," explaining that this means that He had appeared in a vision or a kind of

The pastor little cared that this sub verts all Christian teaching ; for St. Paul says :

The Shah Muzzafer Ed Din had trine that Christ's atonement on the would never have been insisted on by maintain Christ's teaching. But, as taken his carriage at the door of his cross was for all mankind has taken Christ if He had not promised to re may well be imagined, those of Pastor thousand Jews, of whom many thoumain with her, inspiring her to teach Weingart's congregation who had been accustomed to regard the Bible employment, and without resources or as strictly true, were greatly shocked the hope of obtaining employment, at this explanation, and a charge was owing to recent changes of economic brought against him before the Hanover Consistory, consisting of thirteen ecclesiastical and secular judges, by whom he was at once suspended.

Appeal was then made to the highest court, and finally to the Emperor William as the chief bishop of the Jews and Mahometans, and for a time Protestant Church of Prussia, but the finding of the Consistory was confirmed, and Pastor Weingare has ceased to be a pastor of the Protestant Church of Prussia, because of his heresy.

The case has been very extensively and bitterly discussed throughout Geragainst the lax views of the pastor. according to the theological bent of the disputants, and hundreds of lay men in Hanover have signed an appeal to " all the Protestants of Germany " vindicating the pastor. The appeal admits unhesitatingly that "he does not believe that Christ who died forbids them from sending their chiland was buried "could be the "object | dren to the schools to receive an educarisen again. It points out that "the by the Jews as the most oppressive of most famous theological professors in all the legislation against them. the country, basing their opinion on the spirit and result of the best detail research in this department," are of the same opinion as Pastor Weingart, and that his condemnation is tantamount to "a condemnation of all those in the Protestant Church of Germany who do not acknowledge the very letter of the Scriptures and of the Confessions absolutely binding." Among those who thus refuse to admit the absolute veracity of the Bible, the appeal mentions "the most famous theological Professors in the country, and many thousands in the ranks of the laity, as well as hundreds among the pastors, all of whom must fall

under the same condemnation." In conclusion, the appelant says: "Weingart has taught nothing but what staught in all the leading universities, and it is hard to see how the Church can contemn him, and yet permit the theological eachers to continue their work. We demand, therefore, that the rights of the more liberal-minded Christians be respected, and we protest against such heresy-hunting and we protest against such heresy-hunting. and we protest against such heresy-hunting s has driven Pastor Weingart out of his ulpit. He has only been true to the spirit fthe Reformation, and he is the representive of the best type of earnest, yet liberty-lying Protestantism.

It is thus evident that at the present moment the so-called Evangelical or Orthodox party still holds the reins of power in the Lutheran Church. The majority of the Church papers approve the action of the authorities; but the Liberal press, including a strong minority of the professed Church organs, strongly protest against it, asserting that staunch adherence to the old belief is an evidence of a tendency to keep up the methods of Rome.

it has been the general belief that rifted into Latitudinarianism and i is certain that the professors of the eran Church in the city of Osnabruck universities, even of those which are have actually done so ; but it is somenot yet succeeded in undermining all faith in the fundamental doctrines of Christianity. It is hard to say, however, how long the orthodox party will retain their present predominance.

These results are the natural conse quences of the rejection of the infallible authority of the Church of Christ, and the adoption of the vicious principle of private judgment in the interpretation of the Bible.

THE JEWS OF EASTERN EUROPE.

The Israelite Alliance of Paris has published a touching appeal to the Jews of the world urging them to has ten to the assistance of the Jews of Roumania, Bessarabia, and Gallicia, who are suffering under a variety of misfortunes.

It will be remembered by our readers that in Russia the Jews were grievously persecuted by the Government, and though the laws against them have been greatly relaxed, they are still subject to various disabilities which make their condition a very sad one at the present moment.

They are confined to a limited re-

gion from which they are not permited to depart, and thus, to the number of five million, as they are precluded from their legitimate share in the business of the Empire, their district is described as being congested to that degree that wages are reduced to a starvation point below what wel can conpoverty and misery, famine is devas-

In Gallicia there are six hundred sands of the working classes are out of conditions.

But the worst conditions exist in Roumania. By the treaty of Berlin. which constituted Roumania an independent state, religious liberty was guaranteed to all creeds, including this right was conceded ungrudgingly. But for some years the Roumanian Government has violated the promises which were made to the Powersand the Jews are now treated as aliens. though they have resided in the country for centuries. The laws prevent them from exercising trades to which many, sides being taken for and they have been accustomed, forbid them to reside in rural districts and villages, and to possess land. Yet they are with gross injustice subjected to all the burdens of citizenship, such as the payment of taxes, and the performance of military service.

Worse than this, recent legislation of a sensual perception "that He was tion. This barbarous enactment is felt

> In addition to this, all Moldavia, in which there are two hundred thousand Jews, is ravaged by famine, on account of which thousands are obliged to wander about the streets begging in vain for bread or work.

Reduced to this deplorable condition, the persecuted Israelites determined on emigration, and already several hundred arrived at the United States ports, but were refused admission into the country under the laws forbidding pauper immigration. These came on to Canada, and are now in Montreal.

It is not desirable, indeed, that loads of paupers should be landed on our shores, and the admission of such even once is an invitation to European nations to ship their poor to us again. Yet we would not desire to see the persecuted Roumanian Jews who have arrived turned inhospitably away, as they have no home to receive them

even if they were to return. The fact that these immigrants have been refused admission into the United States is calculated to excite our sympathy for them; yet it is to be considered that the very fact that the United States has so refused, would tend to show that they are not a suitable acquisition for Canada. We trust, however, that among those Roumanians who have already arrived, there are enough of ablobodied men to make the batch not altogether an undesirable addition to ourpopulation. The Roumanian Government should be warned, however, that it should provide for the maintenance German Protestantism had hopelessly of its own poor subjects, instead of sending them away to be provided for

> by foreign countries. We learn that Turkey has given a refuge in Anatolia to many of these Roumanian emigrants and will welcome others who may wish to settle there. We should be glad to recog-nize this amiable hospitality of the Sultan, but the atrocities of Bulgaria, Armenia and Crete make us very du-bious regarding the acts of kindness

of Abdul Hamiz

A TRIBUTE TO THE CHRISTIAN BROTHERS.

The London Times pays the following tribute to the sons of St. John Baptist de la Salle and their methods : The distinctive features of the teaching of the Christian Brothers are its practicability and adaptability to circumstances. While the character of cumstances. While the character of the education is mainly such as we call elementary and middle class, at its best it is not surpassed by the most ad-vanced Realsculen in Germany, and certainly not equaled all round by the nost advanced middle class schools in the country (England) * * precision and intelligence shown by the Brothers in adapting their education to the special circumstances of the pupils are unsurpassed. * * * Although in some of its characteristics the system may not commend itself to robust English Protestantism, there can be no doubt that, so far as real education goes, the Brotherhood, as a whole, are not surpassed, and in a few cases equaled, as educationalists.

LORD BYRON'S DESCENDANTS ARE CATHOLICS.

From the Weekly Register.

The Hon. Mrs. Nevill Lytton, the only child of Mr. and Lady Anne Blunt, appeared on Saturday at Crabbet for the first time since her marriage. Lord Byron's only other descendant of the fourth generation was vation point below what we can con-ceive. In addition to this cause of who is also a Catholic. Mrs. Lytton has lately carried on the Byron descent Christ died only for the elect is now Truth. Christ commanded all to hear rejected by many even among the the Church, and this commandment class, it is more important to promul- Bessarabla, owing to the failure of the All the direct descendants of the poet are therefore Catholics.

GENIUS OF THE CHURCH. Her Uncompromising Resistance to Rival Theories. Mr. Wilfrid Ward.

The Church has from its beginning lived amid the world, and had to face the characteristic social and intellect ual movements of each successive age The first thing that strikes one from the days of the very first heretics-th Gnostics-to the days of the Church' last assailants —the Agnostics—is he attitude of uncompromising resistance to rival theories of life, which strove t dictate to her and bend her to thei will. From the days of the Gnostics t those of Abelard, from Abelard t Luther, from Luther to Lamennais, th same thing has been apparent. The Gnostics tried to force Christianity t identify itself with a fanciful philoso phical system, and banished the Old Tes tament and the historical groundwork of the Faith; Abelard—as St. Bernard bi terly complained in his letters-tried t base faith purely on the dialectics of Aristotle and on human reason, omit ting altogether from his account th humility of faith, the sense of myster apparent in the theology of the Fathers; Luther practically banishe the office of the Church in mediatin between God and the soul, and adve cated individual private judgment i interpreting the Scriptures; Lamenna wished to commit the Church to theory of unfettered liberalism. accept any of these systems would have been to sacrifice her own authority an her own individuality. In each case the Church was confronted with a for of "rationalismus," or its twin siste "liberalismus." But there was onl "ismus" which she could accept-'Christianismus." She had to guar the revelation handed down. Ar system which professed to be comple and yet ignored the mysterious tru committed to her, or gave a rival a count of life or of faith and presume to dictate to her, was in the first in stance met by her with the weapons sheer resistance. The second phenomenon is that all the systems she o posed contained elements which wer good and true. And from not one d she fail ultimately to assimilate som thing, in most cases a great deal, on their aggressive character had bee broken by her resistance. "She broke them in pieces," writ

Cardinal Newman, and then he sign

icantly adds, "she divided the spoils

Readers of Cardinal Newman's " Essa

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which we value for its facts, howev

often we may reject its theories-known when the Church adopted of t methods and ideas which, in aggres ive combination, formed the Gnost heretics. The very method of appl ing the intellect systematically to t truths of faith, according to be writers, originated with the Gnostic And dogmatic theology not only adop ed that method, but availed itself much of the Greek philosophy whi the Gnostics used against orthodox The dialectical method of Abela (again) and his devotion to the phile ophy of Aristotle, so strenuously o posed by St. Bernard and the orthod of the twelfth century, became in t hands of St. Thomas Aquinas the i struments of faith. Even Luther's u disciplined and exaggerated ple contained a protest against real contained formalism within Church: and the counter reformati of the Jesuits and their allies includ a revival of the inner life of the so ready to appropriate grains of tru and salutary warnings even from h most implacable enemies. "Fas et ab hoste doceri." Lastly, wh in the Encyclical "Mirari vo Gregory XVI. condemned the liberal ory of Lamennais, we have se ever since its appearance among t most orthodox in Lamennais own cor try, from Lacordaire himself to Comte de Mun and M. Harmel, act sympathy with the democracy. The popular organization and freedom association (which Lamennais strongly urged) within the Chur although Lamennais' attempt to ide tify the Church with the liberalis and democratic principle was crush once and for all. When I ascribe t double phenomenon in Church histo of resistance and subsequent assimi tion, to the conservative principle the Church, I may at first app to maintain a paradox. It m -of opposition to aggressive nov ty-is an exhibition of the conser tive principle : but that the second the subsequent assimilation of portion of what was rejected—is not. To t I would reply that to identify conser tism simply with the rejection of w is extraneous and new in form is to entify it with a principle of decay.
preserve a building we must indeed ist those who would pull it down. we must also repair it, replace wha worn out by what is new, and fit it

last in the varying conditions of l True conservatism involves c structive activity as well as resistato destructive activity. Periodical form and reconstruction belong to very essence. The fundamental true conservation is that the forme blind and passive, the latter op eyed and active. Both recenize that the Church's business eyed and active. to preserve the theological struct whereby the original revelation is r tected, but the former tends blindly cling to the status quo, the latter sists on surveying the building, newing what is decayed, replace what is worn out, examining inte gently whether a particular part of construction now does the work

GENIUS OF THE CHURCH.

Her Uncompromising Resistance Rival Theories.

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"She broke them in pieces," writes

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"she divided the spoils. Readers of Cardinal Newman's " Essay on Development," and of Professor Harnack's "History of Dogma" which we value for its facts, however often we may reject its theories-know how much the Church adopted of the methods and ideas which, in aggressive combination, formed the Gnostic heretics. The very method of apply ing the intellect systematically to the truths of faith, according to both writers, originated with the Gnostics. And dogmatic theology not only adopt ed that method, but availed itself of much of the Greek philosophy which the Gnostics used against orthodoxy. The dialectical method of Abelard (again) and his devotion to the philosophy of Aristotle, so strenuously oposed by St. Bernard and the orthodox of the twelfth century, became in the hands of St. Thomas Aquinas the instruments of faith. Even Luther's undisciplined and exaggerated pleas contained a protest against real corformalism within the Church: and the counter reformation of the Jesuits and their allies included a revival of the inner life of the soul ready to appropriate grains of truth and salutary warnings even from her most implacable enemies. "Fas est et ab hoste doceri." Lastly in the Encyclical "Mirari Gregory XVI. condemned the liberalis ory of Lamennais, we have seen ever since its appearance among the most orthodox in Lamennais own coun try, from Lacordaire himself to the Comte de Mun and M. Harmel, active sympathy with the democracy. There has been a gradual development of popular organization and freedom of Lamennais association (which strongly urged) within the Church, although Lamennais' attempt to iden tify the Church with the liberalistic and democratic principle was crushed once and for all. When I ascribe this double phenomenon in Church history. of resistance and subsequent assimilation, to the conservative principle of the Church, I may at first appear to maintain a paradox. It may -of opposition to aggressive novel-ty-is an exhibition of the conserva tive principle : but that the secondthe subsequent assimilation of portions of what was rejected—is not. To this I would reply that to identify conservatism simply with the rejection of wha is extraneous and new in form is to id entify it with a principle of decay. To preserve a building we must indeed reist those who would pull it down. Bu we must also repair it, replace what is worn out by what is new, and fit it to

True conservatism involves constructive activity as well as resistance to destructive activity. Periodical reform and reconstruction belong to its very essence. The fundamental dif ference between false conservation and true conservation is that the former is blind and passive, the latter open-Both recogand active. nize that the Church's business i to preserve the theological structure whereby the original revelation is protected, but the former tends blindly to cling to the status quo, the latter in-sists on surveying the building, renewing what is decayed, replacing worn out, examining intelligently whether a particular part of the construction now does the work for

last in the varying conditions of life.

which it was originally intended. And now to apply these remarks to our present conditions in England. We are in some respects in a period of transition. The days when Catholics were excluded from public life-from Parliament, from the Universities, from the liberal professions-are, it is true, long past But the habits which those days had created long survived. Catholics until quite recently, passed all the critical years of education, apart from any non Catholic influences, in their own schools and colleges. In afterlife, to a very large extent, they held aloof from their fellow countrymen. There was a Catholic club. There were in every class groups of friends, all Catholics, forming their own soci-The state of things is giving place to another. In the Universitie in London clubs, in the general world, Catholics are more and more coming to associate freely with their neigh One noteworthy consequence of this, with which I am here concerned, does not apply to all who attend this conference or to all members of the Catholic Truth Society. It applies especially to a comparatively small number, yet an important section. Those who in the Universities or else where are keenly interested in the social, intellectual or scientific move ments of the time find themselves face to face with a number of problems which are freely discursed. And they find it sometimes assumed as evident by their non Catholic friends that the Church is hopelessly reactionary and does not face or realize conclusions which are, to those with whom they as sociate, the assured conquests of modern society. To fix our ideas with obvious instances they see those outside Church busy adapting Christian teaching to modern biblical criticism and to the broad results of the evolutionary hypothesis. They see that so far as the Church herself has taken a public line in these questions it has been almost entirely hostile. The general drift of the Encyclical "Providentissimus" is against the results and even the methods of the higher criticism. The most notorious at tempt of a Catholic theologian to adapt the Evolution theory to Catholic teaching-Father Zahm's work-has been officially checked. Now, if we realize the systematic action of the Church in the past, to which I have called attention, the difficulty presented by this

attitude is far less than appears at first sight. It is a patat first sight. It is a pat-ent fact that both the higher criticism and the theory of evolution were first brought prominently before the European mind in a form hostile to Christianity. The first instinctive action of self-protection, of conservatism, on the part of the Church has been necessarily to oppose them. But while the broad, official, authoritative action of the Church is still maintain. ing an attitude of opposition many Catholics in England, Germany, France and elsewhere are, in the retirement of their studies, working out a modus vivendi between faith on the one hand and the assured or probable re sults of science and criticism on the other. It is a very close parallel to what happened in the thirteenth century in reference to Aristotle's philos-Frederick Schlegel has described how in that century "the inclination of the age to absolute modes of thinking," and other causes, created an "irresistible rage for Aristotle, reputed as he was to contain the very essence of all liberal science and philosophy." And Aristotle was imported from the East with the comments of address, however, was delivered for a he Arabians Averroes and Avicenna who gave a pantheistic character to his teaching. The danger to the faith of his Christian readers was great.

The public, official action of the Church was largely hostile to the whole movement. The Council of Paris in 1210 ordered Aristotle's metaphysical works to be burnt. Five years later, by order of Innocent III., Robert de Courcon, a Papal Legate, forbade the observer, or an upholder of the principles of modern liberalism, might well have said that the Church was hopeless ly reactionary in opposing the characteristic intellectual movement of the time. But in those very years there was also preceeding a movement of assimilation. Albertus Magnus was already at work sifting Aristotle and adapting him to Christian theology. And before the century was finished all official opposition was withdrawn and St. Thomas completed what his master began. The official opposi-tion, which protected the Church from being overrun by a rationalistic and pantheistic movement, did not that in the event the Church could not come to terms with all that metaphysics which had been at first. from circumstances, dangerous to the faith. And it is equally true now that while the official attitude of the Church is suspicious or hostile, the very best Catholic thought is effecting the desired reconciliation. Both functions of the conservative principle in the Church are being carried on. Reform, adaptation to new circumstances, may be needed now, as it has been so often in the past, but it must be what I have "conservative reform. principle of caution and resistance to dangerous movements is not abrogated because its action, to be effectual, must be modified. No doubt since the "Reformation" the forces of resistance have been much more developed in the Church's theology than the forces of assimilation. The tremendous revolt of half of Chris

tendom called for a strenuous move-

ment within the Church, of militarism

and self-defense, and rendered very

difficult the more liberal policy required for assimilation. The new

present century, when many old controversies are practically spent, when we need the best and most open-eyed and fairest treatment of all contemporary thought, is at variance with the polemical and repressive habits which lies is 58 924 as compared to the averthe "Reformation" of necessity in age hundred of each Protestant sect. The martial law which augurated. a state of siege necessitates would dwarf the normal development of the community in time of peace. This, I tyrs' blood for centuries, and its many countries urging the necessity of intellectual habits and training adapted to a new state of things. Authority is (presum-ably) glad to know the experience of those who are trying to serve the Church and find themselves handicapped by conditions which are applicable mainly to a different state of society. In general, if the Church is losing touch with or the power to control any deep movement in the hearts of men, something is probably out of repair in the machinery she employs. Such great ordersas Dominicans, Franciscans, Jesuits, have owed their very foundation to temporary defect of this kind within the Church. They were new mechanism to answer new needs. a question of the faith, but of the effectiveness of some portion of the machinery used by the Church in dealing with the world around her. The practical question in individual cases which may concern us is how to deal with particular parts of the machinery which have become ineffective. There are three programmes proposed which I will state in homely, popular lan-guage. The radical says in effect: "Cast it away as useless." The false conservative says; "Leave it alone. It is implous to touch it, or to examine whether it is in or out of repair." The true conservative reformer says: Thoroughly overhaul the machinery until you find out exactly what is wrong; mend it and fit it for existing conditions." There are constitutional methods of placing before the author ities local and special difficulties and these are the normal means of obtain-

ing consideration for them. And in what spirit should this be done? Gregorovius, in his great work on Medieval Rome, has traced-in pages which, in spite of the writer's position as external to the Church, often make even the Catholic reader realize its genius in a new way-the grandeur and power of that Medieval Christendom, with Rome at its head, which survives in the Catholic Church. The German historians describes the Christian Commonwealth as being the lineal heir to some of the greatest traditions of the Roman Empire, while it replaced

the guiding spirit of old Rome by the Christian ideal. And the Empire would never have been what it was but for the loyalty of its citizens and their pride in the City of the Cæsars. 'Civis Romanus sums," Roman citizen," was the basis of their appeal when their liberty was iufringed.

KINZA RINGE HIRAI AND THE TRUTH.

The Christian Register for June 28 contains an address, prepared for the seventy-fifth anniversary of the American Unitarian Association, by Kinza Ringe Hirai, who, at the "parliament of religions" held in Chicago, a few years ago, spoke upon "the religion of Buddhism as viewed in the light of the thinkers of Japan." The present distinctly Unitarian audience. whom this Japanese thinker politely declares that Unitarianism is as he comprehends it, simply a doorway to truth, open to anyone who has aband oned superstition and is satisfied to take a reasonable view of religion and

philosophy. We do not know how his hearers liked this definition. This is not the point with which we are concerned to Neither are we now concerned day. with his definition of the Japanese sect called the Zen, or, as he says i be justly interpreted, the Budd hist Unitarian .- those who think in the tremendous acceptation of the word; consulting no light save that which burns within the individual soul, and having for motto: "Burn

Scripture and kill Buddha What we now have to de with, Kirzo Hira's declaration that it is and ever will be impossible to establish or thodox Christianity in Japan "No until our people lose their God given powers of thought, and their independent and consistent spirit, will the grovel before the superstitions of ortho doxy or the revelation of so called in spired priests." Well, it is not the first time, nor will it be the last, that the Church of God has had to make its way, in the meekest patience, through the sneers and calumnies of a very proud, self conscious and imperious

What are the facts as concern the Catholic Church to-day in Japan Whatever may be the success or the non-success of the numerous Protestant sects, said to be thirty-seven in num ber, with 40,981 converts, averaging about one hundred to each, let us ex amine into the status of the Catholic Church in Japan as announced re cently in one of our first-class periodi CAIR

There is one archbishop at the head Under him are three bishops, 108 for eign missionaries, thirty Japanese priests, 280 catechists, thirty eight Marianite teachers, twenty-three Cis-tercian monks, 126 teaching Sisters, of whom twelve are Japanese, and five Sisters who are leper nurses. There are two seminaries, 116 churches and chapels with ninety temporary chapels quired for assimilation. The new two colleges for boys and three board-state of things inaugurated in the ing-schools for girls, thirty-seven pri-

mary schools, seventeen orphanages, twenty two industrial schools, fourteen dispensaries, two leper hospitals one hospital for the aged and two for the age hundred of each Protestant sect.

Nor is this all. Remember that the Catholic Church is no new factor there. The soil has been red with its martyrs' blood for centuries, and its martyrs were magnificent for their abso-

Surely the grain of mustard seed planted long since in Japan has grown into no small or unsightly tree. think it might bear comparison, even in a Unitarian's eye, with the status of Protestant communities in Maine or New Hampshire or Vermont, for instance; or possibly with the Unitarians of the Old Bay State.

Would the Christian Register care to compare the historical, arithmetical and spiritual facts of the case? We ask it in the name of a Catholic people who have willingly and with superb gladness laid down their lives for the truth !- Sacred Heart Review.

DR. DE COSTA ON THE CUSTOM OF CHAINING BIBLES.

Dr. De Costa, in the Catholic World Magazine for August, tells the story of the chained Bible at Erfurt in 1507:

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

"The Bible was published in Rome before Luther was born, as well as in cities like Naples and Florence. The Popes contributed to get the Bible into circulation. In France and Spain many editions appeared, and it is estimated that three hundred thousand Bibles were in circulation when Luther 'discovered' the Bible in 1507. 1311 Pope Ciement had ordered the establishment of professorships for the study of the Sacred Word; and Plus VI., in 1778, congratulated the Archbishop of Florence on his success in placing the Scriptures in the hands of the people of their own tongue, as the Scriptures 'ought to be left open to every one.' The history of the Popes is a history of Bible advancement. Adam Clarke, the celebrated Methodist commentator, declared that the Benedictine Calmet's was, 'without exception, the best commentary on the Sacred Writings ever published, either

by Catholics or Protestants.'
"Something like the facts of the case was recognized by an Anglican clergyman at a recent missionary conference in New York. It was admitted that the giving of the Scriptures to their own language was the policy of the Church down to the sixteenth century, but that the Council of Trent. in 1546, took 'a fatal posiion'in opposition to the Scriptures. Here is another of these falsehoods en dowed with perennial youth. It is a case calling for a companion picture to that by Ward. We should have We should have now 'the Chaining of the Bible of

GREAT MISSIONARY BODY.

The greatest missionary body in the world is the Paris Society of Foreign Missions, founded in 1663. Within the last sixty years it has sent out 1 925 missionary priests, of whom seventeen have been beatified as mar tyrs, while the cases of nine others are being examined in Rome. These figures, however, do not include all the martyrs of the society; at least fifty other of its missionaries have witnessed to the faith with their blood. The number of adults baptized by the Fathers last year was 72,700, the most abundant harvest in their history; but the missionaries are free ly permitted to baptize foreign children, of whom about 175 000 are baptized each year. The society now has the spiritual care of 1,200,000 Chrisin missionary countries. numbers among its members thirty-

DIOCESE OF HAMILTON

Cathedral Improvements. Cathedral Improvements.

During the last few weeks workmen have been engaged improving the interior of the cathedral. The pews have been grained, the main altar and the side altars finished in white and gold, and incandescent lights, shaped the design, placed on the the main altar. The woodwork of the sanctuary and its fixtures have also come in for a share of the painting. The effect produced by these tasty improvements is beautiful and certainly makes a marked change in appearance.

Hely Sepulcher Cemetery.

Holy Sepulcher Cemetery Holy Sepulcher Cemetery.

At its last meeting held July 30th, the Hamilton City Council made a grant of \$390,00 to the Holy Sepulcher Cemetery. This was done on the application of the committee pointing out that the Catholics of Hamilton in maintaining a cemetery of their own have saved the city a large amount of money annually, and this money the city would be obliged to expend on its cemetery if it were used by Catholics.

In connection with Holy Sepulcher it might be stated that a new wharf has been built on the shore just below the cemetery and the steamer Andrelexa makes trips from the city and return Wednesday, Saturday and Sunday afternoon. The round trip is 10 cents.

Teachers Convention at Hamilton.

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Teachers Convention at Hamilton.
The Sisters of St. Joseph, teaching in the diocese, held a convention in St. Mary sachool, Hamilton, July 30, 31 and August 1. The convention was opened by Father Holden, Hamilton, superintendent of schools. Four lectures a day were delivered on school management and school curriculum.

The lecturers were Mr. Scott, principal Toronto Normal school, and Mr. Dearness, Normal school, London, and the able manner in which these gentlemen treated the matter in hand showed clearly their high excellence as educationists. Their efforts were a source of profit and pleasure to the Sisters.

THE TROUBLE IN CHINA

The situation in China remains practically underlanged since last week's reports. The fate of the legations in Pekin is still wrapped in mystery, and the allies consisting of the chief powers of Europe together with the Japanese, still occupy Tien Tsin.

The Chinese efficials still persistently assert. The Chinese efficials still persistently assert.

An offer has been made by the Chinese gov

Count.

An offer has been made by the Chinese government to several of the powers to make peace if any of them will imediate with the others so that favorable terms can be arranged. The powers generally have answered that they cannot consider any terms until they are put into communication with their ambassadors. This is the answer given by England, France and Italy and the United States answers almost similarly, except that it gives a more positive assurance of mediation if it be true that Minister Conger is alive.

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The despatch said to show been sent by Mr. Charles and the United States answers almost similarly, except that it gives a more positive assurance of mediation if it be true that Minister Conger is alive.

The despatch said to make been sent by Mr. Charles and the said of the said of the congery, as it is certain that the bear Chinese forgery, as it is certain that the bear conger, Assuming that the suspicion of trogger, as a suming that the suspicion of the conger, as any of the conger, the said of the conger, as the conger, the proposed what the Chinese expect to gain by pretending that the Ministers are still alive. The supposition is that they hope to conceal their murder in Pekin by the troops acting under orders from the Government. It would be pretended that the Ministers are out for Tien Tsin under a strong escort which was attacked by an overwhelming force of Boxers who succeeded in overcoming the escort and killing all the Ministers and their attaches. By this pretence the Government would hope to escape the responsibility, and secure better terms by the negotiations which would follow.

All this is, of course, mere speculation, as it is not known for certain whether any or all of the Ministers are dead or alive.

Sofar the foreign troops have acted together with more cordiality than was expected, though it is still a great drawback that they have not selected a commander-in-chief under whom all might act with one purpose in view.

alsehoods.

Another report states that on July 9 only hree hundred foreigners were alive then in the ity. Sheng, the Chinese director of telegraphs, seerts that an under secretary, deputed by the chinese foreign office found the foreign minisers all safe on July 18th. Yet there was an dict issued by Imperial authority on July 7th, which expressed regret that the Japanese is well as the German Ministers and the foreign missionaries had been murdered. It is not wonderful, therefore, that all the Chinese tories should be doubted.

The Russians are engaged in fighting the chinese invaders of Siberia. Several battles have been reported in which the Russians were uccessful against superior numbers, but it is alid that they met with a check at Kabaroosk, wing to the falling short of ammunition, fifteen thousand Boxers are in front of the cussian columns there, which cannot now advance, though they are not reported to have been actually beaten in fight. The Japanese have borne the brunt of the fighting, and great read it is given to them for their courage and kill.

The British at Wei-Hai-Wei have uso twice report states that on July 9 only

rs. ere are now 28,000 allies at Tien-Tsin. There are now 28 00 allies at Tien. Tsin.

The latest despatches report horrible atrocities committed on native Chris'ians as well as foreigners in several parts of the Chinese Empire. In Cheking, nine missionaries were alrin. On July 8th the Boxers killed 2:00 native Christians at Pao-Ting-Fu. The Chinese General Li Ho-Ken, killed on the way to Pekin, a French priest, and between 2000 and 3000 native Christians. Li Plng-Heng, the Imperial commissioner, has destroyed the Catholic mission, and murdered two French priests and over 1000 native Christians.

The state of alfairs in China continues a but the contract of the contract of

missioner, has destroyed the Catholic mission, and murdered two French priests and over 1000 native Christians.

The state of affairs in China continues to be as deplorable as heretofore; for though it has been ascertained positively that the legations in Pekin have not all been destroyed by their Chinese assailants, their safety is due to the stubborn resistance shown by the small band of brave sodiers of various nationalities shut up in the British legation, who with heroic courage have defended themselves and the foreigners who had taken reruge with them. A despatch was received by the Japanese Government from Col. Shiba, the Japanese Government from Col. Shiba, the Japanese Government from Col. Shiba, the Japanese Hiltery attache in Pekin, dated July 22, which and in what direction will you come! We been continually attacked night and day by more than ten regiments of Imperial troops. By supreme efforts we still hold the Russian, American and British Legations, and Sagang-fur Palace. . . also the German tul and the French legation. The British Legations, and Trough of the British Legations and Crimonded. The Japanese soldiers number Il marines and It volunteers Sixty Europeans have been killed. Hostilities were suspended on July I7, but we are in constant apprehension that they will be renewed. All the city gates are guarded. Only the two east gates are open. We will probably succumb in a week, unless relieved. The Emperor and Dowage, Empress appear to be living in Pekin."

are open. We will probably succumb in a week, unless relieved. The Emperor and Dowager Empress appear to be living in Pekin."

This gives a very clear account of the present position, and the account sent by Sir Claude Macdonald, the British, and the Russian and German ambassadors are very much to the same effect. For a month the Legations were stormed and shelled without cessation, until hostilites ceased on July 17 or 18. In the meantime over 2,000 Chinese were killed, and it is by reason of this fearful loss which the assailants suffered that the Chinese were induced to relax their efforts by destroy the entire foreign population. In the meantime it is stated, that a great part of the Chrisestan population of the city has been massacred, and there is good reason to believe that this intelligence is correct.

From what is said above it will be noticed that the Chinese Government has allowed at least some of the Legations to communicate with their Governments to the offer made by the Chinese to negotiate terms of peace. Then was that no negotiations will be communication with their respective Middle Government of the Light and the Communication with their respective and the Government of the Ministers, the German Minister excepted, are still living, their safety is not due to any good offices of the Chinese Government is really in power, the whole foce of the Empire has been used in the Government exhorting the Boxers or ontinue their work of externinating the Christians, and the people to give their aid toward the same end.

It appears to be now beyond doubt that Prince Tuan was set up as the leader of the

ame end.

It appears to be now beyond doubt that Prince Tuan was set up as the leader of the Boxer movemens, merely to shield the authorities, and to make it possible for them to pretend that the Boxers are an irresponsible band of robels whom the Government endeavored to suppress. The legations which are known to have been destroyed are the Austrian, Italian. Dutch and Spanish, and the French partially. The allies deeply regret that it has not yet been possible to send a relief force to the assistance of the Legations and the foreigners who have taken refuge in them. However, it.

Taku forts at present. These will probably be reinforced if ew troops arrive in good time to reach them. It is even stated that the Russian contingent of the relieving force came into contact with a large body of Chinese and met a somewhat severe check. This report, however, is doubtful as it has not been confirmed. It appears to be certain, however, that 5,000 Russians were defocated at New Chwang by 10,000 Chinese, and that four Russian steamers were sund or damaged by the Chinese fire on the Amur River.

The Chinese, and that four Russian steamers were sund or damaged by the Chinese fire on the Amur River.

The Chinese appear to be in strong force on the Amur River.

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The Chinese appear to be in strong force on the sund fishing may be expected between them and the range by the strong to that when the fishing may be expected by the chinese item in which the Chinese are reported, one by 1,000 Japanese who have captured, the other by allies of nationality, not named, thereby the Chinese have been driven back with other by allies of nationality, not named, thereby the Chinese have been driven back with other by allies of Tien Tationality, not named, the other by allies of nationality, not named, thereby the Chinese have been driven back with miles nor of Tien Tsin, with whom a battle is imminent.

In the meantime, massacres of missionaries, and other Christians, foreign and native, are taking place throughout the Chinese Empire. Fifteen thousand Chinese troops under Li-Ping Heng, have killed many while marching under orders from the Empress from Nankin to Woochow.

At Pao-Ting Foo a number of missionaries who had taken refuge there, were also massacred a French priest and between 10,000 and 15,000 native Christians are also reported as having been barbarously slain near Pekin.

The Chinese authorities now assert that they had the Milies advance to Pekin, or that they will be suited should the allies advance to Pekin, or that they will be some and the tr

OBITUARY.

MR, JAMES MURRAY, PORT LAMBTON. MR. JAMES MURRAY, PORT LAMBTON.
Death is always very sad, but it is particularly so when one is called away unexpectedly in all the vigor of health and strength. This circumstance attended the death of Mr. James Murray, of Port Lambton. He died at Duluth, Minn., of appendicties, after a short butterriby severe illness at the early age of thirty-two. His remains were brought home and laid to rest in Sombra cemetery. He was the eldest son of Mrs. John Murray, and the hearts of all go out to the sillicted mother in her extremely sad bereavement. R. 1, P.

MRS. C. FARRELL, PORT HURON.

MRS, C. FARRELL, PORT HURON. From the Pert Huron Daily Times of Tuesday, July 31st, we learn that the funeral of the late Miss. C. Farrell, who died July 29, 1990, aged forty-four years, was largely attended from St. Stephen's church this morning (July 31). The deceased leaves a husband, one daughter, Bessie, five brothers, M. C. Carey, of Port Huron, M. E. and W. J. of Denison, Texas, T. J. of Battle Creek, and C. D. Carey, of Dettoit, and four sisters, Mrs. Panton, of the Condon, Mrs. J. Lamphier, Mrs. J. Gaffney, Miss Nora Carey, of Loherville, Iowa. Internet took place at Palms, Mich., Rev. J. P. McManus of Port Huron efficiating. R. I. P. JOSEPH DOYLE, YARMOUTH, ONT.

Mr. JOSEPH DOYLE, YARMOUTH, ONT.

McManus of Port Huron officiating. R. I. P.

JOSEPH DOYLE, YARMOUTH, ONT.

Mr. JOSEPH DOYLE, YARMOUTH, ONT.

Mr. JOSEPH BOYLE, of Yarmouth, died at his residence on Saturday morning, 28th ult., after a somewhat hisgering lines of several months.

Mr. Doyle was in his fifty fourth year. He was born in the county of Eigin, and has lived in the township of Yarmouth, in that county, ever since. Mr. Doyle was married to Miss Nancy Coughlin, third daughter of the late Cornelius Goughlin, of Glanworth. She, with one son, Cornelius, survive her late husband. Besides these, two sisters, Eliza and Maggie, and three brothers, Matthew, John and James survive the deceased. The funeral took place on Tuesday, the Sist ult., from the church of the Holy Angeis, St. Thomas, High Mass being sung by the Rev. Fathers Bayard, V. G., assisted by the Rev. Fathers Brady of Windsor, and Quinlan of West Lorne. Mr. Doyle was a member of the C. M. B. A., and an exemplary Catholic. He was one of the best known men in the county of Eigin, and possessed many endearing and sterling qualities, and probably no man in the county of Eigin, and possessed many endearing and sterling qualities, and probably no man in the county of Eigin, and possessed many endearing and sterling qualities, and probably no man in the county of Eigin was more universally respected than he. Mrs. Doyle has the sympathy of the entire community. Her bereavement has been exceptionally sad. Her brother, John C. Coughin of Glanworth, was buried the day her husband died. The pall-bearers were all members of the C. M. B. A., namely, C. D. Regan, S. B. Pocock, W. P. Regan, John R. I. P. R. I. P. John C. Coughlin, Glanworth.

John C. Coughlin, Glanworth.

The death of John C. Coughlin, late of the township of Westminster in the county of Middlesex, took place on Wednesday night, the 25th ult. at his residence, Glanworth. Mr. Coughlin was in his fifty-fifthyear, and had resided in the township of Westminster all his life. Mr. Coughlin, in connection with his brothers, T. and D. Coughlin, was extensively engaged for many years in the shipment of cattle to the English markets. He was the first in Western Canada to engage in the exportain Western Canada to engage in the expension of cattle to England, and he has been very successful in that business. He has been the rublic of Western in Westen Canada to engage in the exportation of cattle to England, and he has been very
successful in that business. He has been
prominently before the public of Western
Canada for many years, and no man stood
higher in the estimation of the people than he
did, for business rectitude and honor. He was
highly respected by all who knew him best
Mr.
Coughlin was married to Miss Bridget O'Neil
of Montreal, daughter of the late P. O'Neil.
She and aven sons survive her husband. He
also left, surviving, two sisters Mrs. Joseph
Doyle and Miss Hanna Coughlin and two
brothers Timothy and Daniel. The funeral
took place on Saturday, the 28th ult., to the
church of the Holy Angels, St. Thomas. High
Mass was sung by the pastor, the Rev. Father
Bayard, V. G., assisted by the Very Rev. Wm.
Flannery, D. D., of Windsor, and the Rev. T.
Quinlan of West Lorne. The pall bearers,
were T. Coughlin, ex M. P., John T. Coughlin,
D. J. Donahue, Q. C., C. D. Regan, Mayor
Meehan and A. P. Campbell.

To Mrs. Coughlin and the bereaved family
we extend our sympathy in their affliction.

Elle Houle, Massey, Ont.

ELE HOULE, MASSEY, ONT.

On the arrival of the West bound express on Saturday, the 21st, the sorrowful tolling of the Catholic Church beli proclaimed to sorrowing friends and sympathetic acquaintances that he mortal remains of Elie Houle were being conveyed from the hospital at Sudbury to his home and final res' ing-place on earth, here.

How fully it was realized "that in the midst of life, we are in death." On the 13th of June he was united in the holy bonds of matrimony to Miss Elmire Cadotte, of Massey, and after their wedding tour followed by the prayers and well wishes of their numerous friends no cloud could be discerned to dim their expectation of a happy and prosperous future. But, alas! how often, how solemnly does death proclaim that we shall have no abiding city here. On Monday, the 15th current, he was kicked by a horse and although attended immediately by Dr. Flaherty and subsequently by doctors at the Sudbury hospital, he gradually sank, passing peacefully and resignedly away at the 20th.

He might correctly be compared with the ELIE HOULE, MASSEY, ONT.

age of thirty-nine years, on the evening of the 20th.

He might correctly be compared with the young man described in the xix. chapter, 16 and 17 verses of St. Matthew, and with the faithful steward in the xxv. and xxiil, verses. Testimony is not wanting of his sterling worth and Christian character. A dutiful and loving son, a faithful husband is missed, but what is our loss is his eternal gain. The families of Houle and Cadotte and the heart broken widow have the heartfelt sympathy of the whole community in their sad bereavenent.

On Monday, the 23rd High Mass was celebrated by Rev. Father Latevre with an instructive discourse eulogizing the departed for his Christian life and the comfort that should rest with his sorrowing relatives therefrom. His remains were then followed to the Catholic cemetery by the largest number of people over assembled at Massey to show their respect for the deserving dead. Requiescat in pace!

Our sins are like a little grain of sand by the great mountain of God's mercy.—Ven. Cure d' Ars.

IS THERE ONE BRIGHT, ENTERPRISING CATHOLIC BOY

In each town in Ontario who would like to inske from Twenty to One Hundred Dollars this fall by canvassing for and delivering after school hours a well known Ca holfo publication Only one Boy in each town may have this privilege. Write quick for particulars to W. E. BLAKE, dealer in Catholic Publications, etc., 622 Queen street. West, Toronto, Ontario.

Sacred Heart Review. PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER. XCVII.

We have seen how the great Luther an historian Flacius Illyricus, and his associates, the Magdeburg Centuri-ators, were divided in their treatment of history between two opposing feelings. The principal object of this famous and deeply learned historical work appears to have been to show that original Christianity was Luthenan-ism. It resulted from this that Catho-licism, Eastern and Western, but particularly Western, was, in its distin-guishing doctrines and observances, Anti-christian, and its Head, therefore, Anti Christ Yet to this was opposed the fact that the Roman claims and doctrines go back so very near to the beginning, and are so embarrassingly interwoven with Peter's primacy This, as we have seen, they endeavou to explain by maintaining that the whole load of Peter's faults descended upon his successors, and a much smallshare of his apostolic excellences The faults were growing, and the virtues dwindling, until, after martyr-doms by the heathen had ceased, Pope Sylvester appears as Autichrist in full. To be sure, neither the character nor the claims of Saint Sylvester differ notably from those of many Popes before him and many after him. Yet Anti-christ had to come in comewhere, and therefore Fiactus, ar his companions, thought they might as well begin the Antichristian line with Sylvester as

with a later Pope.

However, many Protestants could not agree to this. What would become of the first four great Councils, which all the Protestants acknowledged, and which settled the authentic doctrine of the Godhead and of Christ Incarnate? Did the Holy Ghost preside in conneils held in close conjunction with Anti-Christ? Did the Chalcedonian decisions which were founded on the famous letter of Saint Leo, rest on a communication from anti-christ? This appeared impossible. Moreover, could be true that such great saints as Athanasius, Basil, the two Cappadoc ian Gregories, Jerome, Augustine, Chrysostors, Ambrose, had been in the communion of Anti-Christ, and had been so unflinchingly sustained by him in their conflicts with error and evil? This, too, appeared impossible. Accordingly, this second school, although fully agreeing with the former that the Pope is Anti Christ, would not allow that he had become Anti-Christ for a matter of three hundred years after Saint Sylvester. His long pontifical reign, they affirmed, begins with Boniface III, second successor of Saint Gregory the Great.

One wonders how such a division of opinion did not rend the Lutherans into two hostile camps. They were com-monly ready to fly at one another's throats on any occasion or none. One would think there was occasion enough here. One side recognized the Popes of three hundred years as having been in good part ministers and representatives of Christ, whom the other side maintained to be ministers and representatives of Satan. Consequently, one of the two schools showed that it did not know the difference between Christand His enemy, or else that it was scandalously ignorant of the fund amental history of the Church.

Yet, strange as it may seem, this to have engendered scarcely any friction of feeling. Whether Christ or the devil had filled the Roman chair for the first six hundred years, both sides were sweetly agreed that they were safe in conscience, and might enjoy a deep brotherly satisfaction in assisting to gether at the solemn inauguration of the Man of Sin in the central See by the year 607. This would give them a thousand years, during which they might revel, undisturbed, in the ful-ness of the works of darkness. And no one can complain that they did not avail themselves of their opportunities to the height. The contumelious foulness of their attacks upon the Papacy as it existed from 607 to 1618 when the fearfulness of the Thirty' Yerrs' descended upon them, is beyond all description, almost beyond all imagin-In reading it indignation is almost swallowed up in pure consternation. Their historical knowledge, great as it was, recedes before th mere creations of their own malignant fantasy.

In particular, sorcery, the beilef in which was then at its height, involving and enwrapping these controverstalists thomselves completely, fur-nished them their chief weapon against the Papacy. The Popes by their showing, had been, in one long line, murderers, impostors, revellers, given up to indescribable evils, piosoners, truce-breakers, blasphemers against God and man, but, above all, magicians. It is well known that Gerbert, Sylvester II., the most famous man of science of the day (he was reigning in 1000) was by the vulgar esteemed a sorcerer. The ridiculous fancy of the gnorant was gravely taken up by these learned Lutheran scholars, or many of them, as undoubted history. However, this was only a beginning. Dr. George Miller declared in 1584, from the pulpit, in the imperial city of Augsburg, that from Sylvester II. on, twenty-two Popes in succession, without a single exception, had been magicians. out of their sleeves were common diversions of theirs, while the Protestof to-day are tame and colorless com. Church.-Cardinal Wiseman.

pared with this ordinary refection of our evangelical forefathers. There was nothing that could be imagined or said, possible or impossible, with testi-mony or without, of the very worst Pope, but was applied, with perfect confidence, to the very best. Such horrible outrageousness was a mere commonplace, from Sunday to Sunday, in the Lutheran and Calvinistic pulpits throughout Germany, beginning with Luther, for a hundred years. Can we wonder that the fearful convulsion of the thirty years' war came

at last? I need not say how those who spoke in this way of the Papacy, and of Catholic Church, would speak of their ceremonies. A book was written by Philip van Marnix, a Dutch Calvinist, in which every step and passage of the Mass is assailed with an insolent scurrility only to be equalled (far excelled indeed) by the Irishman Edgar, who vilifies about every saint of the Church from the Virgin down, and then dedicates his book to his primate! So delighted were the Lutherans with the Datch Calvinist's indecencies, that although many of his attacks ap-piled equally to their own wor ship, they did not stand on such a trifle, but turned his book into German, so that all the faithful, of both schools, might understand how to mock at the Mass with the most exquisite ribaldry, and in such a way as to give the Papists the most exquisite pain.

I shall return to a few of the less outrageous stories about the medieval popes, some of which have survived, in an attenuated form, down to our own time. Now, however, we will turn to the other school of Protestant ism, which regards the Papacy as a legitimate and providential development, but not as of specifically Divine appointment, and therefore as something from which it is lawful to withdraw on occasion given.

This view is properly an extension of a similar view concerning the episcopate. The bulk of English laymen have always regarded episcopacy simply as "an ancient, decent, venerable and convenient polity," which they ac cept because it was retained at the Reformation, but which, had it been set aside, they would not think it neces sary to re introduce. The old High church school, on the contrary, holds that the episcopate is a divine-ly appointed continuance of the apostolate, and that where the line is broken Christians cannot form an authentic Church. Godly men and women, indeed, will be blessed of God in their work and worship, but, as the Venerable Catherine Emmerich says. their communion, although a mean of grace to the pure in heart, is not the Eucharist. Many High - Churchmen maintain, indeed, in spite of Catholic tradition, that non-Episcopalians can

not even give a true baptism. This elder school is still strong, and even increasing, at least among the clergy. Yet of late years the Broad-Church theory of Church polity has Church theory of Church polity has gained such strength, in all Protestant bodies that it may be regarded as decidedly predominant among Protestant scholars, and deeply affects their attiude both towards each other's Churche and towards the great division.

CHARLES C. STARBUCK Andover, Mass.

IMITATION OF CHRIST.

Of Obedience and Subjection. 1. It is a very great thing to stand and not to be at our own disposal.

It is much more secure to be in the state of subjection than in authority. Many are under obedience more out of necessity than for the love of God : and such as these are in pain, and eas-

Nor will they gain freedom of mind, unless they submit themselves with their whole heart for God's sake.

Run here or there, thou wilt find no rest but in a humble subjection under the government of a superior. The imagination and the changing

of places have deceived many.

2 It is true every one is desirous
of acting according to his own liking,
and is more inclined to such as are of

his own mind. But if God be amongst us, we must ometimes give up our own opinion for the sake of peace.

Who is so wise as to be able fully to know all things? Therefore trust not too much to thine

own thoughts; but be willing also to near the sentiments of others. Although thins opinion be good; yet, if for God's sake thou leavest it to follow that of another, it will be more

3. For I have often heard, that it is more safe to hear and take counsel

than to give it. It may also happen, that each one's idea may be good: but to refuse to yield to others, when reason or just cause requires it, is a sign of pride and wilfulness.

The Catholic Church is a city to which avenues lead from every side, towards which men may travel from any quarter, by the most diversified by the thorny and rugged ways of strict investigation, by the more flowery paths of sentiment and feeling but arrived at its precincts, all find that there is but one gate whereby they may enter, but one door to the sheep-fold-narrow and low, perhaps, and causing flesh and blood to stoop in passing in. Men may wander about Beathing out fire and shaking fire its outskirts, they may admire the out of their sleeves were common goodliness of its edifices, and its bulwarks, but they cannot be denizens ants heard with plous horror that many of them had been carried off by one gate of absolute, unconditional the devil bodily. Our wildest slanders submission to the teachings of the

PIVE - MINUTES' SERMON. Tenth Sunday after Pentecost.

CONFESSION.

O God be merciful to me a sinner." (Luke Thus prayed the publican, and our Lord said: "This man went down to his house justified." The grace which the publican received is also promised to us, when we have recourse to our merciful Redeemer in the sacrament of penance. Even if our sins were as scarlet, they will, in the sacrament of reconciliation, become white as snow, and if they were as numerous as the sands on the sea shore, they will be cancelled in the ocean of God's infinite mercy, but alas! the merciful designs of God are act always fulfilled! Many sinners are not washed in the sacrament of regeneration, they are not purified and cleansed; on the contrary they return from the tribunal of per ance more defiled and more culpable than they entered. How is this? It they do not fulfil the conditions which are attached to the cleansing of the soul. They neglect to examine their conscience carefully; have no sincere contrition, or they do not confess their sins properly.

God who commands me to confess my

sins to His representative, the priest. also imposes on me the duty to think seriously about my life, my duties and the obligations which I owe to God, to myself and to my neighbor, so that by careful examination of conscience I will recall to memory all my offences their number and necessary circum stances, for otherwise a sincere confe sion is impossible. But alas! many, when they go to confession, do not obey this commandment of God, or observe it very indifferently. Although they may have been sunk in vice; although they may have been guilty of the seven capital sins, yet they make a few minutes suffice to unfold their interior, and to find all that

is necessary for confession. What must necessarily be the consequence? That mortal sins will be forgotten, and hence, not confessed. The omission however, is to be attributed to their own culpable negligence, and hence they are in danger not only of failing to receive forgiveness of their sins, but of committing a sacrilege.

Another and even a greater neglig

ence, is the want of sincere contrition and firm purpose of amendment, and without these, confession is as invaild as baptism without water. On one oc casion, a man went to St. Francis de Sales and confessed his sins without the least sign of sorrow; the saint began to shed bitter tears. The penitent asking the holy Bishop for the cause of these tears, the saint replied : " I weep because you do not weep." In a similar manner, the priest's heart is often filled with sadness when he hears penitents confess the greatest crimes, the most beinous offences against God, as indifferently as if they were enumerateast concern them.

How many during Easter time, approach the sacred tribunal with no intention of changing their lives! For years they have been living in the proximate occasions of sin, and although continually falling, they have no intention of avoiding them. For years they have been indulging in some evil habits without wishing to make a determined effort to overcome them. For years they have been liv ing in deadly enmity with their neigh bor, and even now they are unwilling to speak the Christian word: I forgive. For years they have been in possession of some unjust property: they could easily restore it, but this thought never enters their minds. What must we think of such confessions, when there is no contrition, no firm purpose of mendment? What angels will rejoice? The good angels in Heaven, or

the bad angels in hell? Alas! it even happens, that through hame, sins are concealed, thus they re ceive judgment instead of forgiveness An eminent director of souls once said Satan surrounds the confessional restoring to the sinners what he took from them when he enticed them to What did he take from them ! True shame. What does he give them? False shame. He, as it were, closes their mouths, that they may con ceal their most grievous crimes, and thus plunge themselves deeper into eternal perdition. Oh, terrible con cealment! Oh, infernal shame! and yet it is sometimes found in those who come to confession. The sins of youth, the greatest crimes against morality, concealed through this false shame, the most dangerous wounds of the soul are hidden, and instead of blessing and grace, they receive condemnation and death. Burdened with the crime of an additional sin, the penitent with a guilty soul and traitorous heart approaches the table of the Lord, and re ceives in a state of sin the sacrament of the Lamb of God; he becomes guilty of the Body and Blood of our Lord, eating and drinking judgment and eternal damnation to himself And th's is not done once, but repeatedly.

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At first the conscience cries out, but the cry is stiffied, the poor sinner lives in false security, heaps mountains of guilt upon himself, adds one sacrilege to another, until at last the guilty-laden soul in impenitent death, is cast by divine Justice into an eternal pool of fire.

Beloved Christians, may the Allmerciful God protect us from such a nisfortune, and may we on our part, conscientiously perform that which is necessary to receive forgiveness of our sins. Let us earnestly and diligently examine our consciences, make an act of sincere contrition, for all mortal sins at least, and have a firm purpose to lead a better life, to avoid in and the proximate occasions of sin to use all the necessary means for our alvation, and to repair the injury which we may have done. Let us confess all our sins, their number and ecessary circumstances with that sin cerity which we owe to God, withou concealing, lessening or excusing any hing ; let us also make perfect satis faction by conscientiously performing the penance imposed on us by the con-fessor; we will then, like the happy publican in the gospel, return from the confessional in the peace of God.

THOUGHTS OF THE SACRED HEART.

Oh how good and pleasant it is to dwell in the Heart of Jesus! Oh, what a rich treasure is this Heart, what a precious pearl! Willingly would I sacrifice all I have to possess it. In this Temple, in this Sanctuary, before this Ark of the Covenant, will I adore and praise the name of the Lord and exclaim with the prophet, "I have found the Heart of my King, my Brother, my Friend."-St. Bernard

Behold the gate of paradise is open the sword that guarded the entrance has fallen before the soldier's lance that ppened to us the treasury of eternal wisdom and love; enter it, then, through the wound of the side.—St. Bonaventure.

In this adorable Heart we find arms with which to defend ourselves against the enemy, medicine to heal our wounds, powerful help against temp tation, the sweetest consolation in ou sufferings, and the purest joys in this valley of tears. -St. Peter Damian.

He shed His Blood from the wound of the Side, from His Heart, in order to influence and vivify His disciples and many other Christians who are weak and tempted in their faith. - St. Thomas Aquinas.

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Politness. "Can you write a good asked a man of a boy who a a situation.
"Ya-as," was the answer.

"Are you good at figures

"Ya-as," was the answer "That will do, I don't w said the merchant.

After the boy had gone said, "I know that lad to b

est, industrious boy; why try him?" Because he bas not lear

'Yes, sir,' and 'No, sir,' "merchant. "If he answere did, how will he answer cust

" Foolscap." Every one knows wha paper is, but not everyone lit was so called. An exch tures to remark that not one dred that daily use it can question. The following whow the term originated:

When Oliver Cromwell be tector, after the execution of he caused the stamp of the erty to be placed upon the the English governme after the restoration of C having occasion to use some despatches, some of this g paper was brought to him. On looking at it and disco

stamp, he inquired the me and on being told, he said away; I have nothing to fcol's cap."

The term "foolscap" has applied to a certain size of g ing paper.

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Nothing is more beautifu than a kind and gentle reg old. They whose failing slowly descending the sun age have but one consola years speed by them, and tenderness and considerati on whose lives the beauties

are breaking.
Age is a season of physics of mental retrospection, of dreams and earthly disap No more for the old is ther in the rolling stars, no mo ness in the spring, no mor in the years. For them as the verdure blooms, the the birds rejoice. They ar of a scene whose heritage th joyed and now see passing cessors. No longer sojour pleasant world, they are fondly a moment over the the past. The thousand the present sound far off in ears and its charms are bl

dimmed eyes whose tears graves of old affections. Treat them gently, you den, for by their travail as rifice are ye the possessors existence in the world in v dors ye exult, but also for ity and happiness ye thou; joy. Never mind if she ar and feeble and of humble look to you in their helple aid with gentle courtesy the steps. God's blessing will

Famous Pet Dog The d ture. Who has not read of Scott, or Mrs. Copperfie Richl's "The Silent Cou tale of a dog who reformed took part in patriotic as But the dog in history

Not to refer to Abia

if you do.

chronicler.

hounds, there is Marie Jet, for instance. It is on graphic points in Dumas' of the Red House," where pet is introduced. But i made by the dog in a pris devotees of the unfortunal lieved that they might her off in safety. Tenant near the jail, these loyali rowed a thoroughfare u the building in which the kept. Allowed to walk i outside, she shared the c Elizabeth, Madame Roys His acute ear caught sou one of the corridor tra turnkey's attention was extraordinary noise of the alarm was sounded. A see the subterranean excava conspirators had escaped. Jet was taken from his n

shed bitter tears at the se Queen Christina of Swee love of field sports, horses games, had in her time a ite dogs as Queen Victor dashing wolf-hound, alwa life sat with her at chu been lamed, he was left a day, but, leaping from th hobbled to the cathedral, air with cries for admi were heard by the Queen appeared. Christina's f to her feet. The dog like a stone effigy.
Catherine of Russia

lovely French spaniel wh Babe. He literally cost in gold, his owner being low at driving a bargai used to comb and dress th Good Queen Bess W

hounds and all sorts of Princess, and undergoment at Woodstock, Sir ingfield won her heart of a hound. She found companionable fellow th him Friend. When sh

OUR BOYS AND GIRLS.

Politness.

"Can you write a good hand?" asked a man of a boy who applied for a situation.
"Ya-as," was the answer.

"Are you good at figures?" "Ya-as," was the answer again.
"That will do, I don't want you,

said the merchant.

After the boy had gone a friend said, "I know that lad to be an honest, industrious boy; why don't you

Because he bas not learned to say 'Yes, sir,' and 'No, sir,' "replied the merchant. "If he answered me as he did, how will he answer customers?"

" Foolscap.

Every one knows what foolscap paper is, but not everyone knows why it was so called. An exchange ventures to remark that not one in a hundred that daily use it can answer the question. The following will tell you how the termoriginated:

When Oliver Cromwell became pro-

tector, after the execution of Charles he caused the stamp of the cap of liberty to be placed upon the paper used the English government. Soon after the restoration of Charles II., having occasion to use some paper for despatches, some of this government paper was brought to him.

On looking at it and discovering the stamp, he inquired the meaning of it, and on being told, he said: "Take it away; I have nothing to do with a fcol's cap.

The term "foolscap" has since been applied to a certain size of glazed writ ing paper.

Tenderness to the Old.

From the Catholic Union and Time Nothing is more beautiful or Christ-like in the character of the young man than a kind and gentle regard for the old. They whose failing steps are slowly descending the sunless slope of age have but one consolation as the years speed by them, and that is the tenderness and consideration of those on whose lives the beauties of morning are breaking.

Age is a season of physical infirmity, of mental retrospection, of shattered dreams and earthly disappointments. No more for the old is there a glamor in the rolling stars, no more a freshness in the spring, no more a triumph in the years. For them as in a dream the verdure blooms, the river flows, the birds rejoice. They are spectators of a scene whose heritage they once en joyed and now see passing to their successors. No longer sojourners in this pleasant world, they are lingering fondly a moment over the memories of the past. The thousand melodies of the present sound far off in their aged ears and its charms are blurred in the dimmed eyes whose tears fall on the

graves of old affections. Treat them gently, youth and mai-den, for by their travail and their sac rifice are ye the possessors not only of existence in the world in whose splendors ye exult, but also for the prosper ity and happiness ye thoughtlessly en Never mind if she and he be and feeble and of humble garb-they look to you in their helpless years to aid with gentle courtesy their tottering steps. God's blessing will reward you if you do.

Famous Pet Dogs.

The do has taken a ture. Who has not read of "Rab and His Friends," or the dog of Sir Walter or Mrs. Copperfield's Jip, or 's "The Silent Counsellor," the tale of a dog who reformed a man and took part in patriotic achievements the dog in history awaits its chronicler.

Not to refer to Abiæon and the hounds, there is Marie Antoinette's Jet, for instance. It is one of the most graphic points in Dumas' "Chevaller of the Red House," where the Queen's pet is introduced. But for the noise made by the dog in a prison corridor of the unfortunate Queen be lieved that they might have carried her off in safety. Tenanting a house near the jail, these loyalists had burrowed a thoroughfare under part of the building in which the Queen was kept. Allowed to walk in a passage outside, she shared the exercise with Elizabeth, Madame Royale, and Jet His acute ear caught sounds beneath one of the corridor trap doors. turnkey's attention was drawn to the extraordinary noise of the pet, and an alarm was sounded. A search revealed the subterranean excavation, but the conspirators had escaped. After this Jet was taken from his mistress. She shed bitter tears at the separation.

Queen Christina of Sweden, with her love of field sports, horses and athletic games, had in her time as many favor ite dogs as Queen Victoria. dashing wolf-hound, always during his life sat with her at church. Having been lamed, he was left alone one Sun day, but, leaping from the window, h hobbled to the cathedral, and rent the air with cries for admission. were heard by the Queen. Soon Casar appeared. Christina's finger pointed to her feet. The dog reposed their

like a stone effigy.
Catherine of Russia lovely French spaniel which she called Babe. He literally cost her his weight in gold, his owner being a capital fellow at driving a bargain. Catherine used to comb and dress the pet herself.

Good Queen Bess was a lover of hounds and all sorts of dogs. When Princess, and undergoing imprison-ment at Woodstock, Sir Thomas Bedingfield won her heart by the present of a hound. She found him such a companionable fellow that she named him Friend. When she returned to

Hatfield. Friend was her constant playfellow. By a coincidence, the incar-ceration of Mary, Queen of Scots, cousin of Elizabeth, had a ray of sunshine in the latter part of the time. It was the gamboling affection of a little French dog. He was in the hall at Fotheringay on the memorable occasion of the execution, Feb. 8, 1587.

"All her beauty had gone," wrote Dickens, "but she was beautiful enough to her spaniel, who lay down beside her headless body.

On Forming Habits.

How greatly the future of every child depends upon the habits it forms when young! Habits, whether good or bad, are more easily formed than they are got rid of. A single evil habit has before now utterly marred a man's life and brought misery not to himself alone, but to many besides. We must be cautious, therefore, about letting ourselves become the slave of any practice which we know to be wrong. To wait until it has become our master is often to wait until it is too

Sometimes a little incident will show us very clearly how we may become the servant of a custom.

There is a story told of a soldier who had just quitted Her Majesty's service with credit. One Sunday morning he was returning from the bake house with the family's dinner carried in a tin upon his head. A boy saw him who knew he had just left the army. Going behind the unconscious ex-soldier, the urchin, in sharp tones, shout-

Attention !" At the old word of command down came the hands with a slap at the side, and away went the tin with the Sunday's dinner into the gutter.

Habit was too much for him Some habits, are, no doubt, the re sult of nervousness, and may be quite

armless in themselves.
Sir Walter Scott tells how, in his class at school, there was one boy who succeeded in keeping above him. All his efforts to reach the top of the class were in vain. At last Scott noticed that when this boy was asked a ques-tion, he always fumbled with a certain button on his waistcoat. Watching an opportunity he slyly cut this button

When next a question came to the head of the class the boy's fingers, as usual, sought the button. It was gone! He looked down in confusion. and seemed to lose his self possession, and in a moment Scott had gained the coveted place.

Nor are human beings alone the creatures of habits. We must all have noticed how soon animals acquire them.

A gentleman at the head of a firm had occasion to take, in the horse and trap, a round usually made by his traveller. He then found out the in temperate habits of his servant by noticing that the horse tried to stop a nearly all the public houses.

Indeed, horses would seem to be very quick at acquiring any habit,

and very tenacious of them. During the American war a battle took place near a field in which a number discharging cavalry horses were inclosed. After listening to the hring for some time, and showing signs of great excitement, they suddenly formed up in lines, charged s number of mules and put them to flight, killing two. They did not cease charging in one direction and another until the firing was over.

CHATS WITH YOUNG MEN

Courtesy is the passport to succe We double the power of our life when we add to its gifts unfailing courtesy. His First Hickes.

James Oliver who is probably the richest man in Indiana, laid the foundations of his fortune by saving from his salary of 50 cents a week as a farmer's "chore boy "enough to buy a house and lot on the installment plan and then selling it at a profit.

Nine Hints to Success

1 Early in life secure a practical business education.

2 Do not make to great haste to be rich if you would prosper.

3 Small and steady gains give competency with tranquility of mind. 4 Never play games of chance, or make bets of any description.

Avoid temptation through the fear that you may not withstand it at 6 Never run in debt unless you

see a way out of it again. 7 Keep yourself innocent if you

would be happy.

8 Save when you are young to spend when you are old.

9 Aim high in this life, but not so

high that you cannot hit anything. Forming a Habit.

It is well for our young men to remember that no effort whatever is required to form a bad habit. It forms itself by mere repetition. Unpleasant habits are usually the result of thoughtlessness in the beginning. It is so with slang phrases, forms of speech and disagreeable mannerisms. habit of word or manner once acquired is only broken by most persistent In things comparatively efforts. small and frequently practiced we los consciousness of what is done, hence it is well nigh impossible to break away

from their habitual use. The safe way for our young men then is to commence right, and the only sure method is to think about what is to be said and done. If speech is golden we cannot afford to let coun-terfeit words become current. In accepting change we naturally look carefully at the five-cent pieces and

dimes as well as other coins. Words | made of base metal. And if his help is are the currency of communication, and they should be fitly chosen as well as "fitly spoken." Good manners do not always insure uprightness, but when assumed by the villain they are garments stolen from the wardrob true gentility. First of all the heart should be right; then proper habit of speech and manner should be the outward expression of the true gentility of the soul.

Books in Summer.

Sir Edward Bulwer Lytton, quoted y "The Great Round World," said: "Reading without purpose is saunter-ing, not exercise. More is to be got from the single volume upon which the mind settles for a definite end in knowledge than from libraries skimmed over by the wandering eye. tage flower yields honey to the bee— the king's garden none to the butter

It is dangerous to pin your faith to epigrams, and, while we recognize the force of this one, we urge that it is only half true. A man may saunter to considerable advantage, for the saunterer usually exercises much more intelligent observation of his surroundings than does the man who is simply trying to reel off so many miles an hour.

There are many kinds of booksvaluable books, too-which are best read in the desultory manner. Keep such books on your table - Marcus Aurelius, Amiel, some of the best biographies or autobiographies, Charles Lamb, Thomas a Kempis, and others whom you love to meet as old friends. Let your reading of these books be desultory, an occasional saunter. Why not? You pick them up when you are in the mood for them, and they stimulate you in a healthful way.

At the same time remember that you need exercise, too. For regular reading we favor the plans which gradu-ally carry the reader from one subject to a related one. You need not plan too far ahead, but let your course be somewhat determined by your own interest. The thing is to make your reading as complete as is reasonable on any fruitful topic that you take up. For example, China is at present the storm centre of the world. You can profitably read say, William's "The Middle Kingdom," Smith's "Chinese Characteristics." Curzon's "Problems of the Far East," and Colquboun's "China in Transformation." As you pursue this course you would find frequent references to other excellent works on China, and many allied topics would come up. The four books named would give as comprehensive a view of "far Cathay" as you could hope to gain.

Don't be Envious.

Envy is characteristic of a mean, contemptible nature--a nature that has not the spirit or the ability to do a noble thing or lead a noble that wastes in sadness and impotent rage at the sight of others' success. An envious man is never happy-except, perhaps, when some crushing blow falls on his prosperous neighbor and leaves him penniless. Such happiness is as fiend like as any state of the human mind can be. Indeed, the malice that actuates an envious man in his thoughts and language, and some times in his conduct, cannot be ex plained by any ordinary weakness or shortcoming of our nature. The other passions allure us to happiness by for bidden paths: but envy sets before us the happiness of others, and has for its object to sadden and torment us by its contemplation.

In your way through life you will find many men who will never have kind or pleasant word to say of their neighbor. They will seem to examine his character through a microscope and find nothing in it but spots and flaws, however beautiful and perfect it may seem to others. I recommend you strongly to give those men as wide a berth as possible. Their disease is in fectious; and if you do not keep aloo

from them they will infect you with it. The earth is wide enough for us all and for the few years we are to live on it, it is best and wisest to live in harmony and good fellowship with our neighbor. Moreover, we are all memrs of one family of which God is the Father. We should, then, rejoice in our brother's success and condole with him in his misfortune. His happiness should redound to our happiness : and In his sorrow or distress we should hold out a helping hand to him until brighter days return. Believe me. this genial, large hearted course of ac tion will never cause you a moment's regret. It will fill you with joy in the nsciousness of the joy you confer on others; it will gain you many fast and devoted friends; and the sacrifices it will impose on you will be "bread cast on the running waters." You shall find it again.

The Young Man at Home.

How different some young men are at home from what they are out in company! They are rude, selfish and slothful among their own, and keep their best for the stranger. They act as if they had no duties to the home but were free to get out of it all the comfort and advantage possible. They would do well to consider these four points :

1. After a lad passes his fifteenth birthday and goes out to work he begins to think that he is a man, that he nay do as he pleases with the money that he earns, and that he is no longer bound to be obedient to his parents

As long as a son stays under the par rules and owes it filial respect. If, unnecessarily, he quits its shelter, in order to be more independent of control, he shows that he is an ingrate, ental roof he is subject to its proper rules and owes it filial respect. If, un-

needed by his father and mother, he is still more guilty, if he abandons them. So long, then, as a young man does not go out to establish a home of his own he owes a reasonable obedience to his parents, and within their necessities and his ability to aid them, they have a claim on his wages.

Wise parents, who can afford to do so, usually open a bank account in the name of their son as soon as he begins to earn more than a pittance, both to encourage him to work, seeing that he is reaping part of the fruit of his labor, and to cultivate in him the quality of thrift.

In some fortunate homes the eldest son is the pride of the family. Amiable, considerate, docile, industrious, temperate, loving, cheerful, high-minded, studious and plous, he is the staff and friend of his father, the comfort and companion of his mother, and the model and helper and pride of the younger children.

And it is in relation to the junior nembers of the household that many young men are most delinquent. They think no harm of setting them a bad example in disrespect to the parents, in keeping late hours, in visiting low theatres, etc. They do not hesitate to treat them unkindly, ordering them about as if they were worse than servants, and sometimes even cuffing them. Their example and their treatment are apt to bear evil fruit in the years to come, and when they have forgotten their own misconduct—yes, are some of them even dead, they will still be partly responsible for misdeeds of their brothers and sisters done through habits which they were instrumental in forming.

4. The Medel of the young man at home is the Son of Mary and foster-Son of Joseph, who "was subject to them, who worked in the carpenter shop of His reputed Father, who until He was thirty years old and set out to do His Father's business, was the steady support and constant associate of His Mother, and who, even in the agony of death, was mindful of His duty to provide for her, and there and then turned over the care of her to St John.

Business Talent.

If business men would study their inner nature more closely they would be better qualified for the discharge of their duties and responsibilities. great law, "Do unto others as you would have them do unto you," has far more than a moral application. It is a safe rule to apply in all individual action, and is of special force in business. This law is the philosophy of confidence, and confidence is the lasting foundation of trade and com merce. A careful study of this law as applied to business relations will dislose more fully its practical power.

In whom do you, as a merchant, have the most confidence when making The importer or jobber of purchases? whose word you are doubtful, or the one whose statements are true to the letter? Naturally the latter. If so, is it not wise to study this effect on your mind, and practice it in your dealings with the public? Do you admire honesty and integrity in those of whom you buy-would it not be good business policy to let the same admiration be felt toward you by those to whom you sell? If you are confident that the jobber with whom you trade is thoroughly posted as to the qualities of goods and their intrinsic value, and because of this practical knowledge you are a customer, is it not advisable because of this practical knowledge help is promised, will ask, "has the you are a customer, is it not advisable that you should try to gain this experition the ped?" We cannot better answer ence, so that it may be valuable to you

in building up a business? Do you avoid an irritable, petulant s man? Look within and banish a hasty temper from your disposition that others may not avoid you. Do you hate a proud, domineering manner in those with whom you come in business contact? See to it that you are free from this blemish. Do you feel at home and at ease with an affable manager or head of a large firm? Will not the same degree of geniality attract customers in your more circum

scribed sphere? When you behold a bu iness man crictly attentive and devoted to his duties, looking carefully after details in money saving and money getting, are you not impressed that he will be successful? Look with in, and if you have been neglectful of business duties in the past, take a leaf out of his experience and management

as a guide for the future. not outside investments and speculations a frequent cause of mer cantile failures and disasters? Do these examples serve as warnings not to follow the same path? Have you not observed men possessing ordinary ability and education outstrip more showy competitors in the life struggle Have you examined into the cause You found that economy, truth-telling, hard work-plain, homely virtues were better fitted to gain mastery in the great world of business comp tion than a brilliant mind and education lacking sound balance and con

Business success does not depend upon ability of mind; it does depend, however, on experience, careful man agement and everyday honesty. Failure in trade is more the result of negligence than any other cause. The merchant whose creed is always to pay 100 cents on the dollar possesses the practical sort of religion the commercial world requires in this age of frequent defalcations, losses, bankruptcles and assignments.

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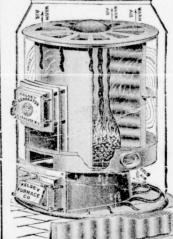
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AN ATTACK OF LA GRIPPE LEFT THE

SUFFERER WEAK NERVOUS AND ENFEEBLED-A VICTIM OF INSOM-NIA AND HEART TROUBLE Naturally every sick person to whom

these questions than by publishing testimonials received from grateful people who are anxious that other sufferers may profit by their experience. One of these grateful ones is Mrs. Douglas Kults, of Perry Station, Oat. Mrs. Kilts says:—"Three years ago I had a very severe attack of la grippe, and the disease left me in an extremely worn out, nervous, and enfeebled condition. The nervousness was so severe as to have almost resulted in St. Vitus dance. Steep forsook me. I had bad attacks of heart trouble, and the headaches I endured were something terrible. I had no appetite, and was literally fading away; not able to work about the house and was so weak that I could scarcely lift a cup of tea. I was treated by a good doctor, but with no benefit. in despair, I resorted to patent medi cines, and tried several one after another, only to be disappointed by each. I lingered in this condition until the winter of 1899 when a friend prevailed upon me to try Dr. Williams Pink Pills, and I began taking them From the first the pills helped me and could feel my strength gradually returning. I continued the use or the pills according to directions until I had taken eight boxes when I was again enjoying perfect health. My strength had entirely returned, my appetite was splendid, the heart trouble and nervousness had ceased while the blessing of sleep, once de nied, had again returned. I had gained over thirty pounds in weight, and was able to do all my housework In fact I had received a with ease. new lease of life. I believe my cure is permanent, as more than a year has since passed and I feel so strong and well that I venture to say there is not healthier woman in this section; indeed I am enjoying better health than I have for twenty years, and this has been brought about by the use of Dr Williams' Pink Pills. I feel that I cannot say enough in their praise for I believe they saved my life. My son has also received the greatest benefit from the use of these pills in a case of spring fever."

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LITTLE FOLKS' ANNUAL 1900

This beautiful and attractive little Annual for Our Boys and Girls has just appeared for 1990, and is even more charming than the previous numbers. The frontispiece is "Bethlem":—lesus and His Biessed Mother in the stable surrounded by adoring choirs of angels. "The Most Sacred Heart and the Saints of God" (filustrated); a delightful story from the en of Sara Trainer Smith—the last one written by this gifted authoress before her death in May last—entitled "Old Jack's Eldest Boy" (filustrated); "Jesus Subject to His Parents" (poem); "The Rose of the Vatican" (filustrated); "The Little Doll" (filustrated); Humorous paragraphs for the little folk, as well as large number of illustrated games tricks and puzzles contribute to make this little book the best and cheapest we have ever read.

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Cobbett's "Reformation."

Just issued, a new edition of the Protestani Rofermation, by Wm. Cobbett. Revised, with Notes and Preiace by Very Rev. Francis Aidau Gasquot, D. D., O. S. P. The book is printed in large, clear type. As it is published at a neighbor of 50 cents per copy in the United States. 30 cents will have to be charged in Canada. It will be sent to any address on receipt of these sum, in stamps.

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ARCHDIOCESE OF KINGSTON.

His Grace Archbishop Gauthier went to Beileville on Saturday. 2! uit. On Sunday at High Mass he preached a beautiful and eloquent sectmon, when he announced that the ladies of Loretto were about leaving Beileville and returning to the Mother House in Toronto where their services were required. He also informed the congregation that hereafter the Separate schools would be under the Sisters of Charity from the House of Providence, Kingston. The teaching Sisters of this community are well known throughout the Archdiocese and have been most successful as teachers, as evidenced by their work in Perth. St. Mary's Cathedral, Brockville, etc. The good people of Belleville regreted much to see the good ladies of Loretto leaving the city where they had almored for so many years, and where they had almored for so many years, and where they had endeared themselves to the Catholics of the city as teachers, and by their never ceasing labors of love and mercy. The Protestant community as well, and it was with the deepest regret that all learned that circumstances recalled them to Toronto.

On the 7th ult, the Rev. Mother Scholastica, Superior General of the Sisters of Charlity, House of Providence, Kingston, accompanied by the Rev. Sister Mary Francis Regis, visited Belleville for the purpose of making arrangements for the teaching Sisters of her community to take charge of the Separate schools of that city. We must congratulate the good Catholic people of Belleville in securing the services of the Sisters of Charlity to cond

be sustained but enhanced under the Sisters of Charity.

The improvements and alterations now being made in St. John's Church, Perth, are making steady progress. His Grace the Archbishop recently paid a visit to Perth in order to see how the work was progressing. His visit was doubly interesting owing to the fact that it was in St. John's Church that His Grace was raised to the priesthood and when here he made a happy allusion to this fact.

The Archbishop has made the following changes:

changes:
Rev. Father Carey, of Brewer's Mills to
Erinsville, as successor to the late Rev. Father
Cicolari; Rev. Father Connolly, of Trevelyan,
to Brewer's Mills. No appointment has yet
been made to the Mission of Trevelyan. These been made to the Mission of Trevelyan. These changes will take piace in September.

The pilgrimage to the Shrine of St. Anne de Beaupre under Rev. Father Twomey, of Tweed, took piace as announced on Tuesday, 2th ult. There was a large attendance from all parts of the archdiocese. His Excellency Mgr. Falconic, the Papal Delegate, His Grace Archbishop O'Counor, of Toronto, and His Grace Archbishop Bruchisi, of Montreal, were present at the Shrine.

Archbishop Bruchisi, of Montreal, were present at the Shrine.

The amount realized at the recent picnic in Brockville was \$2.500.

On the 25th ult., St. James' Day, the annual feast given by the Sisters of Charity, of the House of Providence, Kingston, to the old men and women and orphans took place. The Sisters were assisted by an influential committee of ladies. The old people thoroughly enjoyed themselves and everything was done to make them happy. Music was surplied, the best of its kind, and many of the old people in memory of days long gone by tripped the light fantastic. A sumptuous banquet was provided for all, old and young. The tables were nicely decorated and fairly groaned under the loud of good things, including all the delicacles of the sea on. A large number of visitors were present during the day. Rev. Mother Scholastica and Rev. Mother Edward saw that every one was happy and most curreously re-

His Grace Archbishop Gauthier is taking a much needed rest at Caledonia Springs.

Rev. Father Gauthier of the diocese of Valley field such to Place.

A comparison of the Caledonia Springs.

Rev. Father Gauthier of the diocese of Valley field such to Place.

Grace the Archbishop, nneity-nine years of age, is lying seriously ill at her residence in Ottawa.

The Rev. Father James Fallon, O. M. I., celebrated High Mass in St. Mary's Cathedrai on Sunday. 27th ult.

was happy and most courteously re welcomed their visitors.

celebrated High Mass in St. Mary's Cathedrai in Sunday, 27th ult.

The Rev. Father Doyle, formerly of the mis-sion of Trevelyan, and who has been in poor health for sometime, is spending a few weeks at the Gravenhurst Sanitarium.

Rev. A. J. Hanley, who has been laid up with an attack of appendicitis, is able to be around health.

in.

In many friends of the Rev. Father Marior bouglas, South Renfrew, will regret to hear he is seriously ill in the Pembroke hos ital.
The Rev. Father O'Rourke of Carleton Place

The Rev. Father O'Rourke of Carleton Place intends erecting a church in the village of Lanark. Recently he canvassed the village for that purpose and obtained subscriptions amounting to upwards of \$2,000. During this month much-needed changes and repairs are being made in the Separate schools of Kingston. The flourishing condi-

church.
Friday, 3rd inst., beingithe first Friday in the
month, there were Masses cleebrated in the
morning in St. Mary's cathedral, and in the
evening the members of the League of the
Sacred Heart attended for an instruction with
Benediction of the Most Biessed Sacrament,
There are now about three thousand members
of the League.

ARCHDIOCESE OF OTTAWA.

The pretty chapel of the Precious Blood Monastery, Elmbans, was on Wednesday morning, lst inst., at 7:30 the scene of the beautiful and impressive ecremony of conferring the religious habit on two novices. A large number of friends and relatives were present at the ceremony. His Grace Archbishop Duhamel presided, assisted by Rev. Fathers French, Valiquette and Perruisset, O. M. I., chaplain of the Monastery.

Sermons appropriate to the occasion were

Monastery.

Sermons appropriate to the occasion were delivered by Rev. Father I. A French, brother of one of the novices, and Rev. Father Valiutte, O.M.I.

The favored young ladies were Miss Anna Mary of Jesus, and Miss Garante Bistonian Sisters in religion Sisters.

ister Dumontier. ev. Father Francis L. French of Brudenell, ., anoiber brother of Sister Anna's. was voidably absent owing to a sick call in his

minding them also that their God, the King of Kings, who said, "Suffer the little ones to come unto me," was entering their hearts to listen to their petitions and to gram all they would ask, either for themselves or for those near and

either for themselves of for these and dear to them.

After Vespers the same happy group were once more seen kneeling in the chapel, where, after Benediction of the most Holy Sacrament, they renewed their baptismal vows and were enrolled in the scapulor of Mount Carmel.

Those for whom this Feast of the Ascension was life's happiest day were: Sarah Kinselia. Evalyn Craddock, Frances Martin, Magdalen Walsh, Cecilia McGregor, Madeline Barrett, and Louisa Walsh—Mary Finn (Ursuline Academy, Chatham) in "Echoes From the Pines."

AN HISTORICAL CONVENT.

Possibly no more beautiful spot, certainly none more historically interesting in Canada than the viliage of Boucherville. This romantic and picturesque "bower" is six miles from Montreal, on the scuth shore of the St. Lawrence. The train carries us in fifty minutes from the Commercial metropolis to the next most ancient place in all the district, but I prefer to go by boat. Seven times daily can you enjoy an hour's sail down the majestic river from Hocelaga to Boucherville. It is so easily and pleasantly reached that one feels almost as if it were merely a suburb of Montreal: but once there, and a little acquainted with the place and its inhabitants, you feel as if you were suddenly and mysteriously transported to the seventeenth century, or to some Norman hamlet fifty leagues away from the rush and turmoil of modern progress. After sailing about four miles down stream the boat turns into a channel between two low green islands, and we are in presence of the enchanting and ever changing scenes presented by lie Grosbois. The shore to the right is dotted with white cottages and elegant residences: out of a very grove of maple and eim rises the quaint. old and glittering spire of the Boucherville church. If the hour be noon, or seven in the evening, the splendid chime of bells rings out the beautiful anthem of the Angelus, and the evening, the splendid chime of bells rings out the beautiful anthem of the Angelus, and the evening, the splendid chime of bells rings out the beautiful anthem of the Roucherville church. It is do the magnificent, proportions of the town. It is lost in its wealth of ancestral trees. Soon, the fine outlines of the modern presbytery and the magnificent proportions of the town. It is lost in its wealth of ancestral trees. Soon, the fine outlines of the modern presbytery and the magnificent proportions of the town. It is lost in the serious critical monuments. Suffice to say the tree control of the presh to the control of the modern in the active of the presh. The presh to any the head of th

commenced, maeteen centuries ago, in a stable at Bethlehm, and then when we gaze upon the stupendous effects of that work throught out the world to day, we cease to wonder; we are silenced and mystified by the miracle of God's secret designs.

Well; the Boucherville convent of to day—one of the finest and most thoroughly equipped homes of education in Canada, is one of the fruits of the seed sown by the hands of the rivits of the seed sown by the hands of the venerable Mere Bourgoyes, herself, in the soil upon which it is erected. This was her first mission outside of Montreal; and here she came on several occasions to personally superintend the work of organization as well as foundation. The one who descends the St. Lawrence to day on the steamer "Hocelaga," or "Terrebonne," and enjoys the advantage of the brief, but enchanting trip to old Boucherville, can savreely imagine the scene two hundred and fifty years ago, when Mere Bourgoyes crossed over, in a bark canoe, guided by a Huron convert, to bring the light of instruction to the Indian children and those of the few colonist congregated at the month of the little river Sabervois. Any serson visiting During this much needed changes and repairs are being made in the Separate schools of Kingston. The flourishing condition of these schools is a source of pride and gratification to the Catholics of the city of the four-story stone structure of today, with its large halls, vast balconies, lofty rooms, and trouble and spore no spense in order that the Separate schools of the city may be qual to any schools achools of the city may be qual to any schools achools by the Rev. Father Kehoe, since he became rector of the cathedral, and he has been ably seconded by an active and energy stone of trustees.

Sixtone hundred persons attended the pilgrimage to the shrine of St. Anne de Beaupre on the with uit under the charge of the Rev. Father Twomey, Tweed. The proceeds of the pilgrimage, after expenses are paid, will be devoted to the reduction of the debt on the Tweed Church.

Friday, 3rd inst., being the first Friday is the process of the expenses and the structure. The struction to the Indian children and those of the few colonias congregated at the mouth of the little river Sabervois. Any person visiting the light of instruction to the Indian children and those of the few colonias congregated at the mouth of the little river Sabervois. Any person visiting the light of instruction to the Indian children and those of the few colonias congregated at the mouth of the little river Sabervois. Any person visiting the light of the four-story stone structure of today, with its large halls, vast balconies, loft yrooms, with its little four-transfer of the struction of the struction and manificant ground and indian transfer of the struction of the struction of the little river S

with its large halls, vast balconies; loft yrooms, and macmificent grounds, would find it difficult to picture to himself, the venerable foundral to picture to himself, the venerable foundral to picture to himself, the venerable foundral to the Congregation de Notre Dame, real of the Congregation de Notre Dame, the convent and very trees that rise between the convent and very trees that the convent and provided has greatly changed since the highway of progress, but Boncherville -save in its summer residences, its college, convent and presby tery—has remained the same. There is not a Proiestant resident of the place; the French language alone is understood and spoken. If there be a few exceptions, they are citizens of Montreal, who come to seem the summer months in this paradise of peace, health and natural beauties.

The convent contains about three to four hundred pupils; of boarders there are over one hundred pupils; of boarders there are over one hundred. Considering the extreme cheapness of the board and tuition, the unrivated situation, the proximity to Montreal, the healthiness of the place, and the magnificent course of instruction—for which the ladies of the Congregation de Notre Dame are justly famed—as well as the wonderful facilities for learning French, I am astonished that there are not a couple of hundred boarders—all English speaking girls—gathered there to learn the French language Ontario, the Maritime Provinces, and the New England States should be largely represented on the list of pupils. That the convent it not more widely known is due to the fact that the larger institutions of the city monopolize much of the public attention to a place that should be made known wherever there are Catholic children must enjoy—in reason I have taken the unsolicited liberty of drawing catholic extention to a place that should be ma

MARRIAGE.

DIOCESE OF LONDON.

In Honor of His Lordship's Consecration.

The beautiful cross surmounting the tower of Mount St. Joseph (the gift of Mr. Fred Henry, architect), was illuminated Monday evening, August 6 h. for the first time, the occasion being the first anniverage of Mr. Charles Clarke to Miss evening, August 6 h. for the first time, the occasion being the first anniverage of Mr. Charles Clarke to Miss devening, August 6 h. for the first time, the occasion being the first anniverage of Mr. Charles Clarke to Miss devening, August 6 h. for the first time, the occasion being the first anniverage of Mr. Charles Clarke to Miss devening, August 6 h. for the first time, the occasion being the first anniverage of Mr. Charles Clarke to Miss de Jazebth Grant. The ceremony was performed by the pastor, Rev. Father Cavanagh, in the typesence of a large number of invited guests. Besides these the church was performed by the pastor, Rev. Father Cavanagh, in the typesence of a large number of invited guests. Besides these the church was performed by the pastor, Rev. Father Cavanagh, in the typesence of a large number of invited guests. Besides these the church was crowded with the friends of the young couple. The bride and berister, Miss Nellie Grant, who acted as bridesmaid, were becomingly attired in hand swa supported by Mr. Thos. Ronan of Metcalfe, Unit the direct of the Accension of the chidren of St. Ursula's.

During Holy Mass, which was celebrated by Rev., Father developed the past of the chidren of St. Ursula's.

During Holy Mass, which was celebrated by Rev., Father developed the past of the chidren of the chidren of the third of the chidren of



REV. MICHAEL LARKIN, P. P., GRAFTON, ONT.

joy and contentment could be their lot in this iffe and Heaven their eternal reward in the next. These blessings he wished to the newly-made husband and wife.

The numerous and costly presents from friends in Ottawa and from the surrounding district testify to the high esteem in which the young coupie are held by friends and acquaintances.

Mr. and Mrs. Clarke will in all probability eside in Ottawa for the future.

DIOCESE OF PETERBOROUGH Silver Jubilee of Rev. Michael Larkin

Silver Jubilee of Rev. Michael Larkin of Grafton. ent.

Rev. Michael Larkin. P. P., of Grafton, Ont. was born of pious Irish Catholic parents about fifty years ago near the city of Quebec.
Reared in a good Catholic home he early showed signs of a vocation to the priesthood. His early classical studies were begun at Regiopolis College, Kingston, and completed at Quebec. His theological studies were made at the Grand Seminary, Montreal.

On the 2nd of July, 1875 he was ordained priest at Kingston by the late Rev. John O'Brien, D. D. Bishop of that See. The earlier years of his priesthood were spent at Cobourg as curate of the late Faiher Timbin. But almost his entire life as a priest has been spent in Grafton, where he is still laboring. He was appointed to this parish in the year 1879, by the late Bishop O'Brien, of Kingston. Here he had to face a task that would have discouraged a man of less determination, perseveranceland dependence on Providence, than Father Larkin. A church had already been erected, but with a very large debt, considering the resources of the parish. Not withstanding this, a presbytery and other accessories had to be built at once for the accommodation of a resident priest. This, Father Larkin set about resolutely to do, and soon, the present, beautiful and commodious, parochial residence was creeted. The site was well chosen, but in a very rude and unimproved state But Father Larkin has literally changed the face of nature, and beautiful lawns, terraces, hedges and trees now adorn a place that was formerly unproductive and barren. We think we are safe in saying that these church grounds are among the most beautiful to be found in this province. All these, as well as the beautiful, little church in the neighboring parish of character. Full of charity and zeal, it is not to be wondered at that his parish is also in a flourishing state, spiritually as well as tempor.

He has always taken great interest in encouraging young men to study for the priest-hood and seventices.

hood, and several owe him a debt or gratisuse and casy to repay.

On July 25 the priests of the diocese of Peterborough assembled at Grafton to celebrate the twenty fifth anniversary of Father Larkin's ordination to the priesthood, and to present him with congratulatory address and purse, as a slight token of their esteem and regard for him. It is needless to say Father Larkin is universally loved and respected by all his brother priests, and that the celebration was most unanimous and spontaneous on their part.

Gwing to the enforced visitation at this

owing to the enforced visitation at this season of the year to the northern part of the diocese. His Lordship Rt. Rev. Dr. O'Connor, Bishop of Peterborough, was unable to attend. He delegated Ven. Archdeacon Caser, Rector of St. Peter's Cathedral, Peterborough, however, to represent him, and express regrets for his absence.

his absence.

We give below, verbatim, the address, presented to Father Larkin by his brother priests, which was read by Archdeacon Casey. Father Larkin was visibly affected and touched by the expressions of love and kindly feeling voiced on the occasion, and expressed in a few heartfelt and appropriate words his appreciation and gratitude for the same.

The address presented was as follows:

To Bay Michael Larkin, P. B. Castie.

The address presented was as follows:

To Rev. Michael Larkin., P.IP. Grafton, Ont.:
Reverend and dear Father—It is a great
pleasure for us, your brother priests, to be
present here to day to celebrate the twentyfifth anniversary of your ordination to the
priesahood of Jesus Christ. We know your retiring disposition and aversion to worldly show
and pomp. We know you have never sought
honors and dislike to have them thrust upon
you, and we thoroughly understand the hesitation with which you submit to the ordeal we
are putting you through to day. Our motives,
we must admit, are somewhat selfish, for
while we are aware of this reluctance, we know
we are welcome to day. The kindly reception
we have always received in the past at your
hands, and your known hospitality are our
guarantees.

As a bouther priest and friend we best and

we are welcome to day. The kindly reception we have always received in the past at your hands, and your known hospitality are our guarantees.

As a fronce priest and friend we hold you may pass without showing you our appreciation of you and you showing you our appreciation of you and you have always shown us the greatest charity, kindliness and friendship. When visiting you we always experienced the greatest charity, kindliness and friendship. When visiting you we always experienced the greatest charity, kindliness and friendship. When visiting you we always experienced the greatest pleasure, and were elighted at the gentlemanty and hospitable manner in which we have always been received.

But there are other qualities for which we admire you even more than these. It is in your capacity as a priest of God and a good shepherd of souls that we respect, esterm, and love you most. We all know the difficulties a priest has to contend with. For twenty five years you have labored in the vineyard of the Lord and the fruit has been abundant. With small resources, many drawbacks, and loo doubt many discouragements, wonders have been accomplished. Quietly, humbly, and perseveringly, you have labored in the Master's service, and the Lord has blessed your labors. You came to this parish with this church burdened with a debt that you have succeeded in paying. The commodious presbytery and these beautiful grounds, which are the admiration of all beholders, are the product of your loudstry and self-denial. Much thought, labor and anxiety must have been expended in the accomplishment, but they have not been spent in yain.

As a pastor of souls, your work and life has been a salutary example as well as an encouragement to us. You have been in the truest sonse of the word, a father, friend, and guide to our flock. A good priest loves his people for inference in the word greater was a sultary example as well as an encouragement to us. You have been in the truest sense of the word, a father, friend, and guide to our flock. A good

of childhood. Your zeal in God's work has not only been shown towards the little children, but also in every detail of your pastoral work, in your charity for the poor, the suffering, in your zeal for God's honor, and the salvation of the souls of your people.

We congratulate you upon the great work you have done for God and the souls committed to your care. Your people owe you a debt of love and gratitude which we are sure they are most willing to pay.

Such work as you have accomplished, we know well, has not been done without many sorrows, anxieties, and disappointments; but still we know you are happy in your labors. For happy is the priest who loves his pastor's lot, and lives wholly in it, tuifilling day by day the slight and despised acts of charity to all who need his care, and laying up in heaven unconsciously the gold dust of an humble life, looking only for his eternal reward."

Ag*ia, we congratulate you upon reaching the twenty-fifth anniversary of your ordination to the priesthood, and wish you many years yet of health and strength to labor in the service of God.

As a slight token of esteem and affection we

As a sight of esteem and allection we beg you to accept this purse.

Signed on behalf of the priests of the diocese of Peterborough,

P. D. Laurent, V. G., J. Brown, V. G., D. J. Casey, Archd., C. B. Murray, Dean, M. Lynch, E. H. Murray, D. O'Connell, P. Conway, J. Sweeney, T. B. O'Connell, C. S. Bretherton, W. J. McCloskey, P. J. McGuire, D. J. Scollard, W. J. McColl, T. Collins, M. J. McGuire, M. F. Fitzpatrick, P. J. O'Leary, J. O'Sullivan and M. J. O'Brien, D. D.

THE TRANSVAAL WAR. Accustomed as the people of England have become to Lord Roberis' long stiences regarding his immediate plans, and the object of his next movements, they have awaited with remarkable patience the move which they have almost daily expected since Pretoria was taken. A few reverses which occurred during this period created considerable anxiety and uneasiness which were not counteracted by the numerous successes achieved by Generals Rundle, Hutton, Macdonald, French, etc., but confidence was never lost that all would be

the numerous successes achieved by Generals Rundle, Hutton, Macdonald, French, etc., but confidence was never lost that all would be right again as soon as Lord Roberts found his forces to be once more in a condition suitable for a general advance.

The General's communications have been several times interrupted by parties of Boers falling in behind him as he advanced further into their territery, but now these communications have all been restored, his army is rested, adequate supplies have been obtained, the Boers have been weakened by the desultory fighting which has taken place, and at last a despatch has been received at the War Office announcing that on July 23rd another general advance was begun. This will be most agreeable news to all parts of the British Empire, which were growing weary on account of the protracted delay, which some interpreted as inactivity, since Lord Roberts took up his position east of Pretoria on June 12th.

Ian Hamilton reports that he has reached Rusontein thereby succeeding in one origina.

inactivity, since Lord Roberts took up his position east of Pretoria on June 12th.

Ian Hamilton reports that he has reached
Rusfontein, thereby succeeding in so encircling
the Boer's line of retreat as to force them to retire from the strong position they held in front
of Pole Carew. This was on July 22.

Stephenson's brigade reached Eland's River,
and Generals Hutton and French crossed east
of Wige River.

By capturing a supply train at Roodeval, 200
Weish Fusiliers who had been prisoners were
restored to freedom, and will soon be ready to
add their strength to the British force.

De Wet is retreating in a north-easterly
direction closely followed by Colonels Little
and Broadwood with a strong force of cavalry.
It is clearly his intention to retire to the mountains towards Lydenburg, which are now the
only refuge left him. Kruger has also gone in
the same direction. Confidence is expressed
that when the Boers are brought to bay in the
mountains it will be easy to starve them out
by cutting their communications with Delagoa
Bay.

Since all these movements were accomplished, the main army under Lord Roberts
has reached and occupied Middleburg, almost
directly South of Lydenburg, whither the
Boers are believed to be going as rapidly as
they can.

It is asserted that the Boers hope that by the

phished, the main army under Lord Roberts has reached and occupied Middleburs, almost directly South of Lydenburg, whither the Boers are believed to be going as rapidly as they can.

It is asserted that the Boers hope that by the success of Bryan the Democratic candidate for the presidency of the United States, a policy of intervention will be adopted by the Americans, whereby their independence will be secured. It is scarcely necessary to say that this is a forlorn hope, which will certainly not be realized, whatever may be the result of the American elections in November.

General Carrington's force which landed at Beira in the northern gart of the Portuguese territory, and proceeded to the interior north of the Transvaal, has at last been heard from. He attacked and captured a Boer entrenchment on Sclous River on Manday, July 16th.

These latest despatches state that \$6,00 Boers with many waggons, a large quantity of stores and many eattle are hemmed in the mountain passes, whence it is believed they will scarcely rescape. It would be premature, however, to predict their capture as a certainty.

The latest accounts show little change from what is stated above. The number of prisoners taken was somewhat overstated, however, at first, as the number at first taken reached only about 4,000 but their capture was afterward supplemented so that the total now really amounts to over 5,000.

In addition to these 1,200 prisoners were taken by General Hunter at Bethlehem on July 31.

On Aug. 3, Lieberg's commando attacked General Smith Dorrien at Potchefstroom. A flag of truce was sent by the Boer commander demanding the surrender of the British, and the attack was begun before Smith Dorrien condreply. The British answered with great spirit, and the Boers were repulsed. The British losses were slight.

General Hamilton is also pressing the Boers hard nor'h-west of Pretoria. The resistance offered him is but slight, as the Boers were repulsed. The British losses were slight.

General Hamilton is also pressing the Boers a

HUMBERTO'S ASSASSINA. TION.

Since the assassiation of King Humbert took place, it has been ascertained almost to a certainty that it was planned by the Italian Anarchist societies in Italy itself, and that in all probability, the Anarchists of Paterson, N. J., were participators in the plot.

Luigi Luchenni, the murderer of the Empress Elzabeth of Austria, who is now in prison for iffe in Geneva, declared on the occasion of his arrest that his atroctous deed was only the first of a series of similar acts of vengence against several European sovereigns who were marked out for execution. But when Lucchenni was questioned concerning the murder of King Humberto he refused to a lawer.

when Lucchenni was questioned concerning the murder of King Humberto he refused to a 1swer.

It has been ascertained that Gaetano Bresei lived in Paterson, N. J., for five years, and, further, that he purchased a revolver in that town on May 1st, from the store of H. M. Ash, a few doors from the Amerchist head quarters, and left for Italy via Havre on May 22.d. Mr. Ash, according to his usual custom when he sells a revolver, write down a description of the purchaser, and if correspond exactly with that of the Italian whe shot king Humberto.

It is stated that the pistol used by the assus sin was a new one of superior make, marked "Massachusetts," and there is little doubt that this is the same weapon which was been single that the Gaetano Bressi who committed the atrocious crime is identical with the man who left Paterson in May, and the atrocious crime is identical with the man who left of killing Humberto, having been designant crime is dentical with the man who left of killing Humberto, having been designant of the dec. A few of the people of Paterson, however, ac incredulous regarding this identity, Breseis' wife at Paterson declares that the purpose of her husband in going to Italy was to goe possession of his share of his father's estate. She states that it is a great surprise to her that he was guilty of so great a crime, and in this she is believed to be sincere. Anarchists at Paterson say that Bresei would not have informed her of his real intention, as "women often spoil the most carefully laid plans by their talk."

On July 31st there was an open meeting of Anarchists in Paterson to endorse the assassination of King Humberto, and nearly all were present who are supposed to be long to the most carefully laid plans by their talk."

On July 31st there was an open meeting of Anarchists in Paterson to endorse the assassination of King Humberto, and nearly all were present who are supposed to be long to the nounce the Anarchists, and express most intense indignation against them and especially against the

responsible for it, as they did not incite him to its commission. The United States Government is engaged in investigating whether or not the Anarchists of America are in any degree responsible for the murder, and it is to be hoped that the result will be the total suppression of Anarchical societies on this continent. The murder of the policemen in Chicago several years ago by several German Anarchists has been a forcible object lesson to the policement in the governal years ago by several German Anarchists has been a forcible object lesson to the popule of America, and they will undoubtedly sustain the Government in taking the most drastic measures for the suppression of the nefaricus association which has perpetrated so many crimes both in Europe and America within the last few years.

We cannot entertain any other sentiment than that of detestation of the horrible crime which has been committed, yet we feel bound

than that of detestation of the horrible crime which has been committed, yet we feel bound to repeat our conviction already stated in the beginning of this article, that the Anarchis society is the natural fruit of the irreligious policy which has been followed by the Italian Government for over thirty years.

The Italian Government has arrested a large number of Anarchists at Prato, who are suspected of complicity in the plot.

THE COMING EVENT.

The Garden Party in aid of St. Mary's Rectory, to which reference was made in our last issue, is announced for the evening of Wednesday, the 15th inst.

The Ordinary Garden Party is a Congregational office but the chimal

of Wednesday, the 15th inst.

The Ordinary Garden Party is a Coagregational affair, but the coming event, if one may judge by the general interest already manifest, promises to be "Civic" in the widest sense of the word and a fitting "finale" to the Old Boys' Demonstration and the I. B. S. Pienic.

The young lady rivals for the "Pictorial Prize" are assiduous and enviably unselfish in their efforts to lesson the strain upon the pockes of their friends: and speculation runs high as to which shall prove the most successful in so doing.

A Literary and Musical Programme of unusual merit is in course of preparation—at the rendering of which Thos. J. Murphy, E.q., will preside. Prominent citizens will favor the gathering with brief addresses. The 7th Batt. Band will be one of the features—whilst material good things will be abundant and of the best.

THE RECORD having been permitted a "peep behind the scenes" has made up its mind to "be there:" and, taking its many readers into its confidence, urges them—if they wish to attend the crowning event of the season—to "be there:" also.

MARKET REPORTS.

LONDON.

Grain, per cental-Wheat \$1.10 to \$1.15; 0318, \$1 to \$0c; peas, \$1.00 to \$1.15; beans, per bushel, \$1.25 to \$1.40; barley, \$5c to \$1.00; corn, 75 to 80c; rye, 85c to \$1.10; buckwheat, \$1.00 to \$1.20.
Farm Produce — Hay, new, \$7.00 to \$7.50; straw, per load, \$3.00 to \$4.00; straw, per ton, \$6.00 to \$6.50.

straw, per load, \$3.00 to \$4.00; straw, per loa, \$6.00 to \$6.50.

Live Stock—Live hogs, \$5.50 to \$5.75; pigs, pair \$3.00 to \$6.50; export cattle, \$4.50 to \$5.10; straw, per load, \$4.50 to \$5.50; export cattle, \$4.50 to \$5.10; straw, per dozen.

Dairy Troduce—Eggs, resh laid, per dozen.

Dairy Troduce—Eggs, resh laid, per dozen.

Dest rolls, \$0.00 to \$5.00.

Dest rolls, \$0.00 to \$5.00.

Dest rolls, \$0.00 to \$5.00.

Dest rolls, \$0.00 to \$6.00; lest concept to \$1.00; butter, store lots, \$1 to 16c; butter, \$0.00 to \$1.00; butter, \$1.00 to \$1.00; butter, \$

by 1b, 12 to 13c; lambs by the carcass, \$4 50 to \$5.00; lamb, by the quarter, \$1.0 to \$1.50, \$\$

MONTREAL.

Montreal, Aug. 9.— The grain market continues quiet, Oats are quoted at 30 to 30 ic.; peas at 70 ic. to 71c; No. 1 barley at 52 ic.; No. 2 do., at 50 ic.; and Duckwheat, 57c. afloat, Fatents, \$1.30; water micros spring wheat Fatents, \$1.30; water micros spring wheat Fatents, \$1.30; water micros spring wheat states at 10 ic. No. 1 ic. 1 ic.

Latest Live Stock Markets.

TORONTO.

Toronto, Aug. 9. — The following is the range of quotations at Western cattle market this morning;
Cattle — Shippers, per cwt., \$4.25 to \$4.90; butcher choice, do., \$4.00 to \$4.30; butcher, medium to good, \$3.25 to \$3.50; butcher, inferior, \$2.80 to \$3.15; stockers, per cwt., \$3.00 to \$3.64; spring lambs—Sheep, per cwt., \$3.00 to \$3.64; spring lambs, each, \$2.00 to \$4.00; bucks, per cwt., \$2.50 to \$3.00.

Milkers and Calves, —Cows, each, \$25 to \$45; calves, each, \$2 to \$10.

Hogs—Choice hogs, per cwt., \$6 to \$6.25; light hogs, per cwt., \$5.12 to \$5.374; sows, \$3.25 to \$3.50; stags, \$2.00 to \$5.574; sows, \$3.25 to \$3.50;

Men would never offend God if they knew how ready He is to forgive them.—Coventry Patmore.

re.

SERVANT WANTED. WANTED A GOOD GENERAL SERVANT having a knowledge of cooking. Apply to Mrs. Coff-y, 562 Wellington St., or Catholic Record office.

Business Education—The Central Business College, Stratford, Ont., sends out a very handsome prospectus to all who are interested in securing a business or shorthand education. Write to W. J. Elliott, the Principal, for one, This college has the repuration of being a first-class institution. The Fall Term opens on Tuesday, Sept. 4th. Tuesday, Sept. 4th.

From a policy holder's standpoint the PROFIT-EARNING power of a company is ALL-IMPORTANT.

The Mutual/Life

IN IT

Assurance Company Of Canada

Formerly The Ontario

Leads all Canadian Life Companies. Its ratio of profits earned per \$1,000 of insurance in 1899 heads the list.

LONDON

WESTERN FAIR

SEPT. 6 to 15, 1900. The Prominent Live Stock &

Agricultural Exhibition of 1900.

Space Filling Up Rapidly Make Entries Now and Secure

Good Space and Stabling New and Startling Special Attractions. Better than all previous shows. Do not miss seeing the unexcelled Fire Works Display— "The Attack of the Arn ored Train Upon the Boer Stronghold," and many other bril-liant devices, assisted by the greatest ar ista of the continent in many aring acrobatic

Special and Late Trains over all railways.

LT.-COL. W. M. GARTSHORE,

J. A. NELLES,



TRENT CANAL. SIMCOE-BALSAM LAKE DIVISION.

NOTICE TO CONTRACTORS.

SCALED TENDERS addressed to the undersigned, and endorsed "Tender for Trena
Canal" will be received at this Office until
noon Friday 24th August, 1990, for the construction of about thirteen miles of Canal between Kirkheld and Lake Simcoe which will
be divided into two sections.

Plans, specifications of the work and forms
of Contract can be seen at the cffice of the
Chief Engineer of the Department of Railways
and Canais, at Ottawa, or at the Superintending Engineer's Office, Peterboro, where forms
of tender can be obtained on and after 'tuesday,'
24th July, 1990.

In the case of firms there must be attached
the actual signatures of the full name, the

In the case of firms there must be attached the actual signatures of the full name, the nature of the occupation and place of residence of each member of the same, and further, an accepted bank cheque for the sum of \$15 600 must accompany the tender for each section; these accepted cheques must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the parties tendering decline entering into contract for work at the rates and terms stated in the offer submitted. The accepted cheques thus sent in will be returned to the respective parties whose tenders are not accepted. The lowest or any tender not necessarily ac-

By order. L. K. JONES.

Department of Railways and Canals, Ottawa July 16th. 1900 Newspapers inserting this advertisement without authority from the Department will not be paid for it. 1136

TEACHER WANTED.

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

FEMALE TEACHER WANTED FOR S. S. No. 6, Sherwood, holding a second class certificate. Duties to commence after vacation. Address stating salary for balance of year 1900. (Railway station one mile from school,) James Murray, secretary treasurer, Barry's Bay P. O., Ont. Catholic Prayer Books, Rosaries, lars, Religious Pictures, Statuary and Church Ornaments Educational works, Mail orders receive prompt attention. D & J SADLIER & CO., Montreal.

PLUMBING WORK IN UPERATION Can be Seen at our Warero SMITH BROTHERS Sanitary Plumbers and Heating Engineers,
LONDON, ONTARIO.
Bole Agents for Peerless Water Heaters.

INFORMATION WANTED

OF JOSEPH DWYER, OF LODI. ONT., who left Cornwall, Ont., High School on the list day of May, 1900. Nothing has been heard of him since. He was a young boy of seventeen years and eighteen months at the time of leaving. Any person or persons knowing his whereabouts and letting his parents know of the same, would be received as a great favor, and if the same should meet the eye of the boy himself, he will hear of something to his advantage by communicating with his parents.

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

CHEAP BOOKS. Books (Cloth Bound) at 30 Cents Each.

Any of the following books, neatly bound in cloth, 1 can supply for 30 cents each. Cash to accompany order.

Any of the following books, neatly bound in cloth, I can supply for 30 cents each. Cash to accompany order.

Oliver Twist, by Charles Dickens: The Poems and Plays of Oliver Goldsmith: The Scottish Chiefs, a romance by Miss Jane Porter: Handy Andy, a Tale of Irish Life, by Samuel Lover: Life of Philip Sheridan, the dashing, brave and successful soldier, by Joseph Faulkner: Travels into several remote Nations of the World, by Lemuel Gulliver, first a surgeon and then a captain of several ships: The Vicar of Wakefield, by Oliver Goldsmith: Barnaby Rudge, a tale of the Riots of Eighty." by Charles Dickens: Twice Told Tales, by Nathaniel Hawthorne: Rob Roy, by Sir Walter Scott, Bart: Waverley. "Institut Factor of the World, by Lemuel Roy, by Sir Walter Scott: Character Sketches of Young Ladies, Young Gentlemen, and Young Ladies, Young Gentlemen, and Young Ladies, by Charles Dickens: Thaddeus of Warsaw, by Jane Porter: The Children of Warsaw, by Lale, by Regina Marie Roche: Evangeline, a tale of Acadie, by Henry Wadsworth Longfellow: The Song of Hiawatha, by Henry Wadsworth Longfellow:

VOLUME XXII.

The Catholic Record BOU

London, Saturday, August 18, 1900. "FILTHY" FULTON'S SAD PLIGHT.

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Dr. Fulton, of unsavory fame, must | Smas be a sorely perplexed man these take days. Time was when he was looked upon as an Apostle, and done the bad odor of his pettrescent con- out f coctions was regarded even in Canada as an ambrosial fragrance. But Secre now, according to the Sacred Heart follow Review, his brethren have advised him | exec to keep in the background. Too much Fulton is ruinous to any cause! The Cambridge Tribune refers to him as a clergyman who has gained "a somewhat unenviable notoriety by his speci venomous and very injudicious attacks and upon the Roman Catholic Church.' drun Possibly the poor old man may now dura

amend his ways and become a decent

SAMPLE ORANGEMEN. The Orangeman, especially in the old country, hold the world's record for downright, unfiltered blackguardism. It seems to be their peculiar possession. There are many kinds of ruffianism, tack but the Orangeman's is one of an inane and revolting brutality. In Belfast has t during the 12th of July celebration war they paraded the streets cursing the impe Pope with all the vigor of their picturesque vocabulary. Some of them climbed on the roof of a house belong. ing to a Catholic and cursed the Pope down the chimney and executed a few other feats that proved up to the hilt else their superior civilization. The Catholic's daughter was near to death, but that fact made no impression on the followers of King William. They are a class apart—valorous when they have the constabulary behind them, chival-

SUCCESSFUL MISSIONARIES TO NON-CATHOLICS.

porters of the British Empire.

rous to women, and ardent mouth sup-

The Catholic Missionary Union is reaping an abundant harvest in the United States. The Fathers are ac corded a courteous welcome in every part of the country and non Catholics form no inconsiderable part of their auditors. As our readers know they eschew controversy and content them. selves with a presentment of Catholic doctrine. Their aim is to show non-Catholics that our belief is not the monstrosity that traditional bigotry would have it. In this way they are battering down the obstacles to truth, men will be more and more convinced that without the barque of Peterthere is no peace or security. All we want is

We hope that we may soon see a band of clerics doing similar work in Cath

IMPERIALISM AND MILITAR-ISM. Some of the Republican orators touch

very lightly on the questions of imperialism and militarism. They affect to regard them as of no moment. But we hope the voter will think otherwise. A Democrat victory would give at Fatl least a setback to the dangerous idiots who dream of war and talk of it as if it age were a mere after dinner experience. Militarism and imperialism, the new name for grab and rob, are two evils that uprear false ideals, force a nation from the path of honor and prepare the way for its destruction. The politicians who are tinkering up the map of the world should not forget that in the writing of history God plays an important part. Im perialism means indeed new markets for the trusts, but increased taxes for the workingman; the plaudits of the multitude for the few, but death on field or in fevered hospital for the many. It is a belauded idol just now, but sensible men ask if the glory of placing a bit of bunting over a of foreign country is not too dearly bought by the blood of brave men, by the anguish of widow and orphan.

At the beginning of the Spanish to American war a United States Senator declared that the whole business was not worth the life of one American

soldier ; and we believe him. We should never do nothing. It is

better to wear out than to rust out .-Donn P.att.