

The Catholic Record.

"Christianus nihil a se habet, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname.)—St. Pacian, 4th Century.

VOLUME XXII.

LONDON, ONTARIO, SATURDAY, AUGUST 11, 1900.

NO. 1,138.

The Catholic Record

London, Saturday, August 11, 1900.

A BLOEMFONTEIN HOSPITAL

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

THE NEW IRISH PARTY.

Mr. Wm. O'Brien, M. P., is very optimistic in his remarks anent the reconstructed Irish Party. He 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 decidedly 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 Ireland.

CREED-MAKERS.

In watching the efforts of the creed-makers 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 it is 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 no man the privilege to accept or reject 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 than a non-Catholic.

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 irreverence, 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 feasts. 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 Trentina in its original beauty, Pius II, its founder, published a decree in 1362 pronouncing the severest censure on anyone

who should violate the whiteness of the walls and columns."—Digby.

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, exhibitions, labial and guttural, and conversation.

DE WET.

London papers are beginning to recognize the fact that De Wet, the Boer leader, is eligible for competition with the best British generals in South Africa. He is responsible for some of the "I regret to report" despatches. He has a wonderful knack of bagging bands of Highlanders, etc., and making 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, Buller, Methuen, Hunter, Clements, Brabant and Rundle.

A LONG PROMISED "MISSION."

We suppose that onerous ministerial duties and the Chinese question have prevented our separated brethren from giving us that long promised mission. At the time the Paulist mission to non-Catholics was in progress, our Presbyterian friends relapsed from their habitual calm, and said many and sundry things about themselves and about us. With a generosity that did more honor to their heart than to their head, they volunteered to give us the advantages of the "open Bible" plus the new creed. Now we are all impatient to hear them.

Make haste, reverend gentlemen, for the fields are white with the harvest. We bespeak you a courteous hearing and a well filled "question box."

A PERILOUS THRONE.

The King of Italy's death has given a severe shock to the public. Cut down by an Anarchist—one of the breed that fattens on blasphemy, and that seeks in the conduct of Christians who say one thing and do another, or 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 things to say of the late king's admirable qualities. When we remember that the same prints did yeoman service not so many years ago, in depicting the virtues of Garibaldi, we must say they are consistent.

CONVERTS

Who have Recently Entered the 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 Saints' Church, Plymouth, Eng.; Mrs. M. E. Curry, of Milton House, Swinden; Mrs. Alma Peterson, of Copenhagen, a Lutheran; and C. Meenaeshaya, of Bangalore, an ex Judge and one of the most prominent Brahmins of the Mysore Province. Mr. Meenaeshaya for some years has been devoting his attention and study to religion, 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 Madras. His father served with distinction in several districts of the Madras Presidency as principal Sudder Amin of the older times, and his grandfather, his namesake, as first interpreter in the old supreme court of Madras. This is perhaps the first instance in modern times of a highly educated Brahmin of an ancient family being received into our holy faith, and it is to be hoped that many similar instances may follow his example.

Who has not listened to a lovely strain of music, practiced over and over, until it lost all melody and significance to the ear, and became only a monotony of sound? Yet the melody was still there. It is so with old precepts. Their truth is indestructible, though we have heard them so often they become trite and stupid to our minds.—Ella Wheeler Wilcox.

the Italian government for the purpose of deceiving the Catholic world was another mockery.

The Roman Pontiff has never acknowledged in any way the usurpation of the present dynasty. There can be no *modus vivendi*—no truce—no compromise. Restitution must be made. When? We do not know, but it will come.

Napoleon I. played his part with Pius VII. and the curtain rang down for him at St. Helena. Years after another Napoleon, who was but the shadow of a great name, deserted Pius IX and he found his Canossa in the tent of Bismarck.

We detest from our heart of hearts the atrocious act that has closed the earthly career of the King of Italy. But we can say nothing to his successor save that a throne built up by rapine, bloodshed and falsehood is a very perilous seat.

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 Calvin, but their conduct betimes justifies us in declaring that they have an inadequate idea of the sacredness of matrimony. The holiness of Christian matrimony is, we are told by the Second Council of Baltimore, connected with our own most sacred associations and duties; and it cannot be lost sight of, in however small a degree, without entailing the most serious consequences. Such being the case the contracting parties should prepare themselves for it in the way prescribed by the Church. In reading the accounts of marriages in the daily prints, where elaborate trousseaus and the glare and glitter of wealth absorb everything, of marriages performed by civil magistrates, 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 days. But we know that the Church has stood a patient and watchful sentinel at the Christian hearth, guarding it from defilement and destruction. This is a fact so plainly written on the pages of history that non-Catholics have ascribed to her conduct whatever good there is in our present civilization. She would also have her children receive that holy sacrament in the Church. It has been always a matter of wonder to us why some Catholics will persist in doing otherwise. Without commenting on the spurning of sacred laws, it certainly betokens a thoroughly un-Catholic spirit. It is a pledge of future unhappiness. On the other hand, who asks Tertullian, can express the happiness of that marriage which the Church approves, which sacrifice confirms and which blessing seals—angels announce it, and the Father ratifies?

CONVERTS

Who have Recently Entered the 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 Saints' Church, Plymouth, Eng.; Mrs. M. E. Curry, of Milton House, Swinden; Mrs. Alma Peterson, of Copenhagen, a Lutheran; and C. Meenaeshaya, of Bangalore, an ex Judge and one of the most prominent Brahmins of the Mysore Province. Mr. Meenaeshaya for some years has been devoting his attention and study to religion, 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 Madras. His father served with distinction in several districts of the Madras Presidency as principal Sudder Amin of the older times, and his grandfather, his namesake, as first interpreter in the old supreme court of Madras. This is perhaps the first instance in modern times of a highly educated Brahmin of an ancient family being received into our holy faith, and it is to be hoped that many similar instances may follow his example.

Who has not listened to a lovely strain of music, practiced over and over, until it lost all melody and significance to the ear, and became only a monotony of sound? Yet the melody was still there. It is so with old precepts. Their truth is indestructible, though we have heard them so often they become trite and stupid to our minds.—Ella Wheeler Wilcox.

PROGRESSION IN KNOWLEDGE BEYOND THE GRAVE.

New York Freeman's Journal.

A correspondent asks: First, is the doctrine of endless progression in Heaven compatible with Catholic philosophy?

Second, Will the saved ever advance in knowledge of the Infinite throughout eternity?

1. We assume that by "progression" 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 degree; and with this increase in knowledge 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 individual 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 an 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 dissociate 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 less than the annihilation of the individual, the person and personal consciousness.

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 the individual nearer to that ultimate end which his Creator had in view when He created him. The catechism tells us that God created man that he might know, love and serve Him in this life and be happy with Him forever in the next. This answer of the catechism throws its luminous rays on the line of true progress. Any movement of man deviating from this line is vagrant or retrogressive. In the light of those rays we may venture to answer our correspondent's first question. There is nothing in Catholic philosophy, 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 created man to know and love Him forever, it would seem that a soul that has gained eternal happiness in the next phase of existence by faithfully serving God in this, will continue endlessly to increase in knowledge, admiration and love of God, and in happiness as a consequence.

Father Rickaby, S. J., in his "Moral Philosophy," 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 convergence is wanted for all these vistas of being, whence they may go forth, and whither they may return and meet; otherwise the soul is distracted and lost in a maze of incoherent wandering, crying out, Whence 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 comes at last to the source from which all existences proceed, the Creator, the infinite Being, Whom, by the beatific vision, she sees face to face.

Now comes the important question; Does the saved soul, coming thus in the presence of God face to face, know, that is, comprehend Him as He is, or as He knows and comprehends Him self? The knowledge which the soul receives is measured by her capacity to receive. This capacity of the soul

or mind is finite, and hence can know at any given time only what is proportionate to her capacity to receive at that time. The saved soul is finite when she comes face to face with God, and her capacity of knowing is finite, and will remain so forever. This does not exclude the hypothesis that the soul's capacity of knowing may increase forever, and her knowledge increase forever, since the object of her knowledge is the Infinite. By the beatific vision the soul receives an indescribable and unimaguable increase of power of perceiving, knowing, comprehending, but she is still finite and potential to still quarter knowledge if her power of knowing be enlarged. 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 asymptote 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 asymptote 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 inertia. 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. Her happiness is not in passivity in presence 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, 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 knowledge the soul's happiness and capacity to receive happiness increase and all forever reach out in all directions 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

Rev. Dr. McSweeney of Mt. St. Mary's, Md., has started a crusade 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 a consequence of this change, many fewer books have been sold within 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 circulation and the money spent for their 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 interest, a force for good making an 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 bauble 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 gawdaw exciting only vanity.

Down with the dead medal! Up with 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 Pope 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 considered for a moment and could not recollect any special privileges bestowed upon Catholics. Perceiving this, the Pope said, "I refer to the fact that be-

fore every battle you kindly notified 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. But I had no idea that Your Holiness was aware of this custom." "Ah, my friend," said the Pope, "there is nothing which afflicts my children in any part of the world which is not known to me, and every such benefit is cordially remembered."

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 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 Pythianism, 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 locality.

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.

In 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 the societies in question.

The permission thus accorded gave to long standing members the right to continue in these societies for the benefits that would accrue 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 make use of it. This right must be applied for and obtained from the Apostolic Delegate at Washington. Catholics who have joined these societies since the decree in question cannot obtain such privilege. With our explanation it becomes evident that no Catholic can hold office in any of the condemned societies. They cannot attend their meetings nor assist at their degree 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 such Catholic societies as the Knights of Columbus or Hibernians, which demand practical Catholicity as an essential 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. Bayard 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 who 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 Saviour is a soul that loves humiliation! It becomes the very Heart of Jesus Christ.

BY ADAM R. THOMSON.

THE CATHOLIC RECORD

AURELIA; OR, THE JEWS OF CAPEVA GATE.

PART THIRD—THE VESTAL. CHAPTER V.—CONTINUED.

"Doubtless, since God gives them not for a time, but for eternity. However, the 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. "No, do not know," said the young men; "when it comes it will be the consummation of ages."

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

"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 cultivate."

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

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

The hated Josephus bore the Christians as merely philosophical; as a Jew and as a son of the Maccabees, he venerated, moreover, the last descendants of David. He strove, therefore, to increase by his answer the interest which the emperor began to manifest towards these illustrious and humble young men.

Domitian having no further questions to ask, ordered Felix Fretio 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 admiration. These poor Jews, by the sublime simplicity of their language, and the unknown elevation of their answers had proved that their wretched garments concealed a greatness worthy of the scions of a royal race.

A general silence followed their departure. Domitian, like his courtiers, was 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 that his looks went from Regulus to Flavius Clemens and the two young Cæsars, upon whom he gazed with a sort of stupor.

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 emperor's brain; but Flavius Clemens heard it without emotion. He did not even observe the angry look with which Domitian accompanied it, and replied 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 arms."

"Lucius Antonius is a traitor!" exclaimed Domitian, unable to contain himself 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 angry looks on the terror-stricken courtiers.

"I was not aware of this," said Flavius Clemens, gravely.

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

"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 legion."

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

"My arm and my blood belong to the prince. . . . I shall follow you with all my strength at your side."

"My lord," cried together, Vespasian and Domitianians, "permit us to accompany our father, and to make our first campaign against Lucius Antonius?"

The emperor made no reply to this request, 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 Antonius in his projects. Let each of you"—and he repeated the words with emphasis—"let each of you hold himself in readiness to follow me. . . . Greeting."

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 factors 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 Gallic race, and seemed to look with indifference 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. Did I not tell you that those oracles mean nothing? The danger is not in that quarter."

"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 others, that is all. . . . All those can dissemble with incredible per-

dy . . . 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 the matter, Hirsutus?" asked Domitian.

"The matter is that my hand hurts me dreadfully, and I am relieving the pain in my own way," replied the dwarf, in a rough tone.

"What shall I do?" resumed the emperor, addressing Regulus.

"My lord, you should act like the Jews, that is, dissimulate. . . . At present, severity might be dangerous, but after the rebellion is crushed, we shall have the names of the accomplices, and then . . ."

"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 to his 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 Hirsutus. The dwarf had not lost a single word of the conversation between the emperor and Regulus. It seemed to have suggested to him some new design, 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 against the rebels. He could not persecute his relations now without danger; for, if they were strangers to it, the fact, might hasten an outbreak in Rome, and if they were not strangers to it, the fact, might hasten an outbreak in Rome, and if they were not strangers to it, the fact, might hasten an outbreak in Rome.

Domitian having no further questions to ask, ordered Felix Fretio 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 admiration. These poor Jews, by the sublime simplicity of their language, and the unknown elevation of their answers had proved that their wretched garments concealed a greatness worthy of the scions of a royal race.

A general silence followed their departure. Domitian, like his courtiers, was 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 that his looks went from Regulus to Flavius Clemens and the two young Cæsars, upon whom he gazed with a sort of stupor.

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 emperor's brain; but Flavius Clemens heard it without emotion. He did not even observe the angry look with which Domitian accompanied it, and replied 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 arms."

"Lucius Antonius is a traitor!" exclaimed Domitian, unable to contain himself 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 angry looks on the terror-stricken courtiers.

"I was not aware of this," said Flavius Clemens, gravely.

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

"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 legion."

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

"My arm and my blood belong to the prince. . . . I shall follow you with all my strength at your side."

"My lord," cried together, Vespasian and Domitianians, "permit us to accompany our father, and to make our first campaign against Lucius Antonius?"

The emperor made no reply to this request, 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 Antonius in his projects. Let each of you"—and he repeated the words with emphasis—"let each of you hold himself in readiness to follow me. . . . Greeting."

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 factors 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 Gallic race, and seemed to look with indifference 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. Did I not tell you that those oracles mean nothing? The danger is not in that quarter."

"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 others, that is all. . . . All those can dissemble with incredible per-

never at home this hour! . . . By speak words of application. He implores forgiveness for the penitent at his side.

He then rises and announces in a loud voice that an offering will be made and the severe penance imposed. A priest brings 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 of Meroë to bring back water from the hot and salutary springs, which shall be poured into the temple. All the priests join in applications 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 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 cries of triumph.

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

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 penance.

We shall now return to the lively Gellia. The pretty little matron could see no better way to while away time than a little shopping excursion among the fashionable establishments of the Septa Julia. The hour appointed to meet the girls had found her at 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 mystery must be ended, and Apollo is doubtless waiting for me?"

"Come in," replied the old woman, with her accustomed roughness.

By speak words of application. He implores forgiveness for the penitent at his side. He then rises and announces in a loud voice that an offering will be made and the severe penance imposed. A priest brings 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 of Meroë to bring back water from the hot and salutary springs, which shall be poured into the temple. All the priests join in applications 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 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 cries of triumph.

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

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 penance.

We shall now return to the lively Gellia. The pretty little matron could see no better way to while away time than a little shopping excursion among the fashionable establishments of the Septa Julia. The hour appointed to meet the girls had found her at 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 mystery must be ended, and Apollo is doubtless waiting for me?"

"Come in," replied the old woman, with her accustomed roughness.

By speak words of application. He implores forgiveness for the penitent at his side. He then rises and announces in a loud voice that an offering will be made and the severe penance imposed. A priest brings 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 of Meroë to bring back water from the hot and salutary springs, which shall be poured into the temple. All the priests join in applications 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 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 cries of triumph.

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

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 penance.

We shall now return to the lively Gellia. The pretty little matron could see no better way to while away time than a little shopping excursion among the fashionable establishments of the Septa Julia. The hour appointed to meet the girls had found her at 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 mystery must be ended, and Apollo is doubtless waiting for me?"

"Come in," replied the old woman, with her accustomed roughness.

By speak words of application. He implores forgiveness for the penitent at his side. He then rises and announces in a loud voice that an offering will be made and the severe penance imposed. A priest brings 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 of Meroë to bring back water from the hot and salutary springs, which shall be poured into the temple. All the priests join in applications 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 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 cries of triumph.

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

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 penance.

We shall now return to the lively Gellia. The pretty little matron could see no better way to while away time than a little shopping excursion among the fashionable establishments of the Septa Julia. The hour appointed to meet the girls had found her at 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 mystery must be ended, and Apollo is doubtless waiting for me?"

"Come in," replied the old woman, with her accustomed roughness.

By speak words of application. He implores forgiveness for the penitent at his side. He then rises and announces in a loud voice that an offering will be made and the severe penance imposed. A priest brings 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 of Meroë to bring back water from the hot and salutary springs, which shall be poured into the temple. All the priests join in applications 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 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 cries of triumph.

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

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 penance.

We shall now return to the lively Gellia. The pretty little matron could see no better way to while away time than a little shopping excursion among the fashionable establishments of the Septa Julia. The hour appointed to meet the girls had found her at 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 mystery must be ended, and Apollo is doubtless waiting for me?"

"Come in," replied the old woman, with her accustomed roughness.

By speak words of application. He implores forgiveness for the penitent at his side. He then rises and announces in a loud voice that an offering will be made and the severe penance imposed. A priest brings 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 of Meroë to bring back water from the hot and salutary springs, which shall be poured into the temple. All the priests join in applications 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 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 cries of triumph.

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

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 penance.

We shall now return to the lively Gellia. The pretty little matron could see no better way to while away time than a little shopping excursion among the fashionable establishments of the Septa Julia. The hour appointed to meet the girls had found her at 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 mystery must be ended, and Apollo is doubtless waiting for me?"

"Come in," replied the old woman, with her accustomed roughness.

By speak words of application. He implores forgiveness for the penitent at his side. He then rises and announces in a loud voice that an offering will be made and the severe penance imposed. A priest brings 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 of Meroë to bring back water from the hot and salutary springs, which shall be poured into the temple. All the priests join in applications 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 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 cries of triumph.

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

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 penance.

We shall now return to the lively Gellia. The pretty little matron could see no better way to while away time than a little shopping excursion among the fashionable establishments of the Septa Julia. The hour appointed to meet the girls had found her at 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 mystery must be ended, and Apollo is doubtless waiting for me?"

"Come in," replied the old woman, with her accustomed roughness.

By speak words of application. He implores forgiveness for the penitent at his side. He then rises and announces in a loud voice that an offering will be made and the severe penance imposed. A priest brings 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 of Meroë to bring back water from the hot and salutary springs, which shall be poured into the temple. All the priests join in applications 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 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 cries of triumph.

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

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 penance.

We shall now return to the lively Gellia. The pretty little matron could see no better way to while away time than a little shopping excursion among the fashionable establishments of the Septa Julia. The hour appointed to meet the girls had found her at 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 mystery must be ended, and Apollo is doubtless waiting for me?"

"Come in," replied the old woman, with her accustomed roughness.

By speak words of application. He implores forgiveness for the penitent at his side. He then rises and announces in a loud voice that an offering will be made and the severe penance imposed. A priest brings 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 of Meroë to bring back water from the hot and salutary springs, which shall be poured into the temple. All the priests join in applications 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 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 cries of triumph.

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

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 penance.

We shall now return to the lively Gellia. The pretty little matron could see no better way to while away time than a little shopping excursion among the fashionable establishments of the Septa Julia. The hour appointed to meet the girls had found her at 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 mystery must be ended, and Apollo is doubtless waiting for me?"

"Come in," replied the old woman, with her accustomed roughness.

By speak words of application. He implores forgiveness for the penitent at his side. He then rises and announces in a loud voice that an offering will be made and the severe penance imposed. A priest brings 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 of Meroë to bring back water from the hot and salutary springs, which shall be poured into the temple. All the priests join in applications 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 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 cries of triumph.

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

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 penance.

We shall now return to the lively Gellia. The pretty little matron could see no better way to while away time than a little shopping excursion among the fashionable establishments of the Septa Julia. The hour appointed to meet the girls had found her at 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 mystery must be ended, and Apollo is doubtless waiting for me?"

"Come in," replied the old woman, with her accustomed roughness.

By speak words of application. He implores forgiveness for the penitent at his side. He then rises and announces in a loud voice that an offering will be made and the severe penance imposed. A priest brings 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

AUGUST 11, 1900.

THE PLOT THAT FAILED.

BY ADAM E. THOMSON.

Exactly at noon on the day before that fixed for the marriage of Queen Theresa of Nerumbia to Ernest, hereditary prince of Landberg, Captain Klunest, the chief of police of the capital city of Rosenstadt, was ushered into the private apartment of Count von Schonstein, the Queen's principal minister of state.

"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 resignation if I persist in my refusal to her 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 madness—sheer madness." "So I represented to her majesty, Klunest, though not, of course, in those words. I pointed out that many of the prisoners 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 majesty 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 political prisoners, as she pleases to call them, are the victims of police plots."

"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 newspapers. But the origin of the evil is of no consequence. She dismissed me with an instruction to draft the decree and to commence it with a preamble to the effect that Queen Theresa 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, Klunest—absolute liberty to every one of her subjects." "Absolute liberty—in Nerumbia!" The captain laughed ironically. "I have explained the situation," he said, "and so far as I can see, only a miracle can avert us from disaster."

"Ah!" Klunest drew a long breath, he remarked, slowly, "I have something startling to reveal to you, my lord count—something that perhaps—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 we have 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 bridegroom—to-morrow."

"The prince! Good heavens! Where? How?" "In the cathedral at the commencement of the marriage service."

"Details," said Schonstein, after a brief, intense pause; "details." Klunest 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 member of the French nobility."

"Yes; I recollect the name. She 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 dupe. She knows nothing of the supposed duchesse's true character and antecedents."

"You, Klunest, are better informed?" "Yes," said the other simply. "This woman, whose real name is Adele Leront, is an Anarchist of the most dangerous 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."

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 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, 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 Europe. But, now, what do you propose to do?"

"To arrest this woman, my lord." "And on what evidence?" "The evidence of my officer; Sauber, his name is. He obtained admission to the meeting disguised as a—"

"Never mind that, Klunest; 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 lordship?" 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 her projected folly, will actually glory in the more in its accomplishment. I know her majesty's disposition. Klunest."

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

"But, my lord—" "I have no time for further discussion," interrupted the count. "I wish to be alone now. I have much to occupy me. You have my instructions; if I find it necessary to vary them you shall be duly notified."

With which he rose, and Captain Klunest, mystified and not a little annoyed, had no course but to take his departure. Left to himself, Count von Schonstein 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 the chief 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 Klunest, in all probability produce an exactly contrary effect on her majesty's mind to that he desired. 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 honestly believed the Queen's design both foolish and dangerous. But he was also a strong and ambitious man, who hated 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 beyond, perhaps, warning Prince Ernest at the last moment of his danger and affording him police protection? If the Queen saw the man she loved 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, hesitated 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 somewhat abated, he would find in the prince a powerful ally in opposing the democratic tendencies of Queen Theresa. No, no, the prince's life must not be endangered.

He had come to this inevitable conclusion when his private secretary entered from an adjoining room, placed a budget of letters on the table and retired. Schonstein opened one, two, three and three of these communications and glanced at their contents without interest. Out of the fourth, however, fell a photograph, and he took it up with a half start. It was not accompanied by any note, but was signed, "Very truly yours, Arnold Farrington."

"A remarkable resemblance," murmured the count, "really remarkable." He struck a small bell which stood on the table and his secretary entered the room. The count handed him the photograph and began abruptly: "Farrington, the leading actor in that English theatrical company which has been in Rosenstadt for the last fortnight, 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 Farrington 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 astonishingly alike, but they are of the same height and build. I wonder now"—he broke off abruptly—"when do these English actors leave us, Muller, 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 honored me with his photograph. I should like to thank him for his courtesy 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 3 o'clock. Let the note go at once by special messenger."

Herr Muller bowed and left the room. The count 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. If 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 extraordinary 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, a 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 conference. "Klunest," said the former, commencing the conversation, "before we go any further, I want to be assured that what you told me this morning of the intended assassination of the prince is absolutely true?"

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

"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! Klunest, 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 way, and unless 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, which would abolish you, Captain Klunest."

The count smiled grimly, and went on without waiting for a reply: "On the other hand, let the French woman's attack be duly made, and her majesty dare not, simply dare not, outrage public opinion—and my opinion—by proceeding with her ridiculous decree."

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

"I am lost in perplexity, your lordship. Have you consulted Prince Ernest about this? Is he ready to take the risk?"

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 unnecessary."

"Unnecessary?" The word came involuntarily from the captain's lips. "Entirely. The prince will not be exposed to any risk whatever."

Klunest'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 nervously in his chair, but speech was still beyond his powers.

"It will be made," said the other, in a low voice, "on a gentleman who has agreed to enact the part of bridegroom for the passage up the aisle only—Mr. Arnold Farrington, the great English actor, who is visiting us just now."

He paused, and at last Klunest, 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 arranged, 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 requisite uniform, and I have lent him

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?"

"Yes," gasped Klunest. "Hm! It has also been arranged that Prince Ernest is to await the Queen immediately inside the great door of the west end of the cathedral, 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 brow. "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 underneath his uniform. The only risk he runs is the really slight one of detection, for which he has been well paid. But now, Klunest, 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 must be at once communicated to me."

The captain bowed assent. "Her movements are under observation," 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 Queen 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 as I will join later the prince and I will join him, 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 admiringly, "but I will do my best."

"I'll meet to-morrow, then, Captain Klunest, farewell."

"Farewell, my lord count, till to-morrow."

"We are to commence a new era, then, you know," added the minister then, with a laugh, as the other rose to go. "Ha! ha! a new era!" echoed Klunest, 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 1, at which the wedding was to take place, the streets of Rosenstadt were gayly decorated with flags and bunting, and were thronged with crowds of merry faced citizens who had turned out to honor to the occasion. Arnold Farrington noted all as he lay back among the cushions of a closed carriage listening dreamily to the rattling bells, and wishing his adventuring well over. It had been the public expression of desire of the Prince of Landberg to be permitted to proceed to the cathedral quietly, so that Farrington was not worried by any inconvenient demonstration en route. Arrived at his destination, however, he grew somewhat anxious, for here he had to encounter the burghomaster, and the Count von Schonstein had been detained for a few minutes, and steps of him to be escorted up the stone steps of the cathedral, and so through the great door at which he was to await the coming of the Queen.

He 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; the obsequious officials who stood bowing before him had evidently not the slightest doubt as to his identity with the prince. He entered the cathedral as just three minutes before 1; and as he gazed at the richly dressed persons who thronged the vast nave, speculated calmly as to the precise position of the woman who was to attack him.

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 assent to the steps taken for his safety, and for Nerumbia's safety and for the safety of the count. Together they 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 heeded should cause a panic? But no, no; Klunest was a reliable officer; he would prevent anything of that sort!

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 had not been made. The passage up the aisle had been accomplished in safety! He could find no words in which to reply to the dismayed look of inquiry cast upon him by the astonished prince.

There was a noise at the outer door, and Captain Klunest, his face blanched, his limbs trembling, stood before them. "My lord count," he panted, "what is to be done? This woman Leront, this anarchist has failed us. She is not in the cathedral." He paused for breath.

"Go on," muttered Schonstein, feebly. "She has escaped?" "No, no; her lodging was too carefully watched for that to happen. But she must have found out that we were watching her. She has simply kept in doors. That is all."

"All!" echoed the prince excitedly. "It is not all. Why—why, good heavens, count!—while we three are standing here, Theresa—the Queen—my Queen—is—being married to an English actor!"

The count groaned, but could offer no suggestion. He and Klunest looked at one another blankly. The tension was becoming unbearable. "Fire! Fire! Fire!"

The cry came from within the cathedral, 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 the vestry burst the man who had raised the alarm—Mr. Arnold Farrington.

"I—I had to do it!" he gasped, addressing the count. "Why, they were actually marrying me to the Queen, and I—I have a wife in England. 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 realistically. No one will be hurt, the exits are too good. By Jupiter!" he added, "here comes her majesty!"

For answer, the count, who, in the presence of a pressing danger, had recovered 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 jumped in.

"I have failed to save Nerumbia," said the count, hastily, "but there is yet time to save myself."

"And me, I hope," remarked Farrington. "I guess I'd better get away from this country of yours as soon as convenient, count."

"Like fury to the railway station!" cried Schonstein to the coachman. Thus abruptly did the Count von Schonstein bring his political career to an end. A more pliant minister was immediately placed in his stead, who, at the conclusion of the deferred marriage 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 to make good her escape, and also that 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 enlightenment from her prudent and far-seeing spouse, Ernest, hereditary Prince of Landberg.—Chambers' Journal.

What Not to Say. Do not say, "I can't eat." Take Hood's Sarsaparilla and say, "I am hungry all the time, and food never lasts me."

Free and easy expectoration immediately relieves and frees the throat and lungs from viscid phlegm, and a medicine that produces this is the best medicine to use for coughs, colds, inflammation of the lungs and all affections of the throat and chest. This is precisely what Bickel's Anti-Consumptive Syrup is a specific for, and wherever used it has given unbounded satisfaction. Children like it because it is pleasant, adults like it because it relieves and cures the disease.

They Wake the Torpid Energies—Marked chinery not properly supervised, and left to run itself, very soon shows fault in its working. It is the same with the digestive organs. Unregulated from time to time they are likely to become torpid and throw the whole system out of gear. Farmole's Vegetable Pills were made to meet such cases. They restore to the full the flagging faculties, and bring into order all parts of the mechanism.

Is there anything more annoying than having your corn stepped upon? Is there anything more delightful than getting rid of it? Holloway's Corn Cure will do it. Try it and be convinced.

NERVOUS troubles are cured by Hood's Sarsaparilla, which enriches and purifies the blood. It is the best medicine for nervous people.

TO CLEAR THE COMPLEXION OF BLEMISHES NOTHING LIKE CUTICURA SOAP

Millions of Women use Cuticura Soap Exclusively for beautifying the skin, for stopping of falling hair, for softening and whitening red, rough hands, for removing irritations, curing free or offensive perspiration, washes for ulcerative weaknesses, for many sanative antiseptic purposes, and for all the uses of the toilet, bath and nursery.

"Seeing is Believing."

When you see people cured by a remedy, you must believe in its power. Look around you. Friends, relatives, neighbors all say that Hood's Sarsaparilla, America's Greatest Medicine, cleansed the blood of their dear ones and they rise en masse to sing its praises. There's nothing like it in the world to purify the blood.

Sores—"My health was poor and I had a sore on one of my limbs. My father thought I better try Hood's Sarsaparilla, and I did so and the sores are now all better. Whenever I do not feel well I take Hood's." Miss Nellie A. Law, Richmond, Quebec.

Hood's Sarsaparilla Never Disappoints Educational. LOYOLA COLLEGE, MONTREAL.

CONDUCTED BY..... English Jesuit Fathers Reopens September 5th. Calendar Mailed on Application. REV. G. O'BRYAN, S. J., President.

BELLEVILLE BUSINESS COLLEGE Established 1858. We teach full commercial course, as well as full shorthand course. Full civil service course. Full telegraphy course.

Our graduates in every department are to-day filling the best positions. Write for catalogue. Address: J. FRITH JEFFERS, M. A. Address: Belleville, Ont. FALL TERM OPENS SEPT. 4th. CENTRAL Business College

STRATFORD, ONT. No less than eight large business colleges have applied to us within the last six weeks for our graduates to take positions as teachers in their schools. As many as five business firms have applied to us in one day for office help. This is surely the best school for you. Catalogue free. W. J. ELLIOTT, Principal.

NORTHERN Business College OWEN SOUND, ONT. Re-opens for Fall Term SEPT. 3rd, 1900. Young men and women who wish to be successful should call or write for particulars and be ready to start on Opening Day. C. A. FLEMING, Principal.

ASSUMPTION COLLEGE, SANDWICH, ONT. THE STUDIES EMBRACE THE CLASSICAL and Commercial Courses. Term, including all ordinary expenses, \$150 per annum. For full particulars apply to Rev. D. CUSHING, C.S.B.

SUMMER SCHOOL. From July 30th the CENTRAL BUSINESS COLLEGE, Toronto, offers an excellent opportunity for Teachers and Senior Students to enjoy a short term in the Business, Shorthand and Penmanship Departments. Members may enter at any time and spend from two weeks upwards, as desired. Special terms. Write for particulars. Regular work continues right along into the fall term, which opens September 14th. Catalogue free.—W. H. SHAW, Principal, 140, Yonge and Gerrard streets.

ST. JEROME'S COLLEGE, BERLIN, ONT. Complete Classical, Philosophical and Commercial Courses, Shorthand and Typewriting. For further particulars apply to—REV. THOS. SPETZ, President.

BUCKEYE BELL FOUNDRY THE E. W. WANDUZEN CO., Cincinnati, O. UNRIVALLED KNOWN SINCE 1826 BELLS. Church Bells, Chimes and Peals of all sizes. Bells for Schools, Churches, Colleges, etc. G. MENEELY & CO., WEST-TRIOY, N. Y. BELL-METAL CHIMES, ETC. CATALOGUE FREE.

Largest Foundry on Earth making CHURCH BELLS & PEALS. Church Bells, Chimes and Peals of all sizes. Bells for Schools, Churches, Colleges, etc. G. MENEELY & CO., WEST-TRIOY, N. Y. BELL-METAL CHIMES, ETC. CATALOGUE FREE.

TO SUMMER TOURISTS. THE FRASER HOUSE, PORT STANLEY, affords a delightful place to spend a quiet vacation. LARGE SUMMER HOTEL, situated on the north shore of Lake Erie, in the midst of a magnificent park. BOATING, BATHING, FISHING and amusements of various sorts. Suites of airy rooms, and table provided with the best of the season. SPECIAL RATES TO TOURISTS. Connections at St. Thomas with G. T. Ry., Wabash, M. C. R. P. R. and L. E. & D. R. Ry. Twenty four miles from London and eight miles from St. Thomas. Three trains daily. Apply WM. FRASER, Prop., Port Stanley, Ont.

SACRED PICTURES. We have now in stock some really nice colored crayons of the Sacred Heart of Jesus and of the Sacred Heart of Mary—size, 12x22. Price, 50 cents each. Good value at that figure. Same size, steel engravings, 75 cents each. Extra large size, (steel engraving), \$1.50 each.

ST. ANTHONY OF PADUA. Colored pictures of St. Anthony of Padua—size, 12x16—at 25 cents each. Cash to accompany orders. Address: Thos. Coffey, CATHOLIC RECORD Office, London, Ontario Canada

The Catholic Record.

Published Weekly at 494 and 496 Richmond Street, London, Ontario.

Price of subscription—\$2.00 per annum.

REV. GEORGE R. NORTHRUP, Editor.

THOMAS COFFEY, Publisher and Proprietor.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface.

Approved and recommended by the Bishops of Hamilton, Peterborough, and Ogdensburg, N. Y., and the clergy throughout the Dominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

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

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

LETTER OF RECOMMENDATION.

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

The Editor of THE CATHOLIC RECORD, London, Ont.

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

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

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

Blessing you, and wishing you success, Believe me, to remain, Yours faithfully in Jesus Christ,

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

London, 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 dispute 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 response 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 attempt 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 newspaper 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 known to 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 probably 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 rulers of various nations leads to the suspicion, and almost to the certainty, that one attempt of this kind, whether successful or not, leads to another as if king-murder were an epidemic.

It is only a little more than a year since the Empress of Austria was killed in open day by an assassin in Geneva.

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 Monza, and now we have the intelligence that a desperate attempt was made to assassinate the Shah of Persia at Paris.

The Shah Muzaffer Ed-Din had taken his carriage at the door of his apartments at the palace, with the intention of enjoying a drive through the city.

He was accompanied by his 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 his left hand with a revolver in it, toward the Shah.

As soon as the Shah perceived that an attack was made upon him, he lifted his cane and 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 air.

The assassin would not disclose his name or nationality, and he remains stolidly dumb to all questions which are put to him on the subject of the attempted assassination, except that when asked his reason for attempting it he answered: "Because 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 were wildly enthusiastic in rejoicing at his escape, and the workmen 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 intended visit to England will not take place.

CREED REVISION.

From the fact that members of the Presbyterian 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 will be seriously considered by the Assembly at its next meeting.

The exact course of procedure which will be 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 question of Revision, but no decisive action followed, and so the matter was indefinitely postponed.

A majority of the Presbyteries desired Revision, but there was so much diversity regarding the nature of the changes which was deemed desirable should be made, that the committee to which the matter was referred for examination reported that no change was desirable at that time, and so the matter dropped.

Recently, however, there has been 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 its eyes any longer to the direction of 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 England has already eliminated them from 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 deliberations 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 is practically dead as a religious belief. The Presbyterian organs as yet are very loth to admit this to be the case, but there are very few close observers of the changes which are taking place in theological opinion who have not noticed what was very mildly stated by a Methodist clergyman of Montreal at a meeting of Conference a couple of years ago, with regard to Presbyterians, Baptists, and Congregationalists, that their conception of God has changed, so that He is now regarded as a Father rather than as a Sovereign, and that now they believe that "God's remedy for sin is as wide as the disease."

This means, of course, that the old Calvinistic doctrine that Christ died only for the elect is now rejected by many even among the clergy of these sects, and that the doctrine that Christ's atonement on the cross was for all mankind has taken its place. This is the death knell of Calvinism, and the day is evidently not far off when the corpse will be buried by the Presbyterian Church of the United States, at all events, as it has been already buried by the Presbyterians of England.

Here we are met by the statement which has been made, that the Presbyterians of England have not condemned the old Westminster Confession while adopting their new creed.

It is true the new creed does not expressly declare that the old one is abolished; but it is, nevertheless, perfectly well understood that the purpose of the omission is to make it no longer obligatory on Presbyterians to believe the doctrines which have been passed over; and in a very short time the old Creed will be remembered only as an archaeological curiosity.

This amounts to the same thing as if it were specifically abolished.

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 God is the pillar and the ground of truth." (1 Tim. iii., 15.)

That Church must have been preaching during the last two and a half centuries 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. i., 8, 9.)

But though we, or an angel from heaven, preach a gospel to you beside that which we have 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 Apostles to "teach all nations to observe all things whatsoever He commanded." (St. Matt. xxviii., 20) Where, then, are the watchmen "appointed to keep guard on the walls of Jerusalem, all the day, and all the night, who shall never hold their peace?" (Isaiah lixii., 6.)

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 criticize 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 change, but she may issue a new creed, explanatory of those which have gone before, or mixing beyond dispute doctrines which have been believed before, but which some new heresarchs controvert at some particular period.

Thus it will be seen on careful examination that the Nicene or the Constantinopolitan Creed explains more fully 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 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 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 detail the principal doctrines defined by the 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 until Protestantism arose in the sixteenth century; and the very fact that Protestantism attacked them is an evidence that they were then universally believed in the Catholic Church, though not laid down in every instance in the easy form of Creeds which could be readily committed to memory.

The Catholic Church does not change her doctrines, every one of which can be distinguished in the writings of her pastors and doctors and the Fathers of the Church during the thirteen centuries of the Church's existence. The reason for this is that the Catholic Church never taught error, and she has no need to change her teaching to make it come nearer to the immutable Truth. Christ commanded all in the Church, and this commandment was always of obligation. But it would never have been insisted on by Christ if He had not promised to remain with her, inspiring her to teach constantly the truths which He taught, and which He Himself and the Holy 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 pilgrimage 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 banquet 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 carrying out of this programme will probably be 20th of September. The anniversary of Garibaldi's death, June 2nd, 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 cabinet 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 GERMANY.

German Protestantism appears to have roused itself to a determined effort to stay the ravages which the work 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 been for many years the pastor of a flourishing Lutheran Church in the city of Osnabruck in Hanover. He is said to have been a zealous worker, so far, at least, as the inculcation of the natural virtues 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 dream to the Apostles, after His death, and not as one who had truly risen from the dead.

The pastor little cared that this subverts all Christian teaching; for St. Paul says: "But if there be no resurrection of the dead, then Christ is not risen again. And if Christ be not risen again, then is our preaching vain and your faith is also vain." (1 Cor. xv., 14-15.)

To the "higher critics" of his class, it is more important to promulgate their particular fads than to maintain Christ's teaching. But, as may well be imagined, those of Pastor Weingart's congregation who had been accustomed to regard the Bible as strictly true, were greatly shocked at this explanation, and a charge was 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 Protestant Church of Prussia, but the finding of the Consistory was confirmed, and Pastor Weingart 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 Germany, sides being taken for and against the lax views of the pastor, according to the theological bent of the disputants, and hundreds of laymen 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 and was buried" could be the "object of a sensual perception" that He was risen again. It points out that "the most famous theological professors in 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 appellant says: "Weingart has taught nothing but what is taught in all the leading universities, and it is hard to see how the Church can condemn him, and yet permit the theological teachers 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 as has driven Pastor Weingart out of his pulpit. He has only been true to the spirit of the Reformation, and he is the representative of the best type of earnest, yet liberty-loving 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 German Protestantism had hopelessly drifted into Latitudinarianism, and it is certain that the professors of the universities, even of those which are regarded as theological institutions, have actually done so; but it is something to be thankful for that they have not 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 consequences 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 hasten to the assistance of the Jews of Roumania, Bessarabia, and Galicia, 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 region from which they are not permitted 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 we can conceive. In addition to this cause of poverty and misery, famine is devastating Southern Russia, and especially Bessarabia, owing to the failure of the harvest.

In Galicia there are six hundred thousand Jews, of whom many thousands of the working classes are out of employment, and without resources or the hope of obtaining employment, owing to recent changes of economic 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 Jews and Mahometans, and for a time this right was conceded ungrudgingly. But for some years the Roumanian Government has violated the promises which were made to the Powers and 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 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 forbids them from sending their children to the schools to receive an education. This barbarous enactment is felt by the Jews as the most oppressive of all the legislation against them.

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 inhumanly 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 able-bodied men to make the batch not altogether an undesirable addition to our population. The Roumanian Government should be warned, however, that it should provide for the maintenance 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 recognize this amiable hospitality of the Sultan, but the atrocities of Bulgaria, Armenia and Crete make us very dubious regarding the acts of kindness of Abdul Hamid.

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 practicality and adaptability to circumstances. 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 advanced Realschulen in Germany, and certainly not equaled all round by the most advanced middle class schools in the country (England)." * * * The 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 equalled, 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 Bunt, appeared on Saturday at Crabtree for the first time since her marriage. Lord Byron's only other descendant of the fourth generation was also present—Lady Mary Milbanke, who is also a Catholic. Mrs. Lytton has lately carried on the Byron descent to a fifth generation, the baby being the great-great-grandchild of Byron. 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 intellectual movements of each successive age. The first thing that strikes one from the days of the very first heretics, the Gnostics—to the days of the Church's last assailants—the Agnostics—is her attitude of uncompromising resistance to rival theories of life, which strove to dictate to her and bend her to their will. From the days of the Gnostics to those of Abelard, from Abelard to Luther, from Luther to Lamennais, the same thing has been apparent. The Gnostics tried to force Christianity to identify itself with a fanciful philosophical system, and banished the Old Testament and the historical groundwork of the Faith; Abelard—as St. Bernard bitterly complained in his letters—tried to base faith purely on the dialectics of Aristotle and on human reason, omitting altogether from his account the humility of faith, the sense of mystery apparent in the theology of the Fathers; Luther practically banished the office of the Church in mediating between God and the soul, and advocated individual private judgment in interpreting the Scriptures; Lamennais wished to commit the Church to the theory of unfettered liberalism. To accept any of these systems would have been to sacrifice her own authority and her own individuality. In each case the Church was confronted with a form of "rationalism," or its twin sister "liberalism." But there was only one "ism" which she could accept—"Christianism." She had to guard the revelation handed down. An system which professed to be complete and yet ignored the mysterious truths committed to her, or gave a rival account of life or of faith and presumed to dictate to her, was in the first instance met by her with the weapons of sheer resistance. The second phenomenon is that all the systems she opposed contained elements which were good and true. And from not one did she fall ultimately to assimilate something, in most cases a great deal, on their aggressive character had been broken by her resistance.

"She broke them in pieces," writes Cardinal Newman, and then he significantly adds, "she divided the spoils." Readers of Cardinal Newman's "Essays on Development," and of Professor Harnack's "History of Dogma," know what we value for its facts, however often we may reject its theories—know how much the Church adopted of its methods and ideas which, in aggressive combination, formed the Gnostic heretics. The very method of applying the intellect systematically to the truths of faith, according to both writers, originated with the Gnostics. And dogmatic theology not only adopted 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 opposed 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 polemics contained a protest against real corruption and formalism within the Church; and the counter reformation of the Jesuits and their allies included a revival of the inner life of the soul which showed that the Church was ready to appropriate grains of truth and salutary warnings even from the most implacable enemies. "Fas est ab hoste doceri." Lastly, what the Encyclopaedia of the Vatican and Gregory XVI. condemned the liberal theory of Lamennais, we have seen ever since its appearance among the most orthodox in Lamennais own country, from Lacordaire himself to Comte de Mun and M. Harmel, acting simply with the democracy. This has been a gradual development of popular organization and freedom of association (which Lamennais strongly urged) within the Church, although Lamennais' attempt to identify the Church with the liberalist 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 be urged that the first attitude of opposition to aggressive novelty—an exhibition of the conservative principle; but that the second, the subsequent assimilation of portions of what was rejected—is not. To that I would reply that to identify conservatism simply with the rejection of what is extraneous and new in form is to identify it with a principle of decay. To preserve a building we must indeed enlist those who would pull it down. We must also repair it, replace what is worn out by what is new, and fit it in to the varying conditions of life.

True conservatism involves constructive activity as well as resistance to destructive activity. Periodical form and reconstruction belong to very essence. The fundamental difference between false conservatism and true conservatism is that the former is blind and passive, the latter open-eyed and active. Both recognize that the Church's business is to preserve the theological structure whereby the original revelation is being acted, but the former tends blindly clinging to the status quo, the latter sets on surveying the building, knowing what is decayed, replacing what is worn out, examining intelligently whether a particular part of construction now does the work

GENIUS OF THE CHURCH.

Her Uncompromising Resistance to Rival Theories.

Mr. Wilfred Ward.

The Church has from its beginning lived amid the world, and had to face the characteristic social and intellectual movements of each successive age. The first thing that strikes one from the days of the very first heretics—the Gnostics—to the days of the Church's last assailants—the Agnostics—is her attitude of uncompromising resistance to rival theories of life, which strove to dictate to her and bend her to their will. From the days of the Gnostics to those of Abelard, from Abelard to Luther, from Luther to Lamennais, the same thing has been apparent. The Gnostics tried to force Christianity to identify itself with a fanciful philosophical system, and banished the Old Testament and the historical ground-work of the Faith; Abelard—as St. Bernard bitterly complained in his letters—tried to base faith purely on the dialectics of Aristotle and on human reason, omitting altogether from his account the humility of faith, the sense of mystery apparent in the theology of the Fathers; Luther practically banished the office of the Church in mediating between God and the soul, and advocated individual private judgment in interpreting the Scriptures; Lamennais wished to commit the Church to a theory of unfettered liberalism. To accept any of these systems would have been to sacrifice her own authority and her own individuality. In each case the Church was confronted with a form of "rationalism," or its twin sister "liberalism." But there was only one "ism" which she could accept—Christianism. She had to guard the revelation handed down. Any system which professed to be complete and yet ignored the mysterious truth committed to her, or gave a rival account of life or of faith and presumed to dictate to her, was in the first instance met by her with the weapons of sheer resistance. The second phenomenon is that all the systems she opposed contained elements which were good and true. And from not one did she fail ultimately to assimilate something, in most cases a great deal, once their aggressive character had been broken by her resistance.

"She broke them in pieces," writes Cardinal Newman, and then he significantly adds, "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 applying the intellect systematically to the truths of faith, according to both writers, originated with the Gnostics. And dogmatic theology not only adopted 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 opposed 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 un-disciplined and exaggerated pleas contained a protest against real corruption and formalism within the Church; and the counter reformation of the Jesuits and their allies included a revival of the inner life of the soul which showed that the Church was ready to appropriate grains of truth and salutary warnings even from her most hostile enemies. "Fas est et ab hoste doceri." Lastly, while in the Encyclical "Mirari vos" Gregory XVI. condemned the liberalistic theory of Lamennais, we have seen ever since its appearance among the most orthodox in Lamennais' own country, 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 association (which Lamennais so strongly urged) within the Church, although Lamennais' attempt to identify 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 be urged that the first attitude—of opposition to aggressive novelty—is an exhibition of the conservative principle; but that the second—the subsequent assimilation of portions of what was rejected—is not. To this I would reply that to identify conservatism simply with the rejection of what is extraneous and new in form is to identify it with a principle of decay. To preserve a building we must indeed resist those who would pull it down. But we must also repair it, replace what is worn out by what is new, and fit it to last in the varying conditions of life.

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

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 after-life, 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 society. The state of things is giving place to another. In the Universities, in London clubs, in the general world, Catholics are more and more coming to associate freely with their neighbors. 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 elsewhere are keenly interested in the social, intellectual or scientific movements of the time find themselves face to face with a number of problems which are freely discussed. 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 associate, the assured conquests of modern society. To fix our ideas with obvious instances they see those outside the 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 attempt of a Catholic theologian to adapt the Evolution theory to Catholic teaching—Father Zahn'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 patent 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 maintaining 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 results 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 philosophy. 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 the 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 faithful to read them. A superficial observer, or an upholder of the principles of modern liberalism, might well have said that the Church was hopelessly reactionary in opposing the characteristic intellectual movement of the time. But in those very years there was also preceding 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 opposition, which protested the Church from being overrun by a rationalistic and pantheistic movement, did not prove that in the event the Church could not come to terms with all that was good or even tolerable in the 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 called "conservative reform." The principle of caution and resistance to dangerous movements is not abrogated because its action is not 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 Christendom called for a strenuous movement within the Church, of militarism and self-defense, and rendered very difficult the more liberal policy required for assimilation. In the new state of things inaugurated in the

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 the "Reformation" of necessity inaugurated. The martial law which a state of siege necessitates would dwarf the normal development of the community in time of peace. This, I think, is very fairly maintainable. And thus we find Catholics in many countries urging the necessity of intellectual habits and training adapted to a new state of things. Authority is (presumably) 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 orders as Dominicans, Franciscans, Jesuits, have owed their very foundation to temporary defect of this kind within the Church. They were new mechanisms to answer new needs. It is not (I need hardly say) 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 language. The radical says in effect: "Cast it away as useless." The false conservative says: "Leave it alone. It is impious 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 local and special difficulties and these are the normal means of obtaining 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 describe 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 Caesars. "Civis Romanus sum." "I am a Roman citizen," was the basis of their appeal when their liberty was infringed.

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 Bible at Erfurt in 1507. Chained 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 plagiarized. "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. In 1311 Pope Clement had ordered the establishment of professorships for the study of the Sacred Word; and Pius VI, in 1778, congratulated the Archbishop of Florence on his success in placing the Scriptures in the hands of the people 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 were recognized by an Anglican clergyman at a recent missionary conference in New York. It was admitted that the giving of the Scriptures to the people in 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 position' in opposition to the Scriptures. Here is another of these falsehoods now done with premeditated youth. It is a case calling for a companion picture to that by Ward. We should have now 'the Chaining of the Bible of Trent.'

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 Hira, 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 address, however, was delivered for a distinctly Unitarian audience, to whom this Japanese thinker politely declares that Unitarianism is, as he comprehends it, simply a doorway to truth, open to anyone who has abandoned 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 today. Neither are we now concerned with his definition of the Japanese sect called the Zen, or as he says it may be justly interpreted, the Buddhist Unitarian,—those who think, in the tremendous acceptance of the word; consulting no light save that which burns within the individual soul, and having for motto: "Burn the Scripture and kill Buddha!" What we now have to do with, is Kinzo Hira's declaration that it is and ever will be impossible to establish orthodox Christianity in Japan. "Not until our people lose their God given powers of thought, and their independent and consistent spirit, will they grovel before the superstitions of orthodoxy or the revelation of so called inspired 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 race.

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 number, with 40,981 converts, averaging about one hundred to each, let us examine into the status of the Catholic Church in Japan as announced recently in one of our first-class periodicals.

There is one archbishop at the head. Under him are three bishops, 108 foreign missionaries, thirty Japanese priests, 280 catechists, thirty eight Maronite teachers, twenty-three Cistercian 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 two colleges for boys and three boarding-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 poor; and the total number of Catholics is 53,924 as compared to the average 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 absolute glorying in the cross of Christ. Surely the grain of mustard seed planted long since in Japan has grown into no small or unrighteous tree. We think it might bear comparison, even in a Unitarian's eye, with the 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 supererogatory gladness laid down their lives for the truth!—Sacred Heart Review.

THE TROUBLE IN CHINA.

The situation in China remains practically unchanged since last week's reports. The fate of the legations in Peking is still wrapped in mystery, and the allies consisting of the powers of Europe together with the Japanese, still occupy Tien-Tsin. The Chinese officials still persistently assert that the foreign ambassadors in Peking are safe with the exception of Baron von Ketteler, who, it is admitted, was murdered under the circumstances already known, but as it is known that the legations have been subjected to a continuous siege in their precincts, no confidence is placed in the Chinese statement, further than that they give a false hope that some of the ambassadors who are living, and are offered to have them brought to Tien-Tsin under a strong escort of Imperial troops. The Chinese will only guarantee that they will not again assume the offensive. It is significant of the fate of the foreigners generally that the Chinese give no guarantee of safety. So far from this, he says with truly Chinese sang froid, that they are of no account.

An offer has been made by the Chinese government to several of the powers to make peace on terms which are favorable to them, and that favorable terms can be arranged. The powers generally have answered that they cannot enter into any negotiations until they have had communication with their ambassadors. This is the answer given by England, France and the United States. The Chinese answers are most similar, except that it gives a more definite assurance of mediation if it be true that the Chinese officials will give no guarantee of safety. The despatch said to have been sent by Mr. Coe to the government at Washington is accordingly regarded as a Chinese forgery, it is certainly false, and the Chinese expect to gain by pretending that the Ministers are still alive. The supposition is that the Chinese are trying to induce the troops acting under orders from the Government, to consider their murder in Peking by the troops as a crime, and to demand a strong escort which was attacked by an overwhelming force of Boxers who succeeded in overcoming the troops, and killing all the Ministers and their attaches. By this pretence the Government would hope to escape the responsibility, which would otherwise be theirs.

All this is, of course, mere speculation, as it is impossible for certain whether any of the Ministers are dead or alive. So far the foreign troops have acted together in the most friendly manner, and they have though it is a great drawback that they have not selected a commander-in-chief under whose orders they could act in unison. The most reliable news from Peking is a letter from Sir Claude Macdonald, the British Consul-General, dated July 4, stating that a large number of the Chinese had been killed, and that the foreigners were in great need of relief, as it was impossible to hold out for many days, though the legation was well supplied with food and other necessities. The number of wounded are reported as the result of the siege to which they were subjected. As there is no report of any further fighting, the Chinese by the Government or by Prince Ching, against the Boxers, the statements of the Chinese that help was given, are regarded as false.

Another report states that on July 9 only the Chinese were engaged in the fighting in the city. Sheng, the Chinese director of telegraphs, asserts that an under secretary, deputed by the Chinese Government, had been killed, and that all the Chinese were safe on July 10th. Yet there was an edict issued by Imperial authority on July 10th, ordering the Chinese to be killed, as well as the German Ministers and the foreign missionaries had been murdered. It is interesting to note that all the Chinese stories would be doubted. The Russians are engaged in fighting the Chinese Boxers in several battles. They have been reported in which the Russians were successful against superior numbers, but it is owing to the falling short of ammunition. Fifteen thousand Boxers are in front of the Russian columns there, which cannot now be driven back, and it is reported to have been actually beaten in fight. The Japanese have bravely defeated the Chinese Boxers in several battles, and they are threatening Tien-Tsin. So far the Japanese have borne the brunt of the fighting, and great loss has been given to them for their courage and skill. The British at Wei-Hai-Wei have also two days ago been engaged in a battle with a number of determined battles. Two hundred stand of arms were captured from the Chinese in this engagement.

It is stated that another Chinese secret society, called the Triads has determined to join the Boxers in their political and religious aims, and to support the present Manchu dynasty, and they number a million members. If they enter the country, it is probable that their aim will be to overthrow the ruling dynasty, as well as to deliver the country from the aggressive foreigners. There are now 28,000 allies at Tien-Tsin. The latest despatches report horrible atrocities committed on native Christians as well as on the Chinese themselves, and the Chinese Empire. In Chekiang, nine missionaries were slain. On July 8th the Boxers killed 200 native Christians at Peking. The Chinese General Li Ho-Ken, killed on the way to Peking, a French priest, and between 200 and 300 natives. The Chinese Emperor, the Imperial Commissioner, has destroyed the Catholic mission, and murdered two French priests and over 100 Chinese Christians.

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 martyrs, 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, by far the most abundant harvest in their history; but the missionaries are freely 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 Christians in missionary countries. It numbers among its members thirty-one Bishops.

DIOCESE OF HAMILTON.

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 into design, placed on 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. Holy Sepulcher Cemetery. At its last meeting held July 20th, the Hamilton City Council made a grant of \$2,000 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 Adrelexa makes trips from the city and return Wednesday, Saturday and Sunday afternoon. The round trip is 10 cents. Teachers' Convention at Hamilton. The Sisters of St. Joseph, teaching in the diocese, held a convention in St. Mary's school, 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, Toronto 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.

OBITUARY.

MR. JAMES MURRAY, POPE LAMONTON. Death is always very sad, but is particularly so when one is called away when in the full vigor of health and strength. This circumstance attended the death of Mr. James Murray of Port Lambton, who died July 21, 1899, at the age of 72 years. He was a native of Minn., of apprenticeship after a short but severe illness at the early age of thirty-two. His remains were brought to Port Lambton and rest in St. Mary's cemetery. He was the eldest son of Mrs. John Murray, and the heart of all went out to the afflicted mother in her bereavement. R. L. P.

MRS. C. FARRELL, PORT HURON. From the Port Huron Daily Times of Tuesday July 25th we learn that Mrs. C. Farrell, who died July 23rd, aged forty-four years, was largely attended from St. Stephen's church this morning (July 25th). The deceased leaves a husband, one daughter, Bessie, five brothers, M. C. Carey, of Port Huron, M. E. and W. J. of Detroit, Texas, J. of Battle Creek, Michigan, and three other brothers, Matthew, John and James survive the deceased. The funeral took place on Tuesday, the 25th inst., at 10 o'clock, at the residence of Mrs. Farrell, 25th st., after a somewhat lingering illness of several months. Mr. Doyle was in his fifty-fourth year. He was born in the county of Elgin, Ontario, in the township of Yarmouth, in that county, ever since. Mr. Doyle was married to Miss Nancy Coughlin, third daughter of William Coughlin of Gleanworth, who, with one son, Cornelius, survive her late husband. Besides these two sisters, Eliza and Mary, and three brothers, Matthew, John and James survive the deceased. The funeral took place on Tuesday, the 25th inst., at 10 o'clock, at the residence of Mrs. Farrell, 25th st., after a somewhat lingering illness of several months. Mr. Doyle was in his fifty-fourth year. He was born in the county of Elgin, Ontario, in the township of Yarmouth, in that county, ever since. Mr. Doyle was married to Miss Nancy Coughlin, third daughter of William Coughlin of Gleanworth, who, with one son, Cornelius, survive her late husband. Besides these two sisters, Eliza and Mary, and three brothers, Matthew, John and James survive the deceased. The funeral took place on Tuesday, the 25th inst., at 10 o'clock, at the residence of Mrs. Farrell, 25th st., after a somewhat lingering illness of several months. Mr. Doyle was in his fifty-fourth year. He was born in the county of Elgin, Ontario, in the township of Yarmouth, in that county, ever since. Mr. Doyle was married to Miss Nancy Coughlin, third daughter of William Coughlin of Gleanworth, who, with one son, Cornelius, survive her late husband. Besides these two sisters, Eliza and Mary, and three brothers, Matthew, John and James survive the deceased. The funeral took place on Tuesday, the 25th inst., at 10 o'clock, at the residence of Mrs. Farrell, 25th st., after a somewhat lingering illness of several months. Mr. Doyle was in his fifty-fourth year. He was born in the county of Elgin, Ontario, in the township of Yarmouth, in that county, ever since. Mr. Doyle was married to Miss Nancy Coughlin, third daughter of William Coughlin of Gleanworth, who, with one son, Cornelius, survive her late husband. Besides these two sisters, Eliza and Mary, and three brothers, Matthew, John and James survive the deceased. The funeral took place on Tuesday, the 25th inst., at 10 o'clock, at the residence of Mrs. Farrell, 25th st., after a somewhat lingering illness of several months. Mr. Doyle was in his fifty-fourth year. He was born in the county of Elgin, Ontario, in the township of Yarmouth, in that county, ever since. Mr. Doyle was married to Miss Nancy Coughlin, third daughter of William Coughlin of Gleanworth, who, with one son, Cornelius, survive her late husband. Besides these two sisters, Eliza and Mary, and three brothers, Matthew, John and James survive the deceased. The funeral took place on Tuesday, the 25th inst., at 10 o'clock, at the residence of Mrs. Farrell, 25th st., after a somewhat lingering illness of several months. Mr. Doyle was in his fifty-fourth year. He was born in the county of Elgin, Ontario, in the township of Yarmouth, in that county, ever since. Mr. Doyle was married to Miss Nancy Coughlin, third daughter of William Coughlin of Gleanworth, who, with one son, Cornelius, survive her late husband. Besides these two sisters, Eliza and Mary, and three brothers, Matthew, John and James survive the deceased. The funeral took place on Tuesday, the 25th inst., at 10 o'clock, at the residence of Mrs. Farrell, 25th st., after a somewhat lingering illness of several months. Mr. Doyle was in his fifty-fourth year. He was born in the county of Elgin, Ontario, in the township of Yarmouth, in that county, ever since. Mr. Doyle was married to Miss Nancy Coughlin, third daughter of William Coughlin of Gleanworth, who, with one son, Cornelius, survive her late husband. Besides these two sisters, Eliza and Mary, and three brothers, Matthew, John and James survive the deceased. The funeral took place on Tuesday, the 25th inst., at 10 o'clock, at the residence of Mrs. Farrell, 25th st., after a somewhat lingering illness of several months. Mr. Doyle was in his fifty-fourth year. He was born in the county of Elgin, Ontario, in the township of Yarmouth, in that county, ever since. Mr. Doyle was married to Miss Nancy Coughlin, third daughter of William Coughlin of Gleanworth, who, with one son, Cornelius, survive her late husband. Besides these two sisters, Eliza and Mary, and three brothers, Matthew, John and James survive the deceased. The funeral took place on Tuesday, the 25th inst., at 10 o'clock, at the residence of Mrs. Farrell, 25th st., after a somewhat lingering illness of several months. Mr. Doyle was in his fifty-fourth year. He was born in the county of Elgin, Ontario, in the township of Yarmouth, in that county, ever since. Mr. Doyle was married to Miss Nancy Coughlin, third daughter of William Coughlin of Gleanworth, who, with one son, Cornelius, survive her late husband. Besides these two sisters, Eliza and Mary, and three brothers, Matthew, John and James survive the deceased. The funeral took place on Tuesday, the 25th inst., at 10 o'clock, at the residence of Mrs. Farrell, 25th st., after a somewhat lingering illness of several months. Mr. Doyle was in his fifty-fourth year. He was born in the county of Elgin, Ontario, in the township of Yarmouth, in that county, ever since. Mr. Doyle was married to Miss Nancy Coughlin, third daughter of William Coughlin of Gleanworth, who, with one son, Cornelius, survive her late husband. Besides these two sisters, Eliza and Mary, and three brothers, Matthew, John and James survive the deceased. The funeral took place on Tuesday, the 25th inst., at 10 o'clock, at the residence of Mrs. Farrell, 25th st., after a somewhat lingering illness of several months. Mr. Doyle was in his fifty-fourth year. He was born in the county of Elgin, Ontario, in the township of Yarmouth, in that county, ever since. Mr. Doyle was married to Miss Nancy Coughlin, third daughter of William Coughlin of Gleanworth, who, with one son, Cornelius, survive her late husband. Besides these two sisters, Eliza and Mary, and three brothers, Matthew, John and James survive the deceased. The funeral took place on Tuesday, the 25th inst., at 10 o'clock, at the residence of Mrs. Farrell, 25th st., after a somewhat lingering illness of several months. Mr. Doyle was in his fifty-fourth year. He was born in the county of Elgin, Ontario, in the township of Yarmouth, in that county, ever since. Mr. Doyle was married to Miss Nancy Coughlin, third daughter of William Coughlin of Gleanworth, who, with one son, Cornelius, survive her late husband. Besides these two sisters, Eliza and Mary, and three brothers, Matthew, John and James survive the deceased. The funeral took place on Tuesday, the 25th inst., at 10 o'clock, at the residence of Mrs. Farrell, 25th st., after a somewhat lingering illness of several months. Mr. Doyle was in his fifty-fourth year. He was born in the county of Elgin, Ontario, in the township of Yarmouth, in that county, ever since. Mr. Doyle was married to Miss Nancy Coughlin, third daughter of William Coughlin of Gleanworth, who, with one son, Cornelius, survive her late husband. Besides these two sisters, Eliza and Mary, and three brothers, Matthew, John and James survive the deceased. The funeral took place on Tuesday, the 25th inst., at 10 o'clock, at the residence of Mrs. Farrell, 25th st., after a somewhat lingering illness of several months. Mr. Doyle was in his fifty-fourth year. He was born in the county of Elgin, Ontario, in the township of Yarmouth, in that county, ever since. Mr. Doyle was married to Miss Nancy Coughlin, third daughter of William Coughlin of Gleanworth, who, with one son, Cornelius, survive her late husband. Besides these two sisters, Eliza and Mary, and three brothers, Matthew, John and James survive the deceased. The funeral took place on Tuesday, the 25th inst., at 10 o'clock, at the residence of Mrs. Farrell, 25th st., after a somewhat lingering illness of several months. Mr. Doyle was in his fifty-fourth year. He was born in the county of Elgin, Ontario, in the township of Yarmouth, in that county, ever since. Mr. Doyle was married to Miss Nancy Coughlin, third daughter of William Coughlin of Gleanworth, who, with one son, Cornelius, survive her late husband. Besides these two sisters, Eliza and Mary, and three brothers, Matthew, John and James survive the deceased. The funeral took place on Tuesday, the 25th inst., at 10 o'clock, at the residence of Mrs. Farrell, 25th st., after a somewhat lingering illness of several months. Mr. Doyle was in his fifty-fourth year. He was born in the county of Elgin, Ontario, in the township of Yarmouth, in that county, ever since. Mr. Doyle was married to Miss Nancy Coughlin, third daughter of William Coughlin of Gleanworth, who, with one son, Cornelius, survive her late husband. Besides these two sisters, Eliza and Mary, and three brothers, Matthew, John and James survive the deceased. The funeral took place on Tuesday, the 25th inst., at 10 o'clock, at the residence of Mrs. Farrell, 25th st., after a somewhat lingering illness of several months. Mr. Doyle was in his fifty-fourth year. He was born in the county of Elgin, Ontario, in the township of Yarmouth, in that county, ever since. Mr. Doyle was married to Miss Nancy Coughlin, third daughter of William Coughlin of Gleanworth, who, with one son, Cornelius, survive her late husband. Besides these two sisters, Eliza and Mary, and three brothers, Matthew, John and James survive the deceased. The funeral took place on Tuesday, the 25th inst., at 10 o'clock, at the residence of Mrs. Farrell, 25th st., after a somewhat lingering illness of several months. Mr. Doyle was in his fifty-fourth year. He was born in the county of Elgin, Ontario, in the township of Yarmouth, in that county, ever since. Mr. Doyle was married to Miss Nancy Coughlin, third daughter of William Coughlin of Gleanworth, who, with one son, Cornelius, survive her late husband. Besides these two sisters, Eliza and Mary, and three brothers, Matthew, John and James survive the deceased. The funeral took place on Tuesday, the 25th inst., at 10 o'clock, at the residence of Mrs. Farrell, 25th st., after a somewhat lingering illness of several months. Mr. Doyle was in his fifty-fourth year. He was born in the county of Elgin, Ontario, in the township of Yarmouth, in that county, ever since. Mr. Doyle was married to Miss Nancy Coughlin, third daughter of William Coughlin of Gleanworth, who, with one son, Cornelius, survive her late husband. Besides these two sisters, Eliza and Mary, and three brothers, Matthew, John and James survive the deceased. The funeral took place on Tuesday, the 25th inst., at 10 o'clock, at the residence of Mrs. Farrell, 25th st., after a somewhat lingering illness of several months. Mr. Doyle was in his fifty-fourth year. He was born in the county of Elgin, Ontario, in the township of Yarmouth, in that county, ever since. Mr. Doyle was married to Miss Nancy Coughlin, third daughter of William Coughlin of Gleanworth, who, with one son, Cornelius, survive her late husband. Besides these two sisters, Eliza and Mary, and three brothers, Matthew, John and James survive the deceased. The funeral took place on Tuesday, the 25th inst., at 10 o'clock, at the residence of Mrs. Farrell, 25th st., after a somewhat lingering illness of several months. Mr. Doyle was in his fifty-fourth year. He was born in the county of Elgin, Ontario, in the township of Yarmouth, in that county, ever since. Mr. Doyle was married to Miss Nancy Coughlin, third daughter of William Coughlin of Gleanworth, who, with one son, Cornelius, survive her late husband. Besides these two sisters, Eliza and Mary, and three brothers, Matthew, John and James survive the deceased. The funeral took place on Tuesday, the 25th inst., at 10 o'clock, at the residence of Mrs. Farrell, 25th st., after a somewhat lingering illness of several months. Mr. Doyle was in his fifty-fourth year. He was born in the county of Elgin, Ontario, in the township of Yarmouth, in that county, ever since. Mr. Doyle was married to Miss Nancy Coughlin, third daughter of William Coughlin of Gleanworth, who, with one son, Cornelius, survive her late husband. Besides these two sisters, Eliza and Mary, and three brothers, Matthew, John and James survive the deceased. The funeral took place on Tuesday, the 25th inst., at 10 o'clock, at the residence of Mrs. Farrell, 25th st., after a somewhat lingering illness of several months. Mr. Doyle was in his fifty-fourth year. He was born in the county of Elgin, Ontario, in the township of Yarmouth, in that county, ever since. Mr. Doyle was married to Miss Nancy Coughlin, third daughter of William Coughlin of Gleanworth, who, with one son, Cornelius, survive her late husband. Besides these two sisters, Eliza and Mary, and three brothers, Matthew, John and James survive the deceased. The funeral took place on Tuesday, the 25th inst., at 10 o'clock, at the residence of Mrs. Farrell, 25th st., after a somewhat lingering illness of several months. Mr. Doyle was in his fifty-fourth year. He was born in the county of Elgin, Ontario, in the township of Yarmouth, in that county, ever since. Mr. Doyle was married to Miss Nancy Coughlin, third daughter of William Coughlin of Gleanworth, who, with one son, Cornelius, survive her late husband. Besides these two sisters, Eliza and Mary, and three brothers, Matthew, John and James survive the deceased. The funeral took place on Tuesday, the 25th inst., at 10 o'clock, at the residence of Mrs. Farrell, 25th st., after a somewhat lingering illness of several months. Mr. Doyle was in his fifty-fourth year. He was born in the county of Elgin, Ontario, in the township of Yarmouth, in that county, ever since. Mr. Doyle was married to Miss Nancy Coughlin, third daughter of William Coughlin of Gleanworth, who, with one son, Cornelius, survive her late husband. Besides these two sisters, Eliza and Mary, and three brothers, Matthew, John and James survive the deceased. The funeral took place on Tuesday, the 25th inst., at 10 o'clock, at the residence of Mrs. Farrell, 25th st., after a somewhat lingering illness of several months. Mr. Doyle was in his fifty-fourth year. He was born in the county of Elgin, Ontario, in the township of Yarmouth, in that county, ever since. Mr. Doyle was married to Miss Nancy Coughlin, third daughter of William Coughlin of Gleanworth, who, with one son, Cornelius, survive her late husband. Besides these two sisters, Eliza and Mary, and three brothers, Matthew, John and James survive the deceased. The funeral took place on Tuesday, the 25th inst., at 10 o'clock, at the residence of Mrs. Farrell, 25th st., after a somewhat lingering illness of several months. Mr. Doyle was in his fifty-fourth year. He was born in the county of Elgin, Ontario, in the township of Yarmouth, in that county, ever since. Mr. Doyle was married to Miss Nancy Coughlin, third daughter of William Coughlin of Gleanworth, who, with one son, Cornelius, survive her late husband. Besides these two sisters, Eliza and Mary, and three brothers, Matthew, John and James survive the deceased. The funeral took place on Tuesday, the 25th inst., at 10 o'clock, at the residence of Mrs. Farrell, 25th st., after a somewhat lingering illness of several months. Mr. Doyle was in his fifty-fourth year. He was born in the county of Elgin, Ontario, in the township of Yarmouth, in that county, ever since. Mr. Doyle was married to Miss Nancy Coughlin, third daughter of William Coughlin of Gleanworth, who, with one son, Cornelius, survive her late husband. Besides these two sisters, Eliza and Mary, and three brothers, Matthew, John and James survive the deceased. The funeral took place on Tuesday, the 25th inst., at 10 o'clock, at the residence of Mrs. Farrell, 25th st., after a somewhat lingering illness of several months. Mr. Doyle was in his fifty-fourth year. He was born in the county of Elgin, Ontario, in the township of Yarmouth, in that county, ever since. Mr. Doyle was married to Miss Nancy Coughlin, third daughter of William Coughlin of Gleanworth, who, with one son, Cornelius, survive her late husband. Besides these two sisters, Eliza and Mary, and three brothers, Matthew, John and James survive the deceased. The funeral took place on Tuesday, the 25th inst., at 10 o'clock, at the residence of Mrs. Farrell, 25th st., after a somewhat lingering illness of several months. Mr. Doyle was in his fifty-fourth year. He was born in the county of Elgin, Ontario, in the township of Yarmouth, in that county, ever since. Mr. Doyle was married to Miss Nancy Coughlin, third daughter of William Coughlin of Gleanworth, who, with one son, Cornelius, survive her late husband. Besides these two sisters, Eliza and Mary, and three brothers, Matthew, John and James survive the deceased. The funeral took place on Tuesday, the 25th inst., at 10 o'clock, at the residence of Mrs. Farrell, 25th st., after a somewhat lingering illness of several months. Mr. Doyle was in his fifty-fourth year. He was born in the county of Elgin, Ontario, in the township of Yarmouth, in that county, ever since. Mr. Doyle was married to Miss Nancy Coughlin, third daughter of William Coughlin of Gleanworth, who, with one son, Cornelius, survive her late husband. Besides these two sisters, Eliza and Mary, and three brothers, Matthew, John and James survive the deceased. The funeral took place on Tuesday, the 25th inst., at 10 o'clock, at the residence of Mrs. Farrell, 25th st., after a somewhat lingering illness of several months. Mr. Doyle was in his fifty-fourth year. He was born in the county of Elgin, Ontario, in the township of Yarmouth, in that county, ever since. Mr. Doyle was married to Miss Nancy Coughlin, third daughter of William Coughlin of Gleanworth, who, with one son, Cornelius, survive her late husband. Besides these two sisters, Eliza and Mary, and three brothers, Matthew, John and James survive the deceased. The funeral took place on Tuesday, the 25th inst., at 10 o'clock, at the residence of Mrs. Farrell, 25th st., after a somewhat lingering illness of several months. Mr. Doyle was in his fifty-fourth year. He was born in the county of Elgin, Ontario, in the township of Yarmouth, in that county, ever since. Mr. Doyle was married to Miss Nancy Coughlin, third daughter of William Coughlin of Gleanworth, who, with one son, Cornelius, survive her late husband. Besides these two sisters, Eliza and Mary, and three brothers, Matthew, John and James survive the deceased. The funeral took place on Tuesday, the 25th inst., at 10 o'clock, at the residence of Mrs. Farrell, 25th st., after a somewhat lingering illness of several months. Mr. Doyle was in his fifty-fourth year. He was born in the county of Elgin, Ontario, in the township of Yarmouth, in that county, ever since. Mr. Doyle was married to Miss Nancy Coughlin, third daughter of William Coughlin of Gleanworth, who, with one son, Cornelius, survive her late husband. Besides these two sisters, Eliza and Mary, and three brothers, Matthew, John and James survive the deceased. The funeral took place on Tuesday, the 25th inst., at 10 o'clock, at the residence of Mrs. Farrell, 25th st., after a somewhat lingering illness of several months. Mr. Doyle was in his fifty-fourth year. He was born in the county of Elgin, Ontario, in the township of Yarmouth, in that county, ever since. Mr. Doyle was married to Miss Nancy Coughlin, third daughter of William Coughlin of Gleanworth, who, with one son, Cornelius, survive her late husband. Besides these two sisters, Eliza and Mary, and three brothers, Matthew, John and James survive the deceased. The funeral took place on Tuesday, the 25th inst., at 10 o'clock, at the residence of Mrs. Farrell, 25th st., after a somewhat lingering illness of several months. Mr. Doyle was in his fifty-fourth year. He was born in the county of Elgin, Ontario, in the township of Yarmouth, in that county, ever since. Mr. Doyle was married to Miss Nancy Coughlin, third daughter of William Coughlin of Gleanworth, who, with one son, Cornelius, survive her late husband. Besides these two sisters, Eliza and Mary, and three brothers, Matthew, John and James survive the deceased. The funeral took place on Tuesday, the 25th inst., at 10 o'clock, at the residence of Mrs. Farrell, 25th st., after a somewhat lingering illness of several months. Mr. Doyle was

OUR BOYS AND GIRLS.

Politeness. "Can you write a good hand?" asked a man of a boy who applied for a situation.

Every one knows what foolscap paper is, but not everyone knows why it was so called.

When Oliver Cromwell became protector, after the execution of Charles I, he caused the stamp of the cap of liberty to be placed upon the paper used by the English government.

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 fool's cap."

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

Tenderness to the Old. From the Catholic Union and Times.

Nothing is more beautiful or Christ-like in the character of the young man than a kind and gentle regard for the old.

Age is a season of physical infirmity, of mental retrospection, of shattered dreams and earthly disappointments.

When next a question came to the head of the class the boy's fingers, as usual, sought the button.

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.

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 life.

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 life.

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 life.

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 life.

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 life.

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 life.

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 life.

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 life.

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 life.

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 life.

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 life.

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 life.

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 life.

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 life.

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 life.

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 life.

Hatfield, Friend was her constant play-fellow. By a coincidence, the incarceration of Mary, Queen of Scots, cousin of Elizabeth, had a ray of sunshine in the latter part of the time.

On Forming Habits. How greatly the future of every child depends upon the habits it forms when young!

There is a story told of a soldier who had just quitted Her Majesty's service with credit.

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

There are many kinds of books—valuable books, too—which are best read in the desultory manner.

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.

Some habits, are, no doubt, the result of nervousness, and may be quite harmless to themselves.

Sw Walter Scott tells how, in his class at school, there was one boy who succeeded in keeping above him.

When next a question came to the head of the class the boy's fingers, as usual, sought the button.

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.

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 life.

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 life.

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 life.

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 life.

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 life.

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 life.

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 life.

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 life.

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 life.

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 life.

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 life.

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 life.

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 life.

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 life.

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 life.

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 life.

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 life.

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 life.

Words are the currency of communication, and they should be fitly chosen as well as "fitly spoken."

Books in Summer. Sir Edward Bulwer Lytton, quoted by "The Great Round World," said: "Reading without purpose is sauntering, not exercise."

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.

There are many kinds of books—valuable books, too—which are best read in the desultory manner.

At the same time remember that you need exercise, too. For regular reading we favor the plans which gradually carry the reader from one subject to a related one.

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.

In whom do you, as a merchant, have the most confidence when making purchases? The importer or jobber of whose word you are doubtful, or the one whose statements are true to the letter?

When you behold a business man strictly attentive and devoted to his duties, looking carefully after details and earnest in money-saving and money-getting, are you not impressed that he will be successful?

Business success does not depend upon ability of mind; it does depend, however, on experience, careful management and everyday honesty.

On the eve of an important battle the General commanding stood alone surveying the battlefield and contending foe.

Remember this: No other medicine has such a record of cures as Hood's Sarsaparilla. When you want a good medicine, get Hood's.

made of base metal. And if his help is needed by his father and mother, he is still more guilty, if he abandons them.

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.

In some fortunate homes the eldest son is the pride of the family. Amiable, considerate, docile, industrious, temperate, loving, cheerful, high-minded, studious and pious, 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 members 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.

The Model 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.

In whom do you, as a merchant, have the most confidence when making purchases? The importer or jobber of whose word you are doubtful, or the one whose statements are true to the letter?

When you behold a business man strictly attentive and devoted to his duties, looking carefully after details and earnest in money-saving and money-getting, are you not impressed that he will be successful?

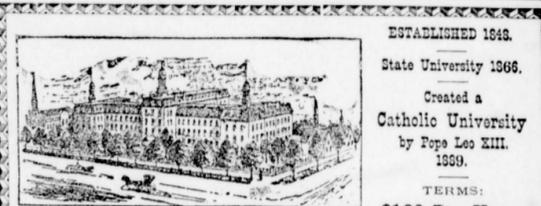
Business success does not depend upon ability of mind; it does depend, however, on experience, careful management and everyday honesty.

On the eve of an important battle the General commanding stood alone surveying the battlefield and contending foe.

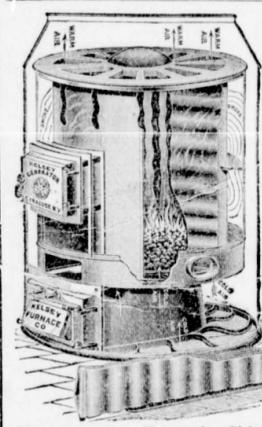
Remember this: No other medicine has such a record of cures as Hood's Sarsaparilla. When you want a good medicine, get Hood's.

LABATT'S ALE and PORTER

Used Medicinally: Have the recommendation of nearly all physicians. Reports of 4 chemists furnished on application. Used Dietetically: Stimulate the appetite, improve digestion, promote sleep.



ESTABLISHED 1862. State University 1868. Created a Catholic University by Pope Leo XIII. 1859. TERMS: \$160 Per Year. Catholic University of Ottawa, Canada.



Heat Makers. Fuel Savers. Kelsey WARM AIR Generators. Proper Results Guaranteed Where Other Heaters Fail.

This same undaunted spirit will win victory in the fight for success in the wide fields of commerce and trade.

Look within and then without, give ear to the inner conscience and the outward acts will develop a business manhood, strong, robust and worthy of imitation and example.

GLOOM AND DESPAIR. Give Way to Vigor, Health and Happiness. AN ATTACK OF LA GRIPPE LEFT THE SUFFERER WEAK NERVOUS AND ENFEEBLED—A VICTIM OF INSOMNIA AND HEART TROUBLE.

Naturally every sick person to whom help is promised, will ask, "has the remedy been successful? Whom has it helped?"

When you behold a business man strictly attentive and devoted to his duties, looking carefully after details and earnest in money-saving and money-getting, are you not impressed that he will be successful?

Business success does not depend upon ability of mind; it does depend, however, on experience, careful management and everyday honesty.

On the eve of an important battle the General commanding stood alone surveying the battlefield and contending foe.

Remember this: No other medicine has such a record of cures as Hood's Sarsaparilla. When you want a good medicine, get Hood's.

CARLING. When Ale is thoroughly matured it is not only palatable, but wholesome.

People who wish to use the best Ale should see to it that they receive Carling's. It is easy enough to get it, as nearly every dealer in Canada sells Carling's Ale and Export.

CARLING LONDON. We make a Specialty of MEMORIAL WINDOWS High-Class Church & Cathedral Windows Equal to any English or American Work.

LITTLE FOLKS' ANNUAL 1900. [Price Five Cents. This beautiful and attractive little Annual for Our Boys and Girls has just appeared for 1900, and is even more charming than the previous numbers.

GOFFINE'S INSTRUCTIONS ON THE EPISTLES AND GOSPELS. FOR THE SUNDAYS AND HOLIDAYS: I with the Lives of many Saints of God, Explanations of Christian Faith and Duty and of Church Ceremonies; a Method of Hearing Mass, Morning and Evening Prayers, and a Description of the Holy Land.

Cobbett's "Reformation." Just issued, a new edition of the Protestant Reformation, by Wm. Cobbett. Revised, with Notes and Preface by Very Rev. Francis Alden Gasquet, D. D., O. S. B. The book is printed in large, clear type.

CLARKE & SMITH, Undertakers and Embalmers 113 Dundas Street, Open Day and Night. Telephone 222

ARCHDIOCESE OF KINGSTON.

His Grace Archbishop Gauthier went to Belleville on Saturday, 21st. On Sunday High Mass was celebrated at the cathedral...

AN HISTORICAL CONVENT.

Probably no more beautiful spot, certainly none more picturesque, in Canada than the village of Boquerelle. This romantic and picturesque town of 1,500 inhabitants...

HUMBERTO'S ASSASSINATION.

Since the assassination of King Humberto took place, it has been ascertained almost to a certainty that it was planned by the Italian Anarchist societies in Italy itself...

THE TRANSVAAL WAR.

Accustomed as the people of England have become to Lord Roberts' long success record, it is not surprising that they are impatient of his next movements...

THE COMING EVENT.

The Garden Party in aid of St. Mary's Relief for the poor, which is to be held on our last issue, is announced for the evening of Wednesday, the 15th inst.

MARKET REPORTS.

LONDON. London, Aug. 9.—Grain, per cental.—Wheat 11s 10d; oats, 10s 6d; barley, 10s 6d; beans, 10s 6d; rice, 10s 6d; sugar, 10s 6d...

DIocese of Peterborough.

Rev. Michael Larkin, P. P., Grafton, Ont. was born of pious Irish Catholic parents about fifty years ago near the city of Quebec.

THE TRANSVAAL WAR.

Accustomed as the people of England have become to Lord Roberts' long success record, it is not surprising that they are impatient of his next movements...

THE COMING EVENT.

The Garden Party in aid of St. Mary's Relief for the poor, which is to be held on our last issue, is announced for the evening of Wednesday, the 15th inst.

MARKET REPORTS.

LONDON. London, Aug. 9.—Grain, per cental.—Wheat 11s 10d; oats, 10s 6d; barley, 10s 6d; beans, 10s 6d; rice, 10s 6d...

TEACHER WANTED.

CATHOLIC TEACHER, HOLDING A second or third class certificate, wanted for Separate School No. 18, Trenadans, State Agency for half year commencing Aug. 20th, 1900. Apply to Michael Farrell, Lonsdale, Ont. 1137-2

PLUMBING WORK IN OPERATION.

DUNDAS ST. BROTHERS Sanitary Plumbers and Heating Engineers. LONDON, ONTARIO. Sole Agents for Peabody Water Heaters. Telephone 558

DIocese of Ottawa.

The pretty chapel of the Precious Blood Monastery, Edinburgh, was on Wednesday night, July 23rd, the scene of the beautiful and impressive ceremony of conferring the religious habit on two novices...

DIocese of London.

The beautiful cross surmounting the tower of Mount St. Joseph, the gift of Mr. Fred Henry, architect, was illuminated Monday evening, August 6th, for the first time...

DIocese of Peterborough.

Rev. Michael Larkin, P. P., Grafton, Ont. was born of pious Irish Catholic parents about fifty years ago near the city of Quebec.

MARRIAGE.

CLAUDE GRANT. Despite the fact that rain fell all night before old St. John's on the 10th inst., the wedding of Miss Catherine Grant and Mr. Joseph Grant...

DIocese of Kingston.

His Grace Archbishop Gauthier is taking a much needed rest at Belleville. The Rev. Father Gauthier of the diocese of Valleyfield and a cousin of the Archbishop has been visiting the diocese...

DIocese of Peterborough.

Rev. Michael Larkin, P. P., Grafton, Ont. was born of pious Irish Catholic parents about fifty years ago near the city of Quebec.

DIocese of Kingston.

His Grace Archbishop Gauthier went to Belleville on Saturday, 21st. On Sunday High Mass was celebrated at the cathedral...

DIocese of Peterborough.

Rev. Michael Larkin, P. P., Grafton, Ont. was born of pious Irish Catholic parents about fifty years ago near the city of Quebec.

DIocese of Ottawa.

The pretty chapel of the Precious Blood Monastery, Edinburgh, was on Wednesday night, July 23rd, the scene of the beautiful and impressive ceremony...

DIocese of London.

The beautiful cross surmounting the tower of Mount St. Joseph, the gift of Mr. Fred Henry, architect, was illuminated Monday evening, August 6th, for the first time...

DIocese of Peterborough.

Rev. Michael Larkin, P. P., Grafton, Ont. was born of pious Irish Catholic parents about fifty years ago near the city of Quebec.

DIocese of Kingston.

His Grace Archbishop Gauthier is taking a much needed rest at Belleville. The Rev. Father Gauthier of the diocese of Valleyfield and a cousin of the Archbishop has been visiting the diocese...

Advertisements for 'The Catholic Record' (Volume XXII, August 18, 1900), 'The Mutual Life Assurance Company of Canada', 'Western Fair London', 'The Prominent Live Stock & Agricultural Exhibition of 1900', 'TRENT CANAL', 'MARKET REPORTS', 'TEACHER WANTED', 'PLUMBING WORK IN OPERATION', 'SMITH BROTHERS', 'INFORMATION WANTED', 'CHEAP BOOKS', and 'SERVANT WANTED'.