The Catholic Record. London, Saturday, September, 7, 1901.

THE BACHELORS.

An exchange says that it would not be a bad idea to clothe bachelors over forty years of age in a certain kind of quent as mathematical proof. uniform. Well! what about the old maids? There are, of course, different varieties; and some we know remain single either because they are needed at home or for some other rea-We have in our experience known old maids who were entitled to gold medals for their charity, selfsacrifice and truly Catholic lives ; but those of the meddlesome type who when not picking reputations to pieces are boasting of the offers they rejected in the distant past and whose gabbling propensities wax stronger with each recurring year are every bit as objectionable as the proverbial, crusty and selfish bachelor.

FLIPPANT CRITICISM.

It is so nice to hear some of our brethren talk. They want, for example, sermons on abstruse points of theology when they scarcely know its record before us we confess our what one believes, or too tolerant and rudiments. They expect a discourse to be adorned with all kinds of verbal millinery, or otherwise it will be branded as mediocre and unsatisfactory. There are, we know, the faithful men and women who are content to allow their pastors to do their duty | Crispi have builded wisely. in their own way, but there are those of the fold who have caught the mocking, censorious spirit of the world. Criticism is all very well in its way, but when it falls dogmatically from the lips of striplings, from damsels the end of it all. Meantime there is depository of His teaching, treasures who may know a great deal about nothing but plethoric centralization every one of these truths, and imparts bonnets and nothing at all about the in government circles, bureaucracy them with a mother's generosity and good or bad points of a sermon, it is stricken with elephantiasis; a withernot to be commended nor encouraged. | ing of all the civil military organisms, than orators ; they are Christ's Ambassadors, and their pulpit utterances, therefore, should not be subjected to flippant and irreverent criticism.

TALK CIRCUMSPECTLY.

Another very simple art of advice is to speak circumspectly of anything tolerated or approved by the Church. Do not be misled by the fact that an individual who wears a cross or medal may have the heart of a buccaneer into believing that the wearing of crosses and medals may be the subject of jest and ridicule. Just find out what the Church has to say on the subject, and, no matter how your tastes may run, Catholic spirit, be quick to accord them the tribute of your respect.

Ont.

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eye. In in qual-Canada: k of the inion we have had

Toronto-

are of the ne follow-to obtain ged seven ged three months;

chiefly for etter that me habits fter years bestowed. these chil-ness, num-spector of Buildings, 1191-3

ON.

E.

LOOK AT ONTARIO.

The last census of the Dominion of Canada has brought out the fact that child murder must be prevalent to some extent in the Province of Oatario. Let the figures speak. There are at present 37,841 more families in

Now contrast with this the returns from the Catholic province of Quebec. While there is an increase of only 31,-310 in the number of families, the total population has increased 132,439 more people. That is at the rate of nearly four and a quarter children per family.

It is news to nobody that Ontario plumes itself in being ultra Protestant and progressive. That it is Protestant we admit; but that it is progressive we would distinguish and say that if its Protestantism has so little hold on the conscience of its people that it cannot prevent the slaughter of the innocents and enforce observance of the natural law, it is progressive and will progress after the manner of

the cows tail, as the census has shown. That the Catholic Church handles this matter differently the figures equally have shown. No monkeying with the theory of Malthus if you wish to have any standing with her. The Population of France is only behind its natural increase in so far as certain of its people have ceased to be practical

'look at" argument from the orators and uill drivers of the other : but it seems titudes of people, who profess to be Christians, listen contentedly day by quill drivers of the other: but it seems day to contradictory propositions about to us that the time is come when we the doctrines which their Church promay safely stake the danger signal and pounds and apparently use little or no cry " Look at Ontario." But in this exertion to reach a safe solution of the

SOME SCRIBES AND ITALY. tralia."

cant on the growing prosperity of papers and magazines thattell the hisany words on the late Prime Minister tunately their curiosity and interest inability to understand how any sane in minded person can accord to a man who had quarrelled with his God, a place among great men. As to the condition of Italy there is nothing to

into a fine artinal the departments, and of natural religion, she ish : a colonial policy disastrous and is the voice of God. She become the slave of the executive her. turned into political instruments, and Hedley. be guided by her. And if you find heartily for the national institutions world. A Revelation mies and enemies of our friends.

> LEAGUE OF THE SACRED HEART. A Knowledge of Religion.

GENERAL INTENTION FOR 1901.

about it to determine in what their Creed consists, if, indeed, they have any Creed.

For lack of this knowledge in the world, the impostor and the fanatic find men and women an easy prey to their schemes and excesses. Their assertions and writings seem plausible, and to some unanswerable, not because true or even possible, but because the hearer or reader is too ignorant of the first religious truths to detect their falsehood; not only too ignorant but too indolent and indifferent to seek the truth. "It is strange, is it not," writes the Rev. John McLaughlin, "that many who detest inconsistency in every other department of life, reconcile themselves to it so easily in the location of the truthintness of God; excelling them in the object to which it tends, union with God in the beatific vision; excelling others likewise in the subject such and the things of God; excelling them in the object to which it tends, union with God in the beatific vision; excelling others likewise in the subject such and the things of God; excelling them in the object to which it tends, union with God in the beatific vision; excelling others likewise in the subject such and the blackfill of color of the beatific vision; excelling others likewise in the subject such and the things of God; excelling them in the object to which it tends, union the object to which it tends, union with God in the beatific vision; excelling others likewise in the subject such and the beatific vision; excelling others likewise in the subject which it trends, union the object to which it tends, union the the object to which it tends, union the object to which it tends, un

case we will let the figures do our case. In fact, they seem as little concerned about the matter as if the concerned about the matter as if the conshouting. There is nothing so elo tradiction had merely reference to the making of a canal or the cutting down of a forest away in the wilds of Aus-

Yet, in spite of their unconcern, men The death of Crispi has afforded some scribes an opportunity to des

They follow with interest the news-United Italy. Crispi, too, comes in for eulogy. We are not going to waste speak freely about agnosticism, theosphy words on the late Prime Minister. of Italy. He was indeed a good poli are not serious or deep enough to make tician, shrewd and far-seeing and them inquire about the true nature of never at a loss for an expedient; but to say more in his favour to learn enough about Him or His Son demands more information than we Jesus Christ to be able to answer the have at our disposal. In his private utterances of a Blavatsky or an Eddy. life he was similar to a good many of the individuals who have only to say lieves and teaches without making any that two and two make five and be ac- effort to know and give reasons for all claimed by the world as thinkers. His it believes and teaches. Rather than hands and heart were foul. He had take pains to acquire this knowledge little respect for man and less sentations of its teaching, too indifferent to think that it matters much inability to understand how any sane liberal, as they delude themselves, but

convince us that Mazzini, Cavour, and Catholics, because we of all men have no excuse for our ignorance. Almighty God has done His share by in-Dr. Siliprandi, an Italianex-deputy, fusing into our souls the light of divine tells us that Italy is going to the faith by which our intellects are disdevil and cannot help itself, posed to accept the truths He has reand that anarchy, when the degradation becomes general, is to be the anal of the state of the st preachers, apologists, all labor to simplify and adapt the expression of Our preachers are something more pulbic works colossally and stupidly her dogmas to the peculiar need of undertaken in such a way that in every age and country, to the clergy undertaken in such a way that in every age and said, educated and illiterate, the every town a dezen millionaries old as well as young. Without the suddenly sprout up; plunder elevated slightest oversight of any truth everything costing twice as much as it before us the supernatural revel ought. On top of it all a foreign pol. ation so plainly and so persistently ought. On top of it all a loreign policy, shifty, nervous, incoherent, now own extreme need of it and its imperablunged in business, now frightened tive claim on our attention. She does to death, and always crazily outland this with divine authority ; her voice ish: a colonial policy disastrous and bloody; venality everywhere; toleration of social propagandism; the courts

department and seconding its views "God has spoken, and chiefly by and its violences; the banks our Lord Jesus Christ," writes Bishop turned into political instruments, and Hedley. "That Divine Teacher politics establishing banks; on every side disaffection, with no one fighting beautiful for the particular instruments, and provide that beautiful for the political instruments, and provide that beautiful for the political instruments, and provide that beautiful for the political instruments, and provide that the political instruments, and provide the political instruments, and provide that the political instruments, and provide that the political instruments in the political instruments and provide that the political instruments in the political instruments in the political instruments and provide that the political instruments in the polit that such devotional practices are approved, you will, if not destitute of proved, you will, if not destitute of strength; ineffectual in administering strength; ineffectual in administering less and dumb would be of little use strength; ineffectual in administering less and dumb would be of little use less and beloless in protecting rejustice and helpless in protecting religion; in a word the rule of action seems to be to make friends of our enemies and enemies of our friends.

In the millions of men. Above an, a well as all writers of repute, declare this to be a conventional fiction. Nor is any more value to be attached to the which was not only to make God always attempts that are occasionally made to clear, and the world to come, but was find a link between the pagan mystervelation—must never be doubtful or observe. Therefore was the Spirit

well as belief, is surely needed when men are so ready to accept a sheer delusion, like Christian Science, for a faith, and when so few care enough on the truthfulness of God Himself; about it to determine in what their excelling others likewise in the sub

in every other department of life, reconcile themselves to it so easily in the
field of Divine revelation? In the
Courts of Law, in the Houses of Parliament, in the ordinary transactions
of everyday life, when two contradictory statements are put forward, men
easy at once—if one is true the other

in a symbolical way in the ceremonies
of initiation and promotion—that is to
of initiation and promotion—that is to
of initiation and promotion—that is to
say, in entering an apprentice and at
the end of his time declaring him a
worthy fellow journeyman or crafts—
without Him there is nothing that is
dequately comprehended. Hence,
tory statements are put forward, men
each science halts and falls short of its
say at once—if one is true the other tory statements are put forward, men say at once—if one is true the other must be false. Nor are they content with merely allowing this; as a rule, they take trouble to find out which statement contains the truth, which statement contains the truth, which statement contains the truth, which is feffort they make in that direction varies according to the importance they attach to the matter which is the sud and the meaning of all created to the matter which is the sud and the meaning of all created to the part of the sud and the meaning of all created to they attach to the matter which is the sud and the meaning of all created to the sud and the meaning of all created to the sud and the meaning of all created to the sud and the meaning of all created to the sud and the meaning of all created to the sud and the meaning of all created to the sud and the sum of the sum ings remember, were their take, in organized bodies through the sum organized bodies through the sum organized bodies through the sum of the sum of the sum organized bodies through the sum organized bodies throug

the intelligence. For wisdom, and beauty, and perfect truth, and enlightened brotherly love -- these are only names of the One Almighty God. And names of the One Almighty God. And
if a man knows little, provided he
knows God, it is enough. That
knowledge makes up for science,
art and reading; for it explains life and sets man in the right path and is the pledge of eternity: it fills his spirit with humility, draws his heart to every human soul in the unity of a common Father and a common destiny, and makes the sunshine of a world where warmth and light of other kinds

too often fail." It is needless to say that a knowledge of the catechism is not enough to say we have mastered or even begun the study of this science. It is well, but not enough, to attend advanced classes in Christian doctrine-perseverance classes they are sometimes called—as if a mighty effort were needed to attend them faithfully; nor is it enough to listen with decility to the five minute instructions which should be given in every Church at every low Mass on Sunday. Hearing is not enough ; we need to apply our minds diligently; to read, to enquire, to discuss religious truths, to think them over medita-tively and to apply them in practice in our daily life. Nor will it do to study religion indirectly by way of questions in history, science, philoso-phy, as so many do; what is most needed is the simple and direct study of religion itself, of God, and His power in creation ; of Christ and His Incarnation, Redemption, and the grace merited thereby ; of the Church, and its divinely constituted Head ; of the Sacraments, the Commandments, and the maxims of asceticism derived from the principles of moral theology

and the holy lives of the Saints.

We have said above that this knowl. edge is difficult to acquire. It is so, rot so much because of its inherent difficulty, but because of our own sloth and aversion to spiritual things. It is to overcome this sloth and aversion that we need to seek this knowledge by prayer as well as study.

FREEMASONRY.

Why it is Condemned by the Catholic

The raising by Presbyterian societies of the question of the opposition of secret societies to Christianity leads me to explain the reasons of Catholic opposition to the order of Freemasonry, writes a Catholic priest to the New

Freemasonry professes by means of symbolical language and certain cere-monies of initiation and promotion, to lay down a code of morality founded on the brotherhood of humanity only. Some writers apply the term Freemasonry not only to the Freemason proper, but also to all secret organizations which seek to undermine Christianity and the political and social in-

stitutions that have Christianity for their basis. The origin of Freemasoury is disclear, and the world to come, but was to keep God in the Flesh before men's hearts by infallible teaching, sacramental ministration and the perpetual Presence and Sacrifice—a Revelation such as this which is the Christian Revelation—must never be doubtful or velation—must never be doubtful or the sacrament of Europe, such as those of the Gnostics, Manicheans and Albigenses, some of whose tenets are, no doubt sent and given; therefore is the testi-apparent in the sect. The suppressed mony of the Spirit always with us in order of the Knights Templars, too, Untario than in 1891, nevertheless the total increase in the population of that province in these ten years shows only 58,657 more people. This is at the rate of less than one child and a half

Definite religious knowledge, as well as belief, is surely needed when the solution of the Spirit always with us in the teaching of chosen men. Thus is fulfilled the need of man and his some thing very rare and not, as some fulfilled the need of man and his some countenance in the fact that a number of the knights in Scotland in Scotland in Scotland when the colored for the Spirit always with us in the teaching of chosen men. Thus is a fulfilled the need of man and his some countenance in the fact that ance, page 16)

The knowledge of this Revelation is well as belief, is surely needed when the colored for closer men. Thus is a fulfilled the need of man and his some countenance in the fact that ance, page 16) from Scotland that Freemasonry was brought into France at the beginning

of the last century.
But it seems more in consonance with many known historical facts to trace the order to the mediaeval guild of stonemasons, wno were popularly called by the very name of Freemasons. During the Middle Ages the various trades were formed with the approbation of the Church, into guilds or close protective societies. In general, no one was permitted to follow a trade for wages or profit as apprentice, journeyman or master until he had been made free of the guild representing that trade. Each guild had its patron saint, and several guilds, it is certain, had each its peculiar ritual, using as its own tools and technical language in a symbolical way in the ceremonies

novice.

The south of France, where a large

Jewish and Sarecenic element remained, was also a favorite one with the guild of masons. It is asserted, too, that as far back as the twelfth century the lodges of the guild enjoyed intended to bring about the complete the special protection of the Knights secularization of the primary Public Templars. It is easy in this way to understand how the symbolical allu-sions to Solomon and his Temple might It is easy in this way to have passed from the knights into the Masonic formulary. In this way, too, might be explained how, after the suppression of the order of the Temple, ome of the recalcitrant knights, maintaining their influence over the Free-masons, would be able to transform their old ceremony into an elaborate ritual that should impart some of the errors of the Templars to the initiated. A document purporting to be a charter granted to a lodge of Freemasons in England, and in the time of Henry VII. seems to bear a likeness to Free masonry now. In Germany the guild was numerous, and was formally recog-nized by a diploma granted in 1480 by the Emperor Maximilian. But the sanction was finally revoked by the Imperial Diet in 1707.

So far, however, the Freemasons were really working stonemasons; but the so called Cologne Charter — the genuineness of which seems obvious drawn up in 1535 at a reunion of Freemasons gathered at Cologne to celebrate the opening of the Cathedral edifice, is signed by Melanchton, Coligny and other like names. Nothing certain is known of the Freemasons - now evidently become a sect-during the seventeenth century, except that in 1646 Elias Ashmole, an Englishman, founded the order of Rose Croix, Rosicrucians or Hermetic Freemasons -- a society which was said to have mingled al chemy and other occult sciences with pantheism. The order soon became affiliated to some of the Masonic lodges in Germany, where from the time of the Reformation there was a constant founding of societies, secret or open, which undertook to formulate a philos ophy or a religion of their own.

As we know it now, however, Free masonry first appeared in 1725, when Lord Derwentwater, a supporter of the expelled Stuart dynasty, introduced the order into France on the strength of asserted authority from a lodge at Kilwinning, Scotland. This formed the basis of that variety of Free masonry called the Scotch Rite. Rival organizations soon sprang up. Charters were obtained from a lodge at York which was said to have been of very ancient foundation. In 1754 Martinez Pasquales, a Portuguese Jew, began in some of the French lodges the new decree of "Cohens," or priests which was afterward developed into a system by Saint Martin and is usually referred to as " French Illuminism. But it remained for Adam Weishaupt, professor of canon law at the University of Ingolstadt, in Bavaria, to give a definite shape to the anti-Christian tendencies of Freemasonry, as Catholies regard them. In 1776, two years after the expulsion of the Jesuits from puted. The Freemasons themselves in the language of their rituals as number of his public and friends and that in sume the order to have begun its ex-come voice istence at the building of Solomon's which he established on the already was to bring back mankind-beginning with the Illuminated — to their primitive liberty by destroying religion, by substituting for religion this newest philosophical invention, and by reshaping ideas of property, society, marriage, etc. One of the Illuminati, a Sicilian, Joseph Baisamo, otherwise Cagliostro, organized what he called Cabalistic Freemasonry, under the name of the Rite of Misraim He it was who in 1783 predicted the overthrow of the French monarchy.

Indeed, Freemasonry was very active in the French Revolution. In 1781 a great assembly of all the Masonic rites, held at Wilhelmsbad, in Hanover, under the presidency of the Duke of Brunswick, refused to recognize Weishaupt's system, but at the same time permitted the most un-Catholictenets of Illuminism to be engrafted on the higher degrees of Freemase especially of the so-called Scotch Rite.

About this time the Scotch Rite was established at Charleston, in South Carolina, by some officers of the French auxiliary army. The York Rite had been introduced into the United States by English colonists.

In France the sect was officially recognized by the government of Napoleon III., but advanced Freemasons bore this unwillingly, as it involved restraint. An avowed belief in God was required for initiation, but this requirement, through the efforts of M. Mace, of the university, was finally abolished in the convention of Free masons held at Paris, September 14,

A recent French writer maintains that Freemasonry is — unknown to most of the craft—managed by five or six Jews, who bend its influence in

We have heard a good deal of the brought under their notice. Yet multhings lifts up the heart and purifies ritual for the reception of a Benedictine than Freemasonry. If the Kultural kampf was not directed from the lodges, at least nearly all its leaders were Freemasons. In France and Belgium the lodges have officially commended their members to assist the Ligue de l'Ensegnement — a league

> In the English-speaking countries, however, Freemasonry has hitherto protested its respect for government and established society, and it has not had any immediate action on politics, its members being usually found as numerous in one political party as an rectly to use its influence for the advancement of its members over others. English-speaking Freemasons have usually been accustomed to regard the pantheism of the rituals as an amusing mummery rather than as a reality. These Freemasons usually disown for their order any aims but those of a convivial and mutual benefit society, but Catholics see that indifferentism in religion is at least one of the necessary results of English speaking Freemas oury at its best, and the constant influx into the English-speaking countries of Jews and Continental Freemasons must necessarily impregnate the order with all the poison of the Continentalisect.

The Catholic Church denounces Freemasonry as essentially opposed to the belief in the personality of God, whose name in the Masonic ritual veils the doctrine of blind force only governing the universe, as also essentially subversive of legitimate authority by professing to furnish man an all sufficient guide and thus helping to make bim independent of the Church, and because by its everywhere ridiculing rank in authority it tends, in spite of its protests of loyalty, to bring all gov-

ernment into contempt.
Freemasonry has been repeatedly condemned by learned and respectable men of all countries, Protestant and Catholic. Five Bulls have been directed against it by name—viz. "1 inentt," Clement XII., 1738: vidas," Benedict XIV., 1751; " sian Jesu Christi, "Pius VII., 1821;
"Quy graviora," Leo XII., 1826;
"Quanta cura," Pius IX., 1864. and
the latest and strongest from Leo XIII.,
entitled "Humanum Genus."

#### A PROTESTANT TRIBUTE TO THE CHURCH.

A light occasionally breaks over the mind of our Baptist brethren and causes them to modify the point of view of Foxe's "Book of Martyrs." This has been the case with Dr. Lemuel Call Barnes, who delivered an address at the Baptist appiversary meetings in Springfield. It has been reprinted in the Baptist organ, The Watchman. It deserved some attention, for an evident desire to arrive at the truth, and to accord praise where merit is discerned. The reverend doctor occasionally shows a lamentable ignorance of Catholic practice and doctrine, but his earnestness serves to carry him over the hard places in the organized the order of the Illuminati, which he established on the already existing decrees of Freemssonry.

The avowed object of the Illuminati the Baptist pulpit indulges in when the Catholic Church is the theme of decrees of the Illumination o clamation. His tribute to the Church, which we subjoin, is as frank and fearless as any that has issued from a Pro-

testant source in a long while:
"Besides, we owe a great debt to
the Church of Rome. We owe not a little to Martin Luther, but also much to Gregory, the great Pope who sent Christianity into England. The Roman Church propagated Christianity far and wide among our pagan ancestors. It was she who preserved for usithroughout the Middle Ages, not only letters and learning, but also piety. Augustine of Africa, Francis of Assisi, and a thousand more are the spiritual friends of us all. To Roman Catholics we are indebted in connection with the missionary enterprise. The universally admired seal of our Missionary Union and its inspiring motto were copied from a publication of the Jesuits! Why be startled at that? The despised Jesuits were daring, dauntless, heroic missionaries before Judson, before Carey, before the Moravians, before even that Baptist who was at once the pioneer home missionary in the United States and the pioneer missionary to the heathen.

"I hold in my hand a priceless copy of the first great missionary document of our denomination and of our country, Roger Williams' 'Key into the Language of America, or an Help to the Language of the Natives. In unfolding what he calls the 'Great Point of their conversion so much to be longed for,' he appeals to the example of the Jesuits in Canada, in Maryland, in the West Indies. Later on Cotton Mather and other Puritans, as you brethren in New England who are quainted with their missionary writings remember, were conscientiously fired to some sort of missionary attempt by the zeal of Roman Catholic missionaries in various parts of the world."-

When we see the mantle of our guilt on someone else, how quickly we

#### AN ORIGINAL GIRL.

By Christine Faber.

CHAPTER VI.-CONTINUED

"Gentlemen," he began, "Mr. Hubrey, as I understand it, makes a motion to have Miss Burram summoned before a Committee of us honorable gentlemen, and I second that motion."

Then Cobbs, the gentleman who had made the remark about Miss Burram, asked for the fic or in order to have further explained the nature of the charge against

asked for the fit or in order to have further explained the nature of the charge against Miss Burram, on which Hubrey, forgetting in his excitement every rule of the by-laws, jumped up and cried:

"For defying the laws, Mr. Cobbs; defying the laws, and—"but he was called to order, and he reluctantly sat down.

down.

The President slowly and solemnly arose; even his wooden wits felt the impractibility, not to say the absurdity, of the motion which Russell had made, though the fact that Russell had made it, carried much weight.

"It seems to me, gentlemen," he said,
"as if the motion which has been proposed is not a practicable one; the lady
probably would not obey the summons;
there is no law that I know of to make
her obey, and while I, as President of this
honorable School Board, feel that some
action ought, to be taken which will vinnonorable School Board, feel that some action ought to be taken which will vin-dicate the honor of this Board now so dis-honored by this lady's defiance, still, I think the action should be other than the

extreme course proposed."

Dickel paused, and Russell jumped up asking for the floor. It was accorded, and the President sat down with a sigh of re-

lief. "Mr. President and Gentlemen of the Board," said Russel, "I would like proposing another alternative which we ought to adopt, not alone in vindication of the outraged honor of this Board, but as a tribute to the zeal and devoted in the contract of the structure of the structure. The structure of the struc as a tribute to the zeal and devoted in-terest of our fellow-trustee, Mr. William Hubrey. My motion is to present in writing to Miss Burram the unanimous censure of this Board of Trustees upon her action, and I would also propose that Mr. William Habrey he appointed a corp-

her action, and I would also propose that Mr. William Hubrey be appointed a committee of one to present the resolutions. "And, further, Mr. President, and Chairman and Gentlemen of the Board, I cannot refrain from asking if this Board of Trustees of the only Public school in Rentonville is to be dictated to by a woman? Are the laws which govern that school to be openly and unqualifiedly defied by a woman? I raise my voice, Mr. President, in saying a thousand times "No." at which everyoody except the

Mr. President, in saying a thousand times 'No,' at which everyoody except the President clapped loudly.

That proposition entirely commended itself to Dickel, and he rose, quite relieved, and president as Bressell had

itself to Dickel, and he rose, quite relieved, and presented the motion as Russell had stated it. It was unanimously carried, Hubrey felt that he had risen suddenly to great importance, and he accepted without demur the commission to deliver to Miss Burram the "resolutions of central," which resolutions Russell effered. ure," which resolutions

draw up. Mrs. Hubrey, waiting with much im patience her husband's return, was dis-appointed and perplexed at finding him as non-communicative as before his deas non-communicative as before his departure. His new importance had emboldened him to keep up his reserve with
his wife; it actually put her into a position of rather deferring to, than dominating him, and he who had so long impotently rebelled at her leading-strings felt
this new attitude of hers very gratifying
to his vanity. Mrs. Hubrey, however,
being a woman, did not limit her efforts
to find out within her house; she also
carried her siege abroad in the matter of
interviewing Bilber Herrick. What he
did not actually know, Mrs. Hubrey knew
he managed to accertain, and to him she
went, opening fire immediately by asking if he had any knowledge of the went, opening are immediately by ask-ing if he had any knowledge of the strange proceedings at the meeting of the school trustees the night before. It was always part of Herrick's policy

to betray ignorance of nothing, and so, though he knew no more than that there though he knew no more than that there had been a meeting, his manner immediately conveyed to his visitor that there had indeed been very strange proceedings at the meeting the night before, and that he, Herrick, knew all about them, "Well, I'd like to know what they were," said Mrs. Hubrey in her quick short way, "for my husband"—in her cooler moments she alwayssaid Mr. Hutray—"has been preparing something for cooler moments she always said Mr. Hitt-rey—"has been preparing something for that meeting, and the whole five trustees must have done something last night that's never been done yet in the history of this place, for William came home

looking and acting as if he was another man—and this morning he's the same way, and he won't tell what it was—the way, and he won't tell what it was—the first time since we've been married that he's dared to keep anything from me;" and the lady's little, very black eyes fairly flamed on Herrick. But that gentleman said sympathet cally:
"How did the doings at the meeting seem to affect Mr. Hubrey? Was it his nerves or his snirita?"

seem to affect Mr. Holory' nerves or his spirits?"

"His nerves or his spirits?" she re-peated; "he acted as if ne'd got them both into one, and when I asked him for an explanation he just looked at me as I'm doing at you."
Herrick smiled inwardly, knowing the

ludicrous contrast Hubrey's fat, round, expressionless face and fishlike eyes preted to the sharp, animated counten-s of his wife. She continued: He said there were times when a man

had to have secrets from his wife, Now, I say, Mr. Herrick, that there is no time when a man ought to have secrets from his wife, and such a wife as I've been—
I've made William Hubrey—my money has set him up, and if it wasn't for me where would he be to-day?"

"All very true indeed, Mrs. Hubrey,"
Herrick's voice was sympathetic still—

Herrick's voice was sympathetic still—
"and I entirely agree with you, my dear lady, and I say, as I have said to Mrs. Herrick: Bessie,' said I 'a husband who has any secret from his wife is just

who has any secret mon his so much less a man."

Mrs. Hubrey resumed:

"I must find out what the business is that's been done at that trustees' meeting I have a right to know, since my husband according to his own account, proposed the business, and since he is one of the

Certainly, my dear lady, you have every right to know, but from your have band; it would be a betrayal of confi-dence most unworthy for any other mem-ber of that Board, or for any one outside ber of that Board, or for any one outside dge of the business transacted, to betray

that knowledge."
"I don't see it in that light," Mrs.
Hubrey sharply rejoined. "It might be
a betrayal of confidence for any member

conditions of secrecy?"

"Conditions of secrecy?"

"Conditions of fiddlesticks!" she ejaculated, betrayed by her anger and disappointment into an expression she used frequently when she was only a grocer's wife. "There ain't any conditions that can warrant the holding of secrets about a man from his wife," and she flounced out, leaving Herrick a good deal amused but much more pleased. Having heard that there had been strange proceedings at the meeting he did not doubt his ability to learn speedily the nature of those proceeding, and that he intended to do from one of the very trustees. Not Russell, Herrick always avoided him; the capacity for humor in Russell being a barrier that Herrick feared a little—but from the President himself, who told him the whole story with which Herrick went straightway to Miss Burram's house.

"Do I understand aright, Mr. Herrick, that the School Board of Trustees of Rentonville has passed resolutions of censure upon me because I do not choose to tell what is none of their business?"

"That is it, precisely, Miss Burram; that is the latest phase of their unanimous vote, but, prior to that, it was proposed, actually proposed, to cite you before a committee to show cause why you should not conform to the regulations of the school."

Miss Burram laughed; she laughed

the school."

Miss Burram laughed; she laughed so loudly that Sarah, who had been lingering in the hall with the hope of overhearing something that might enlighten her as to the object of Herrick's visit at that time of the day—his infrequent visits had al-ways been made in the evening—started; never had she heard Miss Burram laugh

never had she heard Miss Burram laugh like that before.

Even Herrick gave a slight start; to him Miss Burram had seemed incapable of such levity; and to both his and Sarah's further mystification, she continued to laugh for a full minute; then she said with a smile that showed both rows of her large white even teeth:

"What you tell me, Mr. Herrick, is another proof of my correct opinion of this mushroom settlement that has sprung up outside my place—its only school has for its Board of Trustees a parcel of asses."

cel of asses."

But Herrick persisted in taking a grave

But Herrick persisted in taking a gaveview of the matter.

"It was the outrage they would commit that appalled me, Miss Burram—the
outrage upon your private affairs—as I
said to Mrs. Herrick: 'Bessie,' said I,
'they might just as well appoint a committee to investigate the private family
affairs of the parents of every child that
attends that school' But it was all due
to that fool. Hubrey—he's got the 'big to that fool, Hubrey—he's got the 'big head' since he was elected school trus-tee, and both he and his wife would stop tee, and both he and his wife would stop at nothing that would bring them notoriety. But I could not reet, Miss Burram, when I heard it all, without telling you at once—it seemed to lie upon my con science as a most imperative duty, and I said to Mrs. Herrick, 'Bessie,' said I, 'I shall go immediately, even though it is Miss Burram's hour for luncheon, and tell her what people are doing behind her Miss Burram's hour for luncheon, and tell her what people are doing behind her

"Thank you, Mr. Herrick, it was quite good of you to come; I shall be prepared for Mr. Hubrey when he calls with those resolutions."
Her manner told Herrick that the inter

view was ended and he bowed himsel

Mr. Russell drew up the "resolutions," special meeting of the Board being a special meeting of the Board being called for their approval and endorsement, and folded, and put into a large, official-looking envelope, inscribed with Miss Burram's name and address, they were intrusted to Mr. Hubrey for delivered to Mr. Rossell on his way ery the next day. Russell on his way home, and entirely out of sight and hearing of his companions, laughed loud and heartily. Like Miss Burram, he thought his brother trustees were a parcel of asses; not one of them had thought for a mo-ment that Miss Burram, in inscribing her name as guardian of her Charge, took the place of a parent and so fulfilled very possible regulation as to the names of parents; but it was not Russell's plan to spoil such a piece of fun for himself by any enlightenment, and he laughed more heartily still as he pictured the possible result of the delivery of the "resolu

For Hubrey, up to this moment, in his self-importance and his determination to show his wife that he could and would show his wife that he could and would get on without either her aid or her knowledge, had been very firm. But now the imminence of his meeting with Miss Burram, of whom nearly every one in Reutonville stood in awe, appalled him. The glory of his sudden import-ance in the Board had made him forget to what he had committed himself in consenting to present the "resolutions,' and he walked home that night with very different manner from that with which he had gone home from the previ

His wife, finding all her efforts fruitless His wife, finding all her efforts fruitless to extort anything from him, resorted at length to the role of the silent, deeply injured and deeply offended woman, and for three days not a word was spoken by her only as it was absolutely necessary, except when she muttered in a kind of soliloquy in her husband's hearing, about the fearful ingratitude of some people people who were made with other people's money, and who didn't have nothing till money, and who didn't have nothing t they got other people's money. But the little fat man was too firmly set in his own supreme satisfaction to be brought to terms by wiles like these—indeed, he had become so accustomed to hearing business."

business."

'Did Mr. Hubrey say anything?

'Did Mr. Hubrey say anything?

woney that it made no impression upon asked Miss Burram. money that it made no impression up him save to cause him to ejaculate

himself:
"D— other people's money!" On this night of the special meeting, however, when but a few hours were between him and the facing of Miss Burram in her own house, he felt as if his wife's advice and help would not be so

of the Board to tell, but it would not be for any person outside of that Bosrd who had happened to get the information."

Herrick cleared his throat:

"My dear Mrs. Hubrey, don't you see that a person outside of the Board might have the information given to him under conditions of secrety?"

"Conditions of fiddlesticks!" she ejaculated, betrayed by her arger and disappointment into an expression she used frequently when she was only a grocer's turning and posing with the air of a tragedy queen.

gedy queen.

"I did, Kitty, I did; I want to tell you all about it, about that meeting, Kitty, and the one we had last night."

"There are times, Mr. Hubrey, there are times, when it is beneath a wife's dignity to listen to communications from her husband," and Mrs. Hubrey swept cet of the room.

out of the room.

"Oh, Lord" ejaculated Hubrey sinking into a chair, "it's no wonder the Creator made women the last thing; they're so pesky contrary. He was afraid to tackle 'em, I suppose, till He'd set everything else done."

afraid to tackle 'em, I suppose, till He'd got everything else done.'

But Mrs. Habrey by no means intended to continue to refuse to receive communications from her husband; she only meant to impress him with the magnanimity of her consent when she should finally condescend to give it, and owing to her eagerness to have the mystery explained she could hardly refrain from giving her consent much sooner than the to her eagerness to have the mystery explained she could hardly refrain from giving her consent much sconer than the time appointed by her judgment. That time came at the lunch hour when she saw her husband take his place at the table in a mute, meek way very different from his bold manner of the past two days. His feelings were not unlike those of a prisoner taking his last meal previous to execution, and the more he realized how near the time was when he must face Miss Burram, as he expressed it to himself, "single-handed and alone," the more he craved the assistance of his wife. He would have gone upon his knees to her if he thought she would listen to him, and he could hardly credit his ears when, after the servant's departure, he heard her say in a tone that betokened more regret than anger:

"William!"

He looked at her as if he were too dazed

He looked at her as if he were too dazed "William!" she said again in the same tone.
"Kitty!" he replied in a voice tha

"Do you think you realize the mistake "Do you think you realize the mistake you have made, or rather the injury you have done, in keeping anything from your wife, and especially a wife who has made you what you are; whose money has placed you in your present posi-tion?"

tion?"
"Yes, Kitty, I think I do."
"And do you feel, William, that any circumstance whatever would tempt you to be guity of a similar mistake, a similar injure?"

lar injury?"
"Never, Kitty, never; I'll swear it to you."
"I'll take your word for it, William
"I'll take your word for it, William
all about thir

and now you may tell me all about this mysterious business."
Glad to relieve himself, he told her everything from the contents of Miss Burram's note to Miss Ashton, to his appointment as a committee of one to present the resolutions, which "resolutions, he drew from his trousers pocket and opened and spread before her.

She adjusted her gold eyeglasses and

"At a meeting of the Board of Trustees of the Public School No. 1, in the Town of Ren-tonville, in the Township of New Etterion, held in the building of the Town Hall on the thir-teenth of October, 18,— the following resolu-tions wers submitted and approved: Whereas: The rules and regulations of the aforesaid Public School prescribe that the Christian sames of the parents of the pupils of the aforesaid school shall be given and regis-tered by the Principal in a book kept for such purpose,

purpose.

"And, whereas: Such requirement was
"And, whereas: Such requirement was
made known in writing to Miss Bedilla Burram, aresident of the Town of Rentonville, and
guardian of one of the pupils of the aforesaid

school,
"And, whereas: The said Miss Bedills Burram determinedly, defiantly, and contemptuously refused to comply with such regulation:
"We, the undersigned, forming the whole
Board of Trustees of the Public School, lof
Rentonville, do hereby declare the said Miss
Bedilla Burram to be guitty of unladylike and
reprehensible conduct in defying laws that are prehensible conduct in defying laws that are ade for the public good, and in reflecting up us, honorable gentlemen. (gned.) AMOS DICKEL, President JEREMIAH ROUNDRIGHT, Chairman, MILLER COBS. Trustee.

SIMON RUSSEL, Trustee.
WILLIAM HUBREY, Trustee."

Mrs. Hubrey had made no comment till she had finished reading and had lifted her eyes from the paper. Then she said, taking off her glasses:

"I shall go with you to present these resolutions, and we shall go directly after lunch."

"But, Kitty, it said a committee of one vas to present them—if you go, it will be committee of two."

Mrs. Hubrey turned upon him.

Are not a husband and his wife That argument seemed unanswerable,

That argument seemed unanswerate, and though he had some misgivings about the propriety of being accompanied by his wife, otherwise Hubrey felt much relieved.

Sarah Sinnott's eyes, when she answered the door and found Mr. and Mrs.

Sarah Sinnott's eyes, when she also wered the door and found Mr. and Mrs. Hubrey, seemed to grow larger and more solemn-looking than ever.

"Whatever is bringing the two of them here?" she asked herself while on her way to deliver their cards.

Miss Burram was in her private parlor reading. She took the square of pasteboard from Sarah, ejaculating:

"He has brought his wife."

"Yee, mem," said Sarah, as if the ejaculation were addressed to her, "and see's all in lace, mem, black lace with red trimmings, and she's a-carryin' a big white envelope like as if it might be for you, mem, and she told me to tell you but they was here on very important business."

asked Miss Barram.
"No, mem; he only nodded his head and sort of kept behind his wife as if he didn't quite know where to put his feet till he could plant 'em in her tracks."

The lady straightened in her chair.

"Tell Mr. and Mrs. Hubrey that I thank them for the visit, but I beg to be

"Yes, mem," said Sarah, retreating o

"Tell Miss Barram," Mrs. Hubrey said "Tell Miss Burram, and the with temper, "that our message must be delivered—it is too closely connected with the community to brook of any slight or delay—in fact you tell your mistress that the laws of Rentonville require her to re-

the laws of Rentonville require her to receive our message."
"That's it precisely," added Hubrey, nodding his head at Sarah, and when she had gone, saying to his wife:
"You're a great woman, Kitty—now. I wouldn't have thought of putting the message that way."
Sarah, however, not being able to remember more of the message than that something had been said about the laws of Rentonville, told her mistress solemnly that if she didn't see the Hubreys to hear what they had to say, they said she would be breaking the laws of Rentonville.

That brought Miss Burram to her feet.
"You tell Mr. and Mrs. Hubrey that
the laws of Rentonville have nothing to
do with me. I decline to see them and I
decline to hear their business. I forbid you to bring any paper to me from

Sarab, awed and mystified, delivered

Sarah, saved and hystocotton the message.

Mrs. Hubrey tossed her head till it seemed as if the big red feather in her bonnet would shake itself loose.

"What do you think of that?" she said to her husband; and he, seeing Sarah's very solemn eyes upon him and feeling that his wife expected him to show some spirit, straightened himself and said prompously:

and said pompously:

"I think it is pretty bad, Kit—Mrs.
Hubrey, but I feel that we've done our
duty and that there ain't nothing left for
us to do but to go back and report to the

Mrs. Hubrey picked up the big white bulky envelope which she had laid on a

bulky envelope which are table.

"You can tell your mistress," she said to Sarah as she passed out, "that, since she says she has nothing to do with the laws of Rentonville she should not be permitted to avail herself of the privilege of Rentonville. Her Charge should be turned out of the Public school in Rentonville."

At which parting thrust Mr. Hubrey

At which parting thrust Mr. Hubrey At which parting thrust Mr. Hubrey laughed so immoderately, his fat, round face became almost purple, to the terror of Sarab, who was afraid he might have a fit, and she did not dare to close the door upon them till he had recovered himself and she heard him say:

"Kitty you're withy you're positively "Kitty, you're witty; you're positively witty.

#### CHAPTER VIII.

CHAPTER VIII.

Sarah repeated in her own way Mrs. Hubrey's parting message to her mistress, describing even Mr. Hubrey's laughter and her fear as to his falling in a fit, but Miss Burram made no comment, to Sarah's disappointment; and the only present consolation that inquisitive woman could give herself was repeating it all to Mrs. McElvain; she intended in the near future to have the faller consolation of telling it to Herrick. But for Hardman's rebuke to her the day before, she would have told him; to punish him for that rebuke, she had maintained in his presence ever since a solemn quiet that could not have been more funereal had there been, as Hardman said to himself, "A real corpe stretched out in the kitchen."

She spoke to him only as he spoke to her, and then in a voice that made him fear she would burst out crying every time. Being the simple, kindly creature that he was, her treatment gave him positive pain, and knowing that it was caused by what he had said the day before, he twice began something like an apology; but Sarah felt that she had been two much aggrieved to forgive so easily. In his despair of what to do to mollify her, he thought of Rachel's suggestion about the boat; he was loath to adopt it for the reason that he had given to the child herself, but that evening when Sarah's manner to him seemed more lugulrious than ever, he Sarah repeated in her own way Mrs

more than she could withstand; itgratified her, in a smuch as it was a proof of the wisdem of the means she had employed to bring Jim to terms, and parkets to bring Jim to terms, and perhaps, as her rapidly beating heart whispered, it was a sign that Jim was not entirely in-

sensible to herself.
"Trank you, Jeem," she answered in her old voics, "I'm much obleeged to

you."
You'll come then?" he asked, the re-

"You'll come then: he asset man-lief which he felt at her changed man-ner showing in his face.
"I will, Jeem, and thank you again."
"I told you," she said to Mrs. McEl-vain, "that I'd make him take back them words; he knows now what it is to hurt the feelings of a friend."

In the boot she told him of the Hub-

reys' visit, but he could throw no light upon their business, and Sarah well knew

upon their business, and Sarah well knew that if he could, he would not, but she believed in this case he dd not know.

Mr. Hubrey was earnestly but secrely anxiors that it should not be known, at least in the School Board, that his wifs had accompanied him to deliver the "resolutions" to Miss Burram; and at the root meating when he made his accompanied. sclutions" to Miss Burram; and at the rext meeting when he made his report to was careful to word it so that no hint of Mrs. Hubrey's part in the attempted presentation should appear. And when, having given from a memorandum which his wife had prepared for him the disdainful reply returned by Miss Burram, hedid not, as the memorandum instructed him to do, repeat verbalim Mrs. Hubrey's finel message to Miss Burram, telling at the same time it was entirely Mrs. Hubrey's language used by Mr. Hubrey, but he put it firth as a motion of his own, that, as Miss Burram refused to corsider herself bound to obey the laws of Ren. that, as Miss Burram refused to consider herself bound to otey the laws of Ren-tonville, she should not be permitted the salvantages of Rentonville, and her Charge should be dismissed from the Public

school.
Such an action was not deemed feas

erasure of that child's name from the school record. Now, as the case stands," went on Russil. "the only thirg left for this Board to do is to hang up these resolutions — hang them up nere in our committee room; they will be a reminder to ourselves of the duty we desired to do but were unable to perform. And I hereby make the motion to hang those resolutions."

And I hereby make the motion to hang those resolutions."

He sat down as solemnly as he had riser, and the other trustees, with the exception of Hubrey, had a very puzzled feeling as to the state of their minds; they could not help comprehending somewhat the sarcasm of the speech, while at the same time they were unable to answer it.

Dickel presented the motion, Hubrey seconded it, and it was unanimously carried. Then Russell make an additional motion for a frame for the resolutions, which was also unanimously carried, and by the next meeting "Miss Bedilla Burram," in great copperplate letters, with immense floorishes, stared from the wall at every member of the Board.

with immense floorisnes, stared from the wall at every member of the Board. Miss Burram's Charge, determined on Miss Burram's Charge, determined on doing her very best in school in order to astonish and delight "Tom" when he should come to her, had made such progress that both her teacher and Miss ashton felt she should be promoted, and that without waiting for the wonted time of promotion. Consequently, she was ushered into the class of Alida and Mabel Herrick, the twin daughters of Buber Herrick.

Herrick.
Bilber, having heard from them of their blicer, naving heard from them of their new classmats, advised them, and ad-vised it so strongly it was more like a command, to cultivate the new class-mate's closs acquaintance; but the twin sisters found Rachel herre'f an insursisters found Rachel Ferrelf an insurmountable obetacle; she had no disposition to make acquaintances, and even if she had such disposition her close attention to the exercises of the class, and her attendance going and coming, left her little opportunity. She was regarded by her classmates, and even by their feacher, as a strange child; the teacher had rothing to complain of except the questions which Rachel asked pertaining to her lessons, and these were sometimes so

her lescons, and these were comelimes at far beyond what the conservative teacher nar revend what the conservative teacher thought a little girl ought to ask, that she get out of patience occasionally. There were added to the samewhat mixed feelings with which Rachel was mixed feelings with which Rachel was regarded the many and various reports of the defiance of her guardian to give the Christian names of Rachels parents. It had become known that Rachel herself did not know them, and through Sarah's gossip the Hubreys' visit had been known, as also the message of utter contempt for all Rentonville returned to them by Miss Berram. Nor was Mrs. Hubrey less diligent in publishing the spirited part she

Burram. Nor was Mre. Hubrey less diligent in publishing the spirited part she nad taken in the matter, much to the secret chagrin of her husband.

The whole town got to know the final disposition of the resolutions; Herrick actually raid a visit to the committee room and made a copy of them; but he did not make any report to Miss Burram this time. His asp rations to being himself one of the School Board next election prevented that, for he candidly felt that it might be better for his prospects not to be the means in every instance of exciting the means in every instance of exciting that lady's wrath against the town. might come out somehow, and now tha Miss Burram was regarded with les Miss Burram was regarded with less favor than ever, it might be more prudent for him not to seem to act with such singular friendliness to her; the fact that he had her custom, and that she herself continued to drop into his store once or twice a week, could hardly be urged against him even if the right our citizens of Represells should take it into

against him even if the righteous citizens of Rentonville should take it into their heads to efect to no public office any one who was not entirely of their mind with regard to Miss Burram.

The mixed feelings of the adults of the community with regard to Rachel were speedily communicated to the children; and Rachel's classmates being older than those with whom she was first associated. evening when Sarah's manner to him seemed more lugulations than ever, he said suddenly:

"I'd like to give you a row this evening, Sarah, if you'd come."

That invitation, the first of any kind she had ever received from him, was more than she could withstand iteratified. she felt, for she was more expensively and even fashionably dressed than most of her classmates. What was it, then? she asked herself; and when she could think of no reason, and when the feeling seemed to grow, and to extend itself to the teacher, Rachel's pride came to her aid. She had nothing to say to any of her

the teacher, Rachel's pride came to her aid. She had nothing to say to any of her classmates, and she carried herself with so proud an air that the girls, especially the Herrick twins, mimicked her among themselves and said all sorts of ill-natured things behind her back.

Rachel's pride kept her from even telling Hardman about her treatment in school, and when some unusually constitutions.

school, and when some unusually open manifestation of dislike, or contempt oc-curred, that made the proud tears start to her eyes, she forced them back, and said

I am just as good as they are." Hardman, however, heard much what was going on outside of his tress's gates—a good deal of it tress's gates—a good dear of holds.

Sarah—but strangely enough, not for one
week did that gossip-loving woman hear
all the facts pertaining to the "resolutions." Hardman had heard them, but
with his usual reticence he said nothing.
When Sarah heard of them she said at
once that Miss Bayram didn't know, or one that Miss Burram didn't know, or couldn't know, or she'd a done something to take that paper with her name in such big letters off the wall of the committee room; and she fairly now to be a such as

ong setters off the wall of the committee room; and she fairly ran to her mistress. "They've stuck you up, mem, on the wall of the committee room as large as life, mem, a lookin' down on every member of the Saboal Read." ber of the School Board."

"Have you lost your mind, Sarah?"
asked Miss Burram.

"No, mem; I'm in possession of me seven senses, as you'll see for yourself, if you'll to go the committee room. They have you there, mem, and it was you the Hubreys had that day in the big envelope they carried, and the trustees put a frame on you, and there you are, mem, ahanging for every one to see."

Miss Burram understood perfectly despite Sarah's ambiguous account. and it

The next morning Hardman brought etter to Miss Burram; it was in the same penmanship as that which had an nounced the coming of her Charge. Sh ened it at once, her fingers to

TO BE CONTINUED.

THE FIRST CHRISTIAN NUN.

NINA DE GARMO SPALDING IN CATHOLIC WORLD FOR AUGUST.

The sun was shining softly in the atrium of a Pompeian house, and lingered in the red-gold, waving hair of young girl who was kneeling by the marble impluvium watching the gold-fish that flashed to the surface in that same sunlight. The sound of a cithara was heard from one of the room opening onto the court. She was listening and thinking. She had just come home from a

drive along the shores of the bay. The sun had gittered on the blue water and touched the hills with gold. She had been very happy. It was the fashionable hour for driving ; all the gay youths in their gilded chariots had een returning from the baths. There were many greetings on the way, and it was of one of these youths that Piotina was now thinking and wondering if the young Valerian's heart had really been given to the stately Julia. She thought that he looked like a god as he dashed furiously past her in his graceful bronze charlot, with the sliver bells jingling. He had been leaning forward, watching intently his spirited horses as their delicate hoofs hardly seemed to touch the earth ; he had not seen her.
She rippled the clear water with her

fingers and watched the startled fish dart to the other side of the basin. She heard a step on the mosaics, and thought it was the atriensis whose duty it was to care for this open hall. A deep, musical voice said: "I sought deep, musical voice said: "I sought your father, fair Plotina, but I find a beautiful substitute." She rose and turned and saw Valerian, who was standing behind her, as perfect in face and form as a young god, it seemed in answer to her thought. On her fair skin, under which was a network of almost imperceptible blue veins giving to it a startling whiteness, sometimes the accompaniment of that redgold hair, crept a rosy flush. She looked very beautiful to the impetuous young Roman as she stood there in the soft light. The long folds of her peplus, fastened on the shoulder with an emerald buckle, and hanging loosely to the mosaic floor, revealed the firm, white throat and arms. The water was dripping from her small, pointed fingers. She raised her blue eyes, which told of her Greek origin.

Yes, we are alike, my father and I, although I tell him that it is only he color of our hair that is the same And she smiled with a gleam of mischief that made her still more charm

ing because more human.
"When I left Pompaii Plotina was still a child, and I return to find her a young woman to fill the Roman beau-ties with envy." His openly expressed His openly expressed admiration brought a light cloud over her face, for, as he said, the motherless child had suddenly grown into a young woman of great beauty, to all of which the father, absorbed in his music, had been blind; so she had not been satiated with the praise which the young gallants showered upon the Roman women.

A few crystal drops still clung to She clapped her hands, her fingers. She clapped her hands, and one of the drops leaped through the air and lighted on the gold-emlooked at it gravely while she told the slave to summon her father to the tab-linum, where Valerian would await

him. "You have baptized me, fair priestess, with the mystical rite of the fan-atic Nazarenes, and my soul is thine as truly as they pledge their lives to

the impostor, Christus. She looked up at him with startled eyes and started to speak, but checked herself and walked around the impluv-

ium towards the tablinum.
"By Hercules!" he said to himself as he followed her, "her soul is as gentle as a dove's, and she must be wooed in a manner far softer than the eagle-hearted Romans." And so think-ing, he spoke to her impersonally of a new song that he had brought to her father, in which he himself was much

interested.

They walked slowly side by side, and through the tablinum they could see through the tablinum they with its the red pillars of the peristyle with its tall vases of rare flowers, and beyond that, through a mosaic triclinium, the rich green of the garden made the bright mosaics sill brighter and the gleaming marbles whiter. Opposite the entrance on some rocks reclined a marble maiden, and from the urn in her hands gushed forth a stream of clear water which trickled down the sides of the rocks with a musical sound. The cithara was still tinkling in the distance, and the warm southern air, trembling with sweet sounds, filled the soul of the young Roman, so susceptible to pleasing impressions, with happiness.

The music ceased, and when the old

Flavius joined them Plotina withdrew into the garden, where, they could hear her happy voice as she talked with her maidens or sang a bit of song. Flavius saw the eyes of the younger man follow her graceful steps through the peristyle and into the garden where

sighed and she was lost to view. He sighed and said: "She is a good daughter, Valerian; but I fear that she is no longer s child." He looked his surprise, however,

Flavius passed his hand over his forehead and sighed again. "I had not realized it. I am afraid that I keep her too much with me, and she has few pleasures such as young people enjoy." And Valerian vowed to himself by Hercules, his favorite god, that before many moons had risen and sat he would bring some of these

hall had not occil said by Flavius, and he eagerly cried, putting his hand on the young man's shoulder: "Come to me again, Valerian, and, by Minerva, me again, valeriand in the world lil convince you yet that the world has never heard the equal of the Oles of Horace. Come and dine with us toof Horace. There will be no other He had dined with Flavius that night and many other nights, and there been many moonlight excursions on the bay and the Sarnus. For young Valerian, the wealthy son of a wealthier Roman father, who preferred the soft southern air to that of Rome, had

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d set he would bring some of those

same pleasures before that fair shrine.

As a means to that end he talked

with the old enthusiast about the music

of Rome as compared to that of Greece,

and brought forward the new song, which really had been his object in

which really had been his object in coming. He talked so eloquently and so well that when he rose to go the half had not been said by Flavius, and

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pleasure, Valerian a

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yet to learn that anything could oppose his will. He was the product of the times, and with the example of a profligate court before him he gratified is every desire. was something about this young Greek girl, some subtle power, which held him, yet repelled him. His thoughts were all of her, and his gay young friends found him a poor companion. He would feel a great love in his heart, and with the love light in his eyes he would see her only to find burning words grow cold on his He could not explain this, nor in the days that followed, what it was that drew him again and again to her side, if it was not a love that he could

One evening they were sitting in the garden. Flavius had been called into e atrium by some clients. The water rushed down from the urn over the rocks and the air was full of the odor of flowers. She had grown more lovly than ever, in the young Roman's He was lying on the soft grass t her feet, as she sat on a low marble seat with her hand lightly clasped in her lap. He lifted his head, which was resting on his hand, and looked at her so intently that her eyes dropped. "Plotina," he said softly.

"Look at me." For an instant their unknown eyes met. There was a whole world of etness in the gaze of the blue that was caught and melted into the glad light from the brown. He sat up and leaned forward until his face almost

touched her clasped hands. "Plotina," he said again. She did ruppe not answer. He looked up into her face face, but she closed her eyes so that they could not speak the love that filled them. He bent his head and pressed his lips to her hand. Again he looked

up, and now her eyes were open wide. "Plotina, beloved, I love thee." He almost whispered, and taking one of the small hands in each of his he placed them against his face. He felt them tremble, and he could hear her quickened breath above the sound of failing water. She leaned over closer and closer until her lips touched his hair. It thrilled his sensitive being through and through. He pressed the little hands closer and murmured

again:

"I love thee, Plotina." "And I thee, Valerian," she whis pered. He rose to his feet, still hold-ing her hands in his, and drew her up from the carven seat, close to him. He put a hand lightly on either shoulder, and looking down into the

"O my Plotina! I love thee more than life itself : it is thou who hast taught me what truly is love. Thou hast been to me a goddess to be wor-shipped. At thy shrine, fair one, l have long poured out the offerings of my heart. I have come to thee many times, beloved, to confess my love, but ever there has been some mysterious force which held thee from me and stopped my words; but now thou art

mine, mine A tear of happiness, which could not find expression in words, hung on her long brown lashes and brushed against his face. He spoke lightly : See, beloved, thou hast baptized

me again." She draw me away from him, and sitting down on a low seat made room for him beside her. Dost thou believe in the gods

Valerian? "As my life, and my love for thee,"
he replied wonderingly.
"Dost thou remember what thou saidst to my father about the Arena?"

"That I would like to see every one of the new sect of the Nazarenes thrown to the beasts and killed as mercilessly as they crucified the mad Carpenter. Is that what thou speak-est of, Plotina ?" She shrank from Carpenter

the arm that would encircle her. "Wouldst thou see me the prey of wild beasts?" He started and the color left his lips. He was impulsive and sensitive, and whatever he did or believed he did and believed with his whole soul. He said slowly and with

Art thou a Christian ?" " As I live and love thee, Valerian. He bowed his head in his hands and sat with his eyes fixed on the mosaic floor. Slowly he lifted his head and looked at her.

But his great love was stronger than his horror, his determined lips relaxed and, drawing her to him, he

"Plotina, I love thee more than all

Such an action we's not deemed leastible by Mr. Dickel—Miss Burram was too I rich and too independent to be treated in that manner. Mr. Russell said, supporting the objection to the motion, but with a serces of the dieled his words:

"It would be a most impracticable plan, as Miss Burram is a landed proprietor, and as such is in a position to defy laws and lawmakers concerned alone with the affairs of the common people. Were Miss Burram's Charge the child of a daylaberer, the case would be different. In that case, did her guardian refuse to comply with the regulations of the school and treat with contumely a committee sent with 'resolutions of censure,' the strict'st was making her customary ejaculation outside of Miss Burram's door; she made it because of the quiet way in which her news had been received, and then said to emphasize her astonishment, with 'resolutions of censure,' the strict'st was making her customary ejaculation outside of Miss Burram's door."

She said quietly to Sarah, "You can go," and then she walked to the window and stood looking out; her lips closed tightly and vivid red spots beginning to show on her cheeks.

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She said q bad after all.

"Women," he said to himself, "kind of understand women, and anyhow it's out of a man's province to be dealing with them."

He hoped to find Mrs. Hubrey waiting for him as she had done on the previous occasion, but though that martyred woman had heard there was to be a special meeting, she would show her lord how utterly indifferent she could be to his concerns by going to bed at an exceptionally early hour, and when he came home,

"Yee, mem," said Sarah, retreating on tiptoe to the parlor, she came upon Mrs. Hubrey reamining through her glasses the texture of the window curtains, and expressing an opinion of their cheapness to her husband. She seemed to be slightly disconcerted when broken upon so suddenly by Sarah, but when the latter had delivered her message Mrs. Hubrey recovered her self at once. Mr. Hubrey too, taking courage from his wife's example, bridled up: when the young man answered: "You would hardly take her for a child with that beautiful, womanly head and stately carriage.

the church services.

Consequently, we must attempt to find something that will prove a safe-

through carelessness and religious in-

It is a serious problem which is to

neans we are to give our kindest at-

tention to the boys. It is a sad but somewhat true statement Mr. Anken

bauer makes in the last issue of the Universe: "Our Church does absolute-

simply not reach and cannot reach

we wish and ought to reach.

those we wish and ought to reach.

Will temperance societies do the
work? Again we reply in the nega-

tive. The very name would deter the

can we fill the want which needs must

be filled? Therein the real difficulty

of theories will eventually bring forth

Well, let us state, then, we must es-

tablish societies or associations for our

young men, give them lawful and in-

nocent amusements, to which they feel attracted and by which they may im-

respect, love and assist one another

Of course, let these societies be at

tached to the parish; let the pastor, or rather, his assistant, visit them regu-

larly, be agreeable and kind to them

provide instructive addresses for them

association on such lines in my small

missions; it is in existence and vigor-

ous and bids fair to develop and so

We admit you find the boys often

either phlegmatic or sanguine-indis-

posed to attend and work, or overstep

ping your rules and a general smash-

" Hem! it is an idle dream!" I hear

There may have been some misunder-standing. We know older men easily

" Alas! we are struggling for exist-

ence as a parish!" is another reply.
"We are poor!" "How can we attract young men?" We admit this to

prove the young men's rendezvous. Charity begins at home, and the Young Men's Institute is as necessary

in the parish as an orphan asylum or

a hospital in distant New York or Tokio. Had we but the same earnest

Let the beginning be humble, but intend to climb upward. Let the rules

be somewhat elastic so as to admit all

the Catholic young men of respect-ability. Have the parents interested

in it; have the leading men in the parish interested. "The world needs leaders," says Bishop Spalding. "Those born to lead will find follow-

misunderstand younger me

beggars !

complish the desired results.

up in the consequence.

lies, and we sincerely hope a discussion

boys, as experience will testify.
What, then, is the remedy?

desired result.

raments.

vent mixed marriages ?"

Flavius passed his hand over his fravius passed his hand over his forehead and sighed again. "I had not realized it. I am afraid that I keep her too much with me, and she keep her too much with ine, and sale has few pleasures such as young heeple enjoy." And Valerian vowed to himself by Hercules, his favorite god, that before many moons had risen and set he would bring some of those nd set he would bring some of those same pleasures before that fair shrine.

As a means to that end he talked with the old enthusiast about the music of Rome as compared to that of Greece, of Rome as compared the new song, and brought forward the new song, which really had been his object in coming. He talked so eloquently and so well that when he rose to go the so well that when he rose to go the half had not been said by Flavius, and he eagerly cried, putting his hand on the young man's shoulder: "Come to me again, Valerian, and, by Minerva, me again, valerian, and, by Minerva,
I'll convince you yet that the world
has never heard the equal of the Oles
of Horace. Come and dine with us tomorrow. There will be no other

He had dined with Flavius that night and many other nights, and there been many moonlight excursions on the bay and the Sarnus. For young Valerian, the wealthy son of a wealthier Roman father, who preferred the soft southern air to that of Rome, had yet to learn that anything could oppose his will. He was the product of the nes, and with the example of a profligate court before him he gratified

his every desire.

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else in the world ; more than my re ligion, more even than the gods."
When Flavius came back to them

his surprise was no greater than his pleasure, for he had already loved Valerian as a son.

The days passed in happiness for the

gentle Plotina and her lover. The happiness was not unmixed with sadness, however, for the young girl had embraced with her whole soul trine of the new religion. Living as she had without young companionship, when her old Roman nurse first had hinted at the faith which kept her from sacrificing to the gods and made her always tender and happy, she had listened eagerly, and gradually the light of Christianity was shed over the pa-gan maiden's life.

It was a great sorrow to her that her God was not Valerian's god, and many times since they were betrothed she had tried gently to win him to her faith; but the young Roman, deeply as he loved her, was intolerant of her belief, and he hoped that she would of her own free will come back to the religion of her fathers.

He awoke one morning with a feel-

ing of great foreboding.
"By Pollux!" he exclaimed, "Justinian's dinner ran too richly with wines last night. I will go to my Plotina, and in her beauty and grace forget myself and my ills." The pall which smothered Vesuvius seemed strangely ominous and weighed upon his spirits.

He found her where he first began to love her, and where the image of Julia died in his heart. She knelt by the side of the marble basin throwing some food to the fishes. This time

she knew his step and rose smiling.
"I was thinking of thee, Valerian."
"Ah, when do I cease to think of thee, Plotina !" he exclaimed, bending to kiss her warm little hand. "I was sad and I came to thee, and already I feel that sadness leaving me for who can feel sorrow with the

loved?" And he looked at her fondly. "What tasks occupy thee, Plotina when thy Valerian is not with thee? he said, drawing her down beside him on the seat, all inlaid with pearl and covered with soft cushions.

"I think of thee, Valerian, and I pray often that thy heart may be inclined to the true faith ; that the love of that same Christus Who died for us, for thee, Valerian, may fill thy heart.

"Thou knowest not what thou askest. I love thee and I love the gods, and only they have the power to save; but if thou wilt believe in an unknown God, my love is so great, as great as life itself, that even this cannot bring a shadow between us, and in my house shall be placed an altar to thy God." So engrossed were they, they had not noticed a suddenly increasing darkness. He was interrupped by a slave with a frightened face, who rushed into the chamber

shouting:

"Fly! Save yourselves! Pluto is raining fire and stones upon the city!"

Springing up and drawing aside the curtains, Valerian saw that the slave was right. Fine ashes and stones were coming down in the peristyle like rain. Together the lover ran to the entrance. Frightened slaves with cries and groans were rushing past them out into the street, was confusion-slaves call ing upon each other and the gods for help. Terrified horses, becoming un-ruly, dashed past and flattened the people against the shaking walls. Shrieks of fright from children, loud cries from men and women, mingling with the snorts of terror from the ani mals, filled the air. Great stones were falling from no one knew where, walls were suddenly crashing inward and

the cries became groans of pain. Plotina took the cross from about "O my Plotina! I love thee more Thy people by Thy holy cross and suf-As though in answer to her prayer old Domitilla, her nurse, cried out to her above the terrible sounds :

"The bay, the bay! The fire comes from the mountain; let us fly to the

bay."
"Christ, I thank thee!" Plotina said before she ran through the deserted

house, calling for her father. Together the four made their way through the confusion of the streets, passing the shops so gay but an hour before. It grew darker. Before the temple of Juno, into whose doors poured a stream of believers imploring the protection of the goddess, stood ar old man, one of the sect of the Nazar-

enes, crying in a loud voice: "The wrath of God, the Father of

will save her people."
"Woe to thee, young man! Repentere it is too late. Leave thy false images and turn to the true God." In his Christian zeal he would not let them pass, and this and his words fired the young Roman's blood with a sud-

the young Roman's blood with a sudden antagonism.

"Listen, oh listen, Valerian!"
pleaded Plotina, desperately.

"Come," he cried, almost roughly
forcing her toward the temple; "Juno
will protect us." Aud, followed by
the others, he made his way through

the throng.

with his arm and drawing her to him, Every pastor of souls knows the dansaid gently, "Witt thou not pray to gers that beset his path at this period lune now. Plotine?" And so standing of life—few there are who can restrain said gently, "Wilt thou not pray to Juno now, Plotina?" And so standing there in the midst of idolaters he repeated with them their entreaties to their deity, while the prayer of this Christian maiden rose from the degralation about her as purely and truly as the thin flame rises from a rubbish heap high up into the clear air. A sudden hush fell upon these ter

rified people as a white-robed priest of Juno appeared among them. Valerian, with those about him, fell on his face before his sacred person. Even Domitilia, with a servant's humility, bowed low before him—in respect, perhaps, to his white hairs! It was like the sound of reeds blown by a sudden wind. The stricken people were prostrated; only one remained standing upright, with hands clasped before her and her rapt, beautiful face upturned and glorified with a look of perfect trust.

Slowly the priest raised his arm and, pointing to Plotins, took one step to-

At the sound of crashing walls it was as though a whirlwind had caught the reeds and tossed them wildly about, breaking themselves upon one another, standing upright only to be hurled back again. The one moment of awe and calm had passed, and again the din of terrified men and women filled the air and all was confusion. When Valerian struggled to his feet

Plotina was no longer by his side.

Domitilla had gathered her up in her arms, and with one band over Piotina's mouth, silencing her cries, she mut-tered to herself: "If they think that tered to herself : marble woman is going to keep these walls from falling on their heads they can stay here until she crushes them; but Domitilla prefers a surer safety,

and is going to save her child. With a superhuman effort she made her way to the shore with her now un conscious burden.

When Piotina's eyes opened again she was floating on the troubled waters far from under the dark and awfu

cloud. The red glare from that mountain of death lighted the bay with its many small boats filled with fugitives like herself. She was alone save for her nurse. The falling walls of the temple, with the molten lava, had buried the two hundred worshippers for centuries from this world.

The warm sun was shining into a little room in Rome as softly as though a beautiful town had not become a 'city of the dead.

The room was bare save for its narrow couch and its table, holding a silver ewer and basin. Before a rude cross made of twigs twied together with fibres knelt the white robed figure of a young girl, her long, soft hair, al-most as white as the garments she wore, waving over its loose folds; her eye looking up with hope and with a deep happiness that pierced sorrow, a hap-piness not of this world but as one who sees a vision above and beyond it.

She prayed.

"Day and night I will pray unto
Thee, O Christ, Son of God. Thou
divine man, who with us did suffer and for us was crucified that we, with Thee, might live not for this life alone but far the eternal happiness of the here-after, grant to me, O God, the souls of my beloved and my father; grant to me life on this earth that I may pray continually unto Thee, that forever w may dwell with Thee in happiness until Thou hast pardoned their souls the blindness which kept them from Thee in this life, and gather them to Thy loving bosom. Then, my task on earth being finished, let me too die

end come to Thee-and to them. She rose to her feet and, walking to the window, looked out across the Campagna, toward the southland where her neck with trembling finger and murmured, "O Christ! save us; save Thy people by Thy holy cross and sufwindow, lighting and glorifying the wistful face of the first Christian Nun.

WANTED: A LEADER.

Practical Suggestions for Parish Associations-A Work for Laymen,

Catholic Universe, Editor: The Universe generously

invites the communications anent the subject of young men's societies. It is admitted by all that discussions on the object and methods of young men's societies are timely. Young men en-counter more temptations than young women; they also run greater risks in their early manhood than a later "The wrath of God, the Father of Christ, is fallen upon an unbelieving city. O ye idolaters! your marble goddess cannot save ye." He stood in their path with threatening arms uplifted, the light of a fanatic burning in his eyes.

"Give way, old blasphemer!" cried Valerian. "Give way, I say; Juno will save her people."

"Woe to thee, young man! Repent ere it is too late. Leave thy false images and turn to the true God." In his Christian zeal he would not let period of life. Men who have passed

blem : it is a serious condition and not blem: it is a serious condition and not a theory that confronts us"—as the Universe aptly puts it. Take a youth between the ages of seventeen and twenty-five, and observe him in all his relations with the outer world. None there is who fain would not sympathize with all his opportunities. All in all, he is what the student of sociology would call "a victim of circumstances." Now, he can go where he will. He may read, hear and see everything. If he be wealthy, he will the student of the world will be wealthy, he will the student of the world will be wealthy, he will the student of the world will be wealthy, he will the world will be wealthy, he will the world will be wealthy to see the will be wealthy, he will give sound advice, to sketch perfect "O Valerian I Father!" implored will. He may read, hear and see Plotina, when she could make them. hear his voiceabove the din about them: hear his voiceabove the bay, away from the "Come to the bay, away from the value of his Catholic faith; if poor, he value of his Catholic faith; if poor, he wish to contribute our mite ience; we wish to contribute our mite mountain. Come with me to safety." value of his Catholic faith; if poor, he blazed and, drawing her to him, he blazed and, drawing her to him, he himself before the altar in an agony of himself before the altar in an agony of himself before the altar in an agony of society and bid good by to his Church himself before the altar in an agony of society and bid good by to his Church himself before the altar in an agony of society and bid good by to his Church himself before the altar in an agony of society and bid good by to his Church himself before the altar in an agony of society and bid good by to his Church himself before the altar in an agony of society and bid good by to his Church himself before the altar in an agony of society and bid good by to his Church himself before the altar in an agony of society and bid good by to his Church himself before the altar in an agony of society and bid good by to his Church himself before the altar in an agony of society and bid good by to his Church himself before the altar in an agony of society and bid good by to his Church himself before the altar in an agony of society and bid good by to his Church himself before the altar in an agony of society and bid good by to his Church himself before the altar in an agony of society and bid good by to his Church himself before the altar in an agony of society and bid good by to his Church himself before the altar in an agony of society and bid good by to his Church himself before the altar in an agony of society and bid good by to his Church himself before the altar in an agony of society and bid good by to his Church himself before the altar in an agony of society and bid good by to his Church himself before the altar in an agony of society and bid good by to his Church himself before the altar in an agony of society and bid good by to his Church himself before the altar in an agony of society and bid good by to his Church himself before the altar in an agony of society and bid good by to his Church himself before the altar i

ment of higher talents, may keep on stirring up the question.
"Agitate" it, agitate it again, in a tear as they remember the sad wretch stranded on this treacherous shore as

eason and out of season. What must be done to keep our young men? If institutes will keep them, let there be such in each parish of the diocese. Supposing the pastor calls a meeting

they lay down the Parish Records and look about in vain for the youths "conspicuous by their absence" at of the young men and announces his ntention to form such an organization. He explains the importance of the work guard against these dangers; we must build up in each parish "a break water" that will keep our youths out-side the shoals and shallows. We needs must attach them with "hooks of steel" to the Church which many and its productiveness. He urges the young men to attend the first meeting and requests the parents to do their share. A small house, or a portion of a house, may be rented. Practical Catholicity is made the essential point for membership. Some will take a fancy for athletics, others to games, members have abandoned at this period others to literary work. Let the supply be regulated by the demand and the demand by the means on hand. Literary work should be encouraged. Intoxicating drinks should always be be solved actually by every pastor of souls. The young ladies are better able to take care of themselves; the Sisters may guide them, but by all

excluded.

This is both a crude and imperfect sketch. These few suggestions may suggest other points to wiser heads. I am certain others will improve on it, as the Y. M. l. has already improved on it. At the Pan-American we had ly nothing to bring the young people together, and how are we going to be acquainted, and how will pastors prethe pleasure of visiting the Electricity Building and therein leisurely studied an historical exhibit of electrical ap whilst we are still theorizing, the paratus and motors. What a vision whilst we are still theorizing, the paratus and motors. What a vision of thousands of talented brains of our contents when the paratus are motors. question may be put: Will purely re-ligious sodalities supply the want in own age loomed up, who had contrib-uted their quota of improvement to every parish the country over? We answer decidedly, No, basing our negour Twentieth Century wonders. ative on every pastor's personal experience. The great majority will never join them; the balance will not remain steadfast and faithful, and we will

Each of us is to have a part in the Twentieth Century in our young men's associations. Others will keep it up. We are all and ought all be interested in the welfare of our young men. s not a theory, it is a condition of

things. Let many become interested in it. Let the leaders give in somewhat, choosing the lesser of two evils. Let laymen leaders take the work deeply to heart. Let them become acquainted with the methods of the Y. M. I., or the even Y. M. C. A. Let these new associations become affiliated with the former, avoiding the shoals of the latter. May the question be agitated and encouraged. We shall at least have tried to stem the tide of religious ndifference in our young men the land over, so far as is possible by human J. G. Sch. prove themselves. Thither let the young people of the parish come to-gether socially, that they may know,

Avoid the Occasion,

People go to Confession, and go to Confession, and have pretty much the same sins to tell over and over again, because they do not avoid the occa sions of those sins.

When they make their Act of Conetc., thus keeping them under his eyes and regularly at Mass and at the sactrition, they promised God, for His sake and with His help, to avoid the occasions of sin : and then they go Ah, it is beautiful ! some will muse back and enter into those very same but you are only theorizing, young man. Perhaps I am! I am conscious

The occasions of sin are the persons of the fact from my limited experience of two years in the ministry, that the task is an extremely difficult one, that he places, the actions, the thoughts, the liquor, the books, the amusements etc., that have previously led us to violate the commandments of God. such societies have been attempted ime and again, have broken up and discouraged the most enterprising and self-sacrificing leaders. Yet we can't

No one is really sorry for sin, who does not intend to avoid the occasions of sin. And without sorrow, there is give up the effort. I have formed an no forgiveness.

Keep away from danger; be firm deny yourself; "cut" evil companions
-avoid the occasions of sin. - Catholic Columbian.

The Cause of Nervous Headache.

The Cause of Nervous Headache.

This most distressing and common malady oubtless has its origin in some unbalanced oudition of the nervous system. Probably he simplest, safest and most efficient remedy a Polson's Nerviline. Twenty drops in weetened water gives immediate relief, and his treatment should be supplemented by athing the region of pain with Nerviline. To say it acts quickly fails to express the reult. Sold everywhere in large 255 bottles. some seniors reply; "it is labor wasted!" Yet it must be attempted anew. We admit you may have failed in the past. It may have been the fault of the young men; please re-member they are young men. Often it has also been the fault of pastors.

What Catarrhozone is and is Not

What Catarrhozone is and is Not
Catarrhozone is not a wash. You cannot
force liquids into the lungs. It is not an
ointment to be snuffed up the nostrils. Ointments are useless and disgusting. Nor is it
a powder to be blown up the sostrils and
still further irritate the already congested
and irritated membrane. It is simply balsamic and healing substances breathed into
the lungs and throat. Cures of course. That
is nature's way of curing, and nature's way
is the only true way. It you suffer from disease of the throat, lungs, nasal passages, do
not neglect to test Catarrh zone. Two sizes
at all druggists, 25c and \$1. Guaranteed to
cure Catarrh, Asthma, Bronchitis and Hay
Fever, or your money back. be the case in many missions, but somewhat exaggerated in many more. Constant effort, generous donations and begging for that purpose will im-

# How To Gain Flesh

Persons have been known to gain a pound a day by taking an ounce of SCOTT'S EMUL-SION. It is strange, but it often happens.

Somehow the ounce produces nose born to lead will find followers "—namely, a society of youth.
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# The Catholic Record. Published Weekly at 484 and 486 Eichs street, London, Ontario. Price of subscription—\$2.00 per annum.

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Insertion of the Misson of Hamilton, Peterborough, and Ordensburg, N. Y., and the clergy throughout the Dominion.
Correspondence intended for publication, as well as that having reference to business, well as that having reference to business, well as that having reference to business, when subscribers change their residence it is important that the old as well as the new address be set us.

dress be sent us.

Agents or collectors have no authority
to stop your paper unless the amount
doe is paid.

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

The Editor of THE CATHOLIC RECORD
London, Ont:

Dear Sir: For some time past I have read
your estimable paper, THE CATHOLIC 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 taithful.

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

London, Saturday, September 7, 1901.

Although Dr. Flannery's health is much improved since his severe attack of la grippe, he is still unable to do parish work. He leaves for an extended trip to his native land, and no doubt his many friends in Canada will pray for his restoration to health and hope that the genial Dr. Flannery will yet be able to continue his good work in Canada.

Father Albert McKeon of Strathroy is appointed to succeed Dr. Flannery in the large and important parish of Irishtown.

#### BRESCI'S ACCOMPLICES. So far, it has not been officially

proved that the Anarchist Bresci, the murderer of King Humbert who committed suicide in his prison, had accomplices in the perpetration of the assassination. Several Anarchists were arrested recently at Milan, charged with being accomplices, but they have been acquitted for want of evidence to connect them with the atrocious deed. Notwithstanding this failure in discovering the ramifications of the conspiracy, it is still the general belief that Bresci was chosen by an Anarchist lodge to perform the deed, and it is most probable that the lodge which ordered it to be done is that of Paterson, N. J., which has been very officious in showing in every way possible its sympathy with the murderer.

# HITCH IN THE COMEDY.

Prince Chun, the Chinese envoy who has been sent by the Empress Dowager and the Emperor of China to apologize to the Emperor of Germany for the murder of Baron Von Ketteler the German ambassador at Pekin at the beginning of the Boxer troubles, has arrived at Basle-on-the Rhine, in Switzerland. But for the present he has stopped at Basle under pretext of illness. The real cause of the stoppage on his journey is now said to be that the German Emperor insists upon the apology being given with prostrations so humble, and in so abject a manner, as to compromise seriously the dignity of the Oriental Prince and all the members of the mission. Chun cannot be forced to go from Basle to Potsdam under such conditions, and it is possible that after all, the apology will not be given. The whole situation has become farcical, as the prostrations of the envoy are devoid of significance in the eyes of all Europeans, and there is much amusement throughcut Europe, and especially in England, at the present hitch in the comedy.

The probability is, however, that the Chinese Prince will be allowed at last to make the apology after his own fashion, and that of the eccentric country from which he comes.

# METHODISTS AND TEMPER.

It is understood that the question of Temperance will be strongly pushed to the front at the "Ecumenical Conference" of the Methodists, by the American delegates, who divide the and teetotalers." These will endeavor to force upon the Conference a decision to the effect that all ministers, at least, must be total abstainers ; but it is expected that a majority of the English and other delegates will not agree to

Secretary of the Conference, says:

are not so anxious. Apparently, the United States knows no other classes than drunkards and teetotalers, whereas we have an immense numbe of moderate drinkers who rarely overstep the bounds of temperance.

From all this it appears that the Methodist Church is far from being a unit in regard to the great moral question whether a glass of lager beer or cider is sufficient to exclude man, woman, or child forever from the kingdom of heaven. The Methodists on this side of the water very loudly proclaim this to be the case, as they maintain that any use of alcohol is a sin-and with them, all sins are mor-

#### AN "ECUMENICAL CONFER-ENCE."

The Pan Methodist Conference which is called by the conveners " an Ecu menical Conference," in imitation of the Ecumenical Councils of the Catholic Church, opens in London, England, on Wednesday of this week. Invitations have been sent to several of the Protestant denominations, to send delegates, and have been accepted by the Baptists, Congregationalists, Presbyterians, and the Salvation Army. The Archbishop of Canterbury has also been invited to send a representative, but it is not yet known whether or not he will comply, as his answer to the invitation has not yet been received.

Great importance is attached by the Methodists, according to Bishop J. W Hartzell, to the question how the Primate will act, as the Church of Engand has hitherto kept aloof from Methodism, which has no claim to being an Episcopal body, inasmuch as though one branch of the Methodists keeps to the title of Bishops to designate some of their ministers. Even these have no real Episcopal ordination, and therefore no Apostolic succession, the figment of which, at least the Church of England has always insisted upon as a condition of recognition of any Church. To outsiders, it does not appear to be a matter of much consequence

whether or not an Anglican represent ative be sent to the Conference, as it is well understood the meeting will have no authority over the numerous independent sects of which it will be com-

### LYNCH LAW.

During the last few years it has been everal times asserted that lynchings in the Southern States are becoming less numerous, and that there is hope that the horrible practice may soon become extinct. As a matter of fact, the statistical figures showing the number of lynchings in each successive year from 1885 to 1899 indicate that there has been a steady and rapid decrease in the perpetration of this horrible crime, as the following table showing the number of lynchings reported during

١,	1885. 184 1893 1886. 138 1894 1887. 122 1895 1888. 142 1896			
	1885	184	1893	200
1	1886	138	1894	190
3	1997	122	1895	171
	1000	149	1896	131
9	1000	170	1897	166
9	1889	110	1898	19
9	1890	127	1898	10
_	1890	192	1899	10
8	1892	235		

Total.....2,408 But during the present year there have been so many of these outrages that it is to be feared that by the end of the year there will be an enormous increase of this evil which it was hoped was gradually dying out.

The burning of negroes accused of more or less atrocious crimes has been exceedingly frequent of late, and in many instances these burnings have occurred when there was nothing more than a mere suspicion of crime, and sometimes the crime was only of such a kind as is punishable by law only with a few months of imprisonment. At all events it is certain that the publie taste for blood is now increasing rapidly in many States.

Within the past few days three horrible lynchings of negroes have occurred, and the fact that they were done by burning indicates that the whites of the localities concerned are becoming more and more brutal, as the outrages perpetrated are becoming more fre-

quent. One of these lynchings occurred at Nelson's Branch, near Whitesboro, Texas, where Alfred Wilder was captured and burned on Aug. 20, for the murder of the wife of a farmer living

in the neighborhood. A second case occurred at Pierce world into two classes, "drankards City, Missouri, when a mob of three thousand people desirous of avenging the wanton murder of Miss Gazelle Wild seized the man whom they suspected of the deed, one William Godley, a negro. Godley was also accused of ecretary of the Conference, says: evidence to bring the crime nome to Another visitor who scon after than population in any part of the self-conceit to imagine that no ments of the Church unchanged this, for, as the Rev. [John Bond, the

were attributed to him. The real culprit is supposed to be a negro named Stark who is under arrest in the Indian Territory, and who answers to the description given of Miss Wild's murderer.

In this instance the lynchers were not satisfied with burning an innocent man, but set fire to all the houses of the negroes in the neighborhood and drove them from the town. Thirty families were thus rendered homeless, and one old man named Peter Hampton was burned to death in the general conflagration.

In Chattanooga, Tennessee, another lynching occurred on Aug. 23rd. Six thousand people took part in the proeedings, binding the culprit, Henry Noles, by a chain to the tree, saturating his body with oil, and piling ence rails about him which were then lighted with matches. In this instance the man was known to be guilty of several crimes, namely assaulting and shooting one Mrs. Charles Williams, and stealing \$20 from the house. He also attempted to kill one of the murdered woman's children. Nevertheless such atrocities as the taking of vengeance by private individuals into their own hands, are calculated to demoralize the whole commun

A Mississippi clergyman, the Rev. Quincy Ewing, asserted recently in a sermon that this general lynching of negroes which is going on in the South does not come from any desire of the Southern whites to get rid of the negro, for the negro is necessary to the industries of the South; nor is it because the crimes of negroes are of specially atrocious character, nor from any fear lest they would escape punishment in the ordinary course of law, but simply because the negro is an alien to the people, and they would lynch any other race of aliens on very slight cause, if they were living in their neighbor-

hood as do the negroes. The race problem is one of the very greatest importance to the people of the United States, and if it be not soon settled satisfactorily it must result in a war of extermination between whites and blacks. By what means this settlement is to be reached, it is impossible to say at present; but so far the most successful means of diminishing the number of lynchings in any particular locality appears to have been the levying of a heavy fine upon the locality in which the lynching had occurred. Perhaps if this plan were extended over several States, or the whole territory in which lynchings occur, the better class of people would feel the burden and the disgrace to such an extent that all their influence would be directed against the practice, and if this were to occur, the practice would undoubtedly be diminished; but some means more effectual than this ought to be devised to put an end to the disgraceful and barbarous practice of lynching.

#### A COMIC TALE IMPUDENTLY REVAMPED.

William E. Curtis, a correspondent of the Chicago Record-Herald, who furnishes that paper with information regarding what is going on in Europe, tells in a recent issue of a pious fraud which he asserts to be perpetrated in two Churches in Rome. He says :

"This reminds me that St. Peter had two skulls which are kept among the relics of two Churches in the Eter nal City, and are shown to strangers. One of the skulls is much larger than the other, which suggested an amicable arrangement to the Cardinal at a time when there was a fierce dispute between the rival Churches as to which had the genuine skull. Since then each has been perfectly contented with ts own, the smaller skull having been officially determined to be that of St. Peter when he was a boy, and the

larger when he was a man. Our readers will readily understand that this story is an invention of the Record-Herald's correspondent ; or we ought rather to say it is an old story revamped and badly told.

We heard or read it many years ago told substantially as it is related by the New York Freeman's Journal. In the original version it was not in [two Roman Churches that the curious double relic was found, but in a Dablin museum, and the authority which pronounced on the matter was not the Cardinal Vicar of Rome or the Prefect of the Congregation on relics but a guide in a Dublin museum who wished to give a visitor the full worth of this

Among the curiosities exhibited here was a skull, and when the visitor asked "whose skull is that," the at-

entirely innocent of both crimes which joined the company in making the circuit of the curlosities, asked in another part of the building : "Whose skull is that? Pointing to another skull. He received the same answer : " That is the skull of St. Patrick.

The first visitor here remarked : " But you told me that the larger skull in another part of the building is St. Patrick's ; how can it be that this one ta also his?"

The attendant was not at all taken aback, but answered "Well, you see, Your Honor, this small skull was St. when he was made a Bishop he needed diocese, and that large one was his and some time earlier in Bulgaria and skull then."

The incident was a specimen of Irish ready wit ; but it was reserved for Mr. William E. Curtis to steal its authorship and makeit an actual occurrence in two Roman churches. It is simply a fiction, and Mr. Curtis takes very good care not to name the two churches in which the skulls are to be found, nor to tell what Cardinal or Roman Congregation gave the official decision that the skulls belonged to St. Patrick at two different periods of his life.

The Chicago Record Herald is reputed to be a paper of some respectability, but it will soon lose its character if it permits Mr. Curtis or any other flippant and lying correspondent to endeavor to play in this style on the hypothetical credulity of its readers.

Mr. Curtis's he is on a par with another lie told by the late Colonel Robert Ingersoll in his "Mistakes of Moses," that a "bottle of Egyptian darkness was exhibited in Rome " at some time not indicated.

It has been habitual with a certain class of Protestant controversialists, itinerant lecturers against Popery, writers of stories written " to sell," and others of that ilk, to invent absurd stories concerning things which are pretended to have occurred at Rome but which have no foundation in fact, and to retail these to credulous listeners as if they were gospel truths. We have known of many instances of the kind but we need not refer to them any further than to say that sensational statements of this character may be safely regarded as fictions until absolute proof be given of their truth. But the mere assertion of a comic caricaturist cannot be regarded as reliable evidence, whether he be named! Bob Ingersoll, Mark Twain, Emile Zola or William E. Curtiss.

# THE ZIONIST MOVEMENT.

Notwithstanding that it has been several times stated that Abdul Hamid the Turkish Sultan is opposed to Jewish immigration into Palestine, Dr. Theodore Herzl, who is the leader of the Zionist movement to establish a lawish nation in the ancient kingdom of Judea, in a recent manifesto addressed to the Jews of America, declares that "despite every misrepresentation to the contrary, the Sultan of Turkey is a friend of the Jews. of the world have no better friend than the ruler of Palestine."

The manifesto of Dr. Herzl was issued on his return to London, after his visit to the Sultan by whom the doctor was received very kindly, and he is led by what Abdul Hamid said to him to urge very strongly upon all friends of the Zionist or Turco Jewish Colonization Association, to contribute liberally toward the movement. He appeals to the magnates of Jewish race to make the venture, which "even as a mere trying." "If the magnates will not ent says: do it," he adds, "then the masse

Dr. Herzl evidently wrote thus in the enthusiasm of the movement while the courteous reception accorded him by the Sultan was fresh in his memory, but he does not appear to realize the duplicity which is characteristic of the Sultan who is one day courteous enough, especially if he be in fear lest the demands made upon him shall be backed up by force, whereas on the next day he may be found brutal and coarse and he is always deceitful though timid. The fact that even since this interview with Dr. Herzl, the Sultan issued an irade or decree forbidding Jews to settle in Palestine, seems to indicate that the wealthy and enthusiastic Zionist is over-sanguine in his expectation that the Sultan will approve of his plans.

We all know that the Saltan would be glad to see Armenia settled by a dense population which would contribute apathetically toward replenishing preserving the Latin language in the of certain passages of Scripture. pears that there was not a particle of tendant replied: "That is the skull the coffers of the Government; but he

Empire, owing to the fear that after a time any considerable body of Christians might seek to throw off the oppressive yoke which burdens them, and he has had recourse to periodical massacres to diminish such populations. There is no reason to suppose that he will be more tolerant of a Jewish population when it becomes so large as to lead to the possibility of its becoming desirous to establish an independent government. It is, there fore, very reasonable to suppose that if a Jewish population should begin to Patrick's before he was a Bishop ; but preponderate in Palestine, similar means to reduce it will be taken, to a larger skull to be able to run his great those which were adopted in Armenia the other Balkan provinces.

Should this happen, to what power could the Jews of Palestine look for protection? Considering that the Christian Americans could not find a single European power which would step in to their rescue, owing to their jealousies of each other, it is reasonable to suppose that the Jews would also be left to the tender mercies of the rapine-loving and brutal Turkish soldiery, to be plundered and murdered when it would suit the pleasures of the Sultan to have these outrages inflicted on them.

We cannot think that the Zionist movement is likely to be a success until there is a radical reform adopted by the Turkish Government in regard to its manner of dealing with non-Mahometan provinces of the Empire.

# TO CORRESPONDENTS.

LATIN, THE LANGUAGE OF THE CHURCH.

A "Would-be Reformer "writes telling us that in a recent article which appeared in our columns we spoke of the love of Catholics for the Mass. To this statement he makes objection thus :

"I do not see where their love of the Mass comes in. I know personally about fifty Catholics who never go to Mass, and most of the others who do go are dragged there or go for peace sake, and just to please their wives, mothers, or sisters (that is, the men) And as for the women, they go be cause the priest tells them it is a mortal sin not to go, although they commit all sorts of sins during the rest of the Sunday. There is nothing about the Mass to attract any one. It is all Latin that nobody understands, so that all the people can do is to say their prayers, and very few of them do even that at Mass. For my part I never can pray at Mass. There are too many distractions. Peopl come in at all hours, and rush out before the last Gospel. I have heard numbers of people say: 'What is the use of going to Mass? I can just as well say my prayers in my own room, and with far more devotion.' there were less Latin used in our services, there would be more religion. As it is, there is no religion at all in

Our correspondent next expatiates on the great advantage which (as te imagines) would be derived from reading the prayers of Mass and singing the accompanying hymns and chant in English, and says: "When anybody hy Latin is used in the Catholic adds: "Indeed I say boldly, the Jews | Church, they always get some sort of a stupid answer."

"Would-be Raformer" forgets to comply with our rule that querists should furnish us with their names and addresses-not for publication, unless they desire it, but as a guarantee of good faith and sincerity. However, as the matter of which he treats is one of general interest, we shall depart from our usual rule in order to give him the explanation he desires.

In pressing his argument against the use of Latin in the Mass and other experiment," he says, " is well worth services of the Church, our correspond

"When our Saviour was on earth, He did not speak to the people in a language they did not understand, and did not say in His teachings that Latin should be used.

Here is the very point, the force of which our correspondent misses entirely. Our Saviour did not lay down an inflexible rule as to the language in which the Holy Sacrifice of the Mass should be offered and other rites of the Church administered or celebrated. It is therefore a matter over which the Church itself has full control, and in which her precepts are to be strictly observed.

Almighty God understands all languages, but He has left it to His Church to decide according to the circum. stances of the case, in what special language the public offices of the Church are to be celebrated.

Does it not strike our "Would-be Reformer "that the Church which has had the experience of nineteen centuries may have very good reasons for principal acts of public worship? And does it not savor of profanity and only by keeping the official pronounce-

good reason exists, whereas the objec. tor has falled to see the force of the reasons, or considers any attempt to explain the reasons therefor to be only "a stupid answer ?"

It is admitted that the private prayers of individuals are more profitable when offered up in the language commonly spoken by the people, but the public prayers of the Church, and those which are recited in the name of the Church are more suitably said in a language which is more or less common to many countries, or a uni. versal language, if such a language can be found. Now the nearest ap. proach to a universal language is the Latin, which the Church has for this reason adopted as her special langnage, so that it has become proverb. ial that Latin is the "Language of the Church."

But why is not the vernacular the best language for the public worship of the Church?

There are many reasons for this. 1st. It is of the greatest importance that the faith of Catholics should be preserved unchanged.

This is evident from the fact that Christ Himself commissioned His Apostles to teach His faith just as He committed it to them. Thus we have this commission in St. Matt. xxviii, 19,

"Go ye therefore and teach all nations. . Teaching them to ob-serve all things whatsoever I have commanded you.

That this commandment includes the duty of believing the doctrines which Christ taught is evident from St. Mark xvi, 16: "He that believeth and is baptized, shall be saved ; but he that believeth not shall be condemned."

Belief implies the firm assent of the mind to doctrines taught; and as Christ uses these words as a consequence of those which immediately precede them, which are, "Go ye into the whole world, and preach the Gospel to every creature," it is clear that the acceptance of the truths He has taught is one of the conditions of salvation.

This may be seen also from many other passages of Scripture, as well as from the fact that to reject a single truth revealed by God is in practice to deny that He is the Infallible Truth who can neither deceive nor be deceived. God's Truth is one of his essential attributes, and if we deny it by our acts, we deny His existence, and deprive Him of the worship of Faith, which is the basis and foundation of all worship.

We shall merely indicate a few more passages of Holy Scripture in which the principles we here lay done are clearly taught, viz. Gal. 1, 8, 9, Eph. iv. 14. 2. Immutability of Faith among the

people can be preserved only through the medium of a permanent and unchanging language, employed by the Church for the expression of her official and public teachings. The vagaries of the human mind

are many, and in consequence of this many dangerous heresies and errors have arisen even out of the wrong interpretation of a single word.

A few examples will serve to illustrate our meaning.

Our readers are aware of the violent agitation now going on in the American Protestant Episcopal Church in regard to the origin and signification of its name, and that there is a strong party within that Church desirous of changing the same to something more suitable to the Church of Christ. Here is a violent dispute in regard to the meaning of a single

The late Dr. St. George Mivart fell into grievous error, and finally denied such basic doctrines of Christianity as Christ's birth of a virgin; His death and resurrection, doctrines on which rests the whole fabric of Christianity, and especially our redemption and salvation; and all this on the curious but false plea that we may modify our belief in the teachings of Christ and Holy Scripture, according to the changes of meaning of words as time elapses.

We need not multiply instances of this kind, which are numerous in history, but we shall add only that one of the passages in the Presbyterian or Westminster Confession of Faith which it is proposed to eliminate, because of its absurdity, is that which pronounces the Pope to be the " Anti-Christ" and "Man of Sin" mentioned in Holy Scripture by Sts. Paul and John. The late Rev. Philip Schaff (an eminent and learned Presbyterian minister) declares that this teaching of the Confession is based upon a misinterpretation

It now becomes evident that it is

through the medium of an unchanging to language, that the danger of misinter. pretation is reduced to a minimum; and it is chiefly because Latin, a dead language, remains unchanged that in the liturgy of the Church the Latin language is used. It is well known that the living vernacular languages are subject to constant changes of meaning; and this is one of the reasons on account of which it was deemed necessary by nearly all the Protestant churches to issue a few years ago a new or revised version of the whole English Protestant Bible. If the Liturgy of the Catholic Church were in English it would be frequently necessary to change it, and the result would inevitably be verbal disputes which would be the fruitful parent of squabbles, dissensions, and sects, such as are now disturbing the Church of England to its very foundation. We have treated this subject some-

what at length because of its great importance; but there is still much to be said upon it, which we shall leave to our next issue, only remarking here that the Church takes great pains to have the holy sacrifice of the Mass well understood by the people by means of sermons, catechetical instructions, etc. And the fact that the Mass is known to be very generally well understood by Catholics is a sufficient answer to "Would-be Reformer's" statements to the effect that Catholics are in the dark on this point. In fact, every Catholic child before being admitted to first Communion is required to be fairly well instructed with regard to it.

THE NAME "CATHOLIC."

No Pope, no General or National

Council, no Father or Doctor of the

Church, not one of her approved

Origin of the Title, "The Holy Catho-lie Church."

creeds, rituals, or liturgies has ever used the term "Roman Catholic" as the official title of our religion. Its genuine official title is "the Holy Catholic Church," or "the One, Holy, Catholic, and Apostolic Church," or briefly, "the Catholic Church." We claim the title "Catholic" as ours expensions. clusively. No other creed or sect claims this exclusive right. At most, they would share the title with us. Fifteen hundred years ago St. Augustine-who was certainly a "Roman Catholic" and in full communion with the Holy See-made light of all such claims to partnership in the title "Catholic" in his book, "De Vera Religione." "We must," he writes, "hold the Christian Religion and the Communion of that Church which is Catholic, and is not only called so by her own children, but by all her ene mies. For heretics and schismatics whether they will or no, when they speak not to their own people, but t strangers, call Catholics, Catholic only. For they cannot be understoo if they give them not that name which all the world gives them." The sam great Saint concludes as follows the statement of his reasons for remaining in the Catholic Church : "Lastly, th very name of Catholic holds me, which this Church alone has, not wit without reason, so kept the possession that though all heretics desire to called Catholics, yet if a stranger as them where the Catholics meet, no of heretics dare house or church." A similar test we recommended by St. Cyril, who we Bishop of Jerusalem early in fourth century. He tells the strangin a strange city to "ask which is Catholich Church, because," he ad this title belongs to our Holy Mother The term was used by these two Sai as a test to exclude those who were in communion with the Holy See. the same sense it was used by "Christian is my name. said he, "Catholic is my surname. the former I am called; by the latt am distinguished. By the name Catholic our society is distinguis

from all heretics." It is the same to day as it was in far off times of Augustine and Cand Pacian. The title "Catholic now, as it was then, the distinguish mark of our Church, and not a ve general term which is intended to cludea hopeless salmagundi of coalescent and mutually repe Christian creeds. The well known of Horace have been metrically t lated as follows:

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> from all heretics.' It is the same to day as it was in the far off times of Augustine and Cyril her official formulæ.—New Zealand and Pacian. The title "Catholic" is now, as it was then, the distinguishing mark of our Church, and not a vague general term which is intended to includes hopeless salmagundi of non-coalescent and mutually repellent Christian creeds. The well known lines of Horace have been metrically translated as follows:

Yes, words long faded may again revive, And words may fade now blooming and allve, If usage wills it so, to whom belongs The will, the law, the government of things.

Aulus Gellius puts the same idea in the following words: "Custom is the mistress of everything, and, in a most especial manner, regulates the use of words." And custom is quite agreed that the word "Catholic" is the peculiar designation of the Church which has for its visible head on earth the Pope or Bishop who sits upon the chair of St. Peter in Rome. The very street arab finds only one meaning in the words of a stranger who inquires for the Catholic church, the Catholic priest, the Catholic sisterhood. Standard English writers-we need only instance Lord Macaulay, Edmund Burk, James Martineau, Lecky—agree in using the word "Catholic" to designate the Church which is in comin using the word "Catholic" to designate the Church which is in communion with Rome. Lecky, when taken to task some years ago in Dublin for having used the word "Catholics" to designate the Church which is in computation with Rome. Lecky, when taken to task some years ago in Dublin for having used the word "Catholics" years ago, wrote in a London paper would not be obscure.

Church, refused to employ the com-pound word "Roman Catholic," which he regarded as a solecism in language. This noted Unionist and rationalistic historian cannot be suspected of any leaning toward our faith. But in all his learned and voluminous writings he habitually applies the term "Catholic Church" to that great religious in the City of the Seven Hills. The great Encyclor or lic Dictionary states that the word "Catholic" is by general usage applied to those in communicn with the See of Rome—or, as its Pro-testant compilers put it, "the Roman Catholic branch of the Christian Church." Webster's great standard dictionary defines the term "Catholic," when standing by itself, as meaning "Roman Catholic." Briefly the word 'Catholic" means just what practically universal usage has decided that it shall mean. And that meaning is inseparably associated with what is offically known among us as "the Roman Catholic Church." It is too late now for any small creed or section thereof to attempt to alter the long fixed and settled meaning of venerable words that are still in every day use. Such attempts have been made. from the days of Horace and Aulus Gellius down to our time they have not met with any conspicuous measure of

In the languages of Continental Europe no term is known correspondto the official designation of Roman Catholic" by which we are known in English speaking countries. In French, Italian, German, Spanish, Portuguese, Dutch and other European languages the title "Catholic" is applied to, and only to the Church of Rome. Were the word "Roman" added it would be understood to mean the Catholics of the city of Rome. The same statement holds good in the East. In his "Visit to the Russian Church," Rev. W. Palmer (Anglican) tells how, to his great annoyance, the "Ortho dox" Russians persisted in calling the adherents of the Church of Rome "Catholics" pure and simple. The Russian Orthodox American Messenger—as in its issues of Jan. 1 13, 1898 - does like. wise. And the following paragraph appeared in the Catholic Times a few years ago from a correspondent resident in Cairo (Egypt): "In the East no one is called a Catholic if not in communion with Rome. If a man called himself 'an Anglican Catholic here he would be at once considered Roman Catholic' from England. All Churches united with Rome are called Catholics, such as the Catholic Copts, Greek Catholics, Syrian Catholics and Latin Catholics. Those in schism are called Orthodox. The Anglicans are

simply English Protestants. No creed outside the "Roman obedience" claims the exclusive right to the word "Catholic." When they apply it to themselves at all it supposes the acceptance of a "branch" theory or other form of Church polity which is opposed to the words of the New Testa-ment and contradicted by all ecclesiastical history and tradition. Moreover the official title of none of them is "the Catholic Church." It is (as in the Coronation Oath) "the Protestant Religion as by Law Established;" or

The Church of Scotland ;" or Free Church of Scotland;" or "The Protestant Episcopal Church ;" or "The Methodist Episcopal Church ;" or "The Methodist Protestant Church;" or "The Freewill Baptists;" and so on. In the ordinary and long-fixed usage of the words, the overwhelming body of Christian people understand by the designation "Catholic Church" the Church of Rome and no other. The word "Roman" is not used as an identifying prefix, and therefore, outromitties, its use is un-When Catholics employ lous word "Roman" in necessary. When Catholics employ the superfluous word "Roman" in reference to themselves they do so either in accordance with official requirements, or merely to emphasize he Roman headship of the Church. People outside our Fold sometimes use the term "Roman" in this connection by way of denial that the Church in communion with the Pope is the one and only universal Church. Apart, therefore, from legal requirements, Catholies should ever call their Church by her unique and long-consecrated title, "the Catholic Church," and am distinguished. By the name of title, "the Catholic Church," and Should avoid bestowing upon her a designation which is not our creation, and which is nowhere recognized in

# "THE MARSEILLAISE."

The news that "The Marseillase was played by a German military band at Berlin when M. Fournier, the winner of the motor-car race, arrived at the winning post adds a present in-terest to Mr. Karl Blind's article on the strange origin of "The Marseillaise" strange origin of the Marselliaise in the July number of the Nineteenth Century. The ordinary legend is that Rouget de l'Isle wrote both words and music of the famous chant at Strasbourg, but it appears that the melody was really composed in Germany, and was the tune of the "Credo" of an old Mass. The Mass in question was written in 1776 by Holtzmann, the kapellmeister of the Palatinate, and the original was discovered by Mr. Hamma in the musical library town's church at Meersburg. From the Palatinate, where Holtzmann composed the air, it is not a far cry to Alsace; and from Alsace the music easily got into other parts of France. It appears, then, that Rouget de l'Isle only wrote the words of "The Marselllaise" and set them to the old Mass tune, in-

to designate members of the papal that the eminent French musical critic, M. Castil Blaze, in his work entitled "Mollere, Musicien," published in 1852, absolutely denies that Rouget de l'Isie wrote the music on "The Marl'Isle wrote the music on "The Mar-seillaise." He asserts that it is a German canticle, imported into France by Jullien, the elder, who played it in 1782 at the concerts of Mme. De Montessor. By altering the tempi church airs and secular airs are often interchanged, but it is a curious thing that the great battle and revolutionary of France should really have een composed in Germany.-London

#### THE STYLE OF NEWMAN.

The English prose of the Nineteenth Century has no better representative, according to the London News, than Cardinal Newman, whose well known story "Callista" has just been rapublished by Messrs. Burns & Oates. John Henry Newman was born in the first year of the late century. Newman's influence upon thought and

letters is due not to his slow conversion, not to his dialectical skill, not to the saintliness of his personal character, but to the ease, force and majesty of his incomparable style. "Callista," a tale of Christians and Pagans in the Third Century, was written just fifty years ago. It has never been so popuar as Kingsley's "Hypatia," the it is far better written, and contains exquisite verses. But it is perhaps the least known of all Dr. Newman's writings, except his life of Cicero. It has not the Ironic humor, nor the scath-ing satire, which make "Loss and Gain " attractive to the least theologically disposed. For if Newman thought like a divine, he delivered himself like a man of this world. The letters of "Catholicus," directed against the projects for universal edu cation put forward by Lord Brougham and Sir Robert Peel, are full of a pungent irony which even Pascal would not have disdained.

Newman says, in one of his letters, that he had only one master in style, and that was Cicero. The remark has puzzled some worthy people who think of Cicero only in connection with the "De Senectute," or the "De Oratore," or the "Verrines." But Newman was, of course, referring to those marvellous letters which after nearly two thousand years remain unsurpassed examples of amiliar correspondence. As a writer Newman was nothing if not colloquial. He wrote as scholars and gentlemen talk, with just that added touch of literary charm which makes the difference between a picture and a photograph. Sometimes, no doubt, he rises to sublime heights, and leaves the ground far below him. His description of the human conscience in his letter to the Duke of Norfolk on the Vatican Decrees is a noble example of true eloquence, such as Cicero would have reserved for a treatise or an oration. And other instances could easily be given. But as a general rule New man was colloquial, if anything too colleguial. It is a mistake to suppose that he was an accurate and even composer. He is often irregular, some times slipshod, not always grammatical.

Another disciple of what has been called the Oriel school, Dean Church, comes much nearer to being a faultless writer of English than Newman. It be hard to find a sentence of Church's which ingenuity could improve. It would not be difficuet to find many of Newman's which a schoolboy could correct. But Church, with all his taste and elegance and unerring sense of literary propriety, never reached the level, or anything like the level, Newman at his best, Newman was a poet and a musician. There is a tendency perhaps to overrate his poetry because ne wrote nymns, and the nymnological standard is deplorably low.
But that he was a genuine poet no
competent critic will deny. His prose
was sometimes poetical, which may be
regarded as a fault by the hypercritical and austere. His poetry was never prosaic. There have been authors, prosaic. There have been authors, like Tennyson in verse and Macaulay in prose, who had a perfect sense of rhythm, although they did not know one tune from another. But a born musician, such as Newman was, must have some quality which makes itself felt in all the work of his mind. There are passages of Newman's prose which fall with the peculiar cadence of music upon the cultivated ear.

"These strange sounds, coming we know not whence, meaning we know not what" are Newman's own words in with immortality, with the secret behind the veil. He would probably have agreed with Tennyson that music egan where language ended. Newman was a passionate scholar, an especial lover of Horace and Virgil. No one, he used to say, could appreciate Horace before he was fifty. Worldly wisdom is learned by experience, if at all. But Virgil is for all ages, as for all countries and times. A truly original poet he was not. He was the pupil and interpreter of Greek masters like all the Percent like ters, like all the Romans of the Augus. tane age. But he was much more. He pulled out stops in the organ of the Latin tongue which no one else had used, and produced sounds never heard till then. Newman speaks of "those words and phrases, those pathetic half-lines, giving utterance, like the voice of Nature herself, to that pain and weariness, yet hope of better things, which are the inheritance of her children in every clime." Scholar poet and musician Newman was in everything that he wrote. But, or

What sweeter title for the gentle

Milton said that to write a great poem a man's life must be a poem, and no one could have such style as Newman's who had not qualities higher than any style. Humor, imagination, playful fancy, mystic piety, all have their share in Newman's writing.

#### ENGLISH PEERS PROTEST.

The following protest against the Royal Declaration Bill, which has been read three times in the House of Lords has been handed in to be entered on the journals of the Upper Chamber:

1 Because, whatever reasons may be alleged for retaining unrepealed upon the Statute Book the provisions of the Act of King William III., and Queen Mary, it is impolitic and un-wise to re-enact similar provisions by a new statute at the present time.

2 Because the declaration contained in the bill is superfluous, the provisions of the Act of Settlement affording adequate security for the Protestant suc ession of the Crown.

3 Because enactments which are superfluous, and consequently useless, have a tendency to become, and often do become, mischievous and danger

4 Because precautionary tests, im posed on the sovereign, though capable of defence when the sovereign personally directed the working of the Executive Government, are out of place and unnecessary now that the Executive Acts of the sovereign are performed only on the advice, or with the assent of responsible ministers.

Because the bill, besides remov ing certain objectionable words from the king's declaration, affects other alterations in it, which renders the de claration proposed to be made in future a substantially different one from that hitherto in use, as will appear from the following considerations:

a In the declaration as hitherto made the sovereign repudiates the adoration as well as the invocation of the Virgin Mary, two perfectly dis-tinct and separate points of doctrine. Only one of these is mentioned in the declaration contained in the bill. The repudiation of the Pope's supremacy and dispensing power contained in the existing declaration is also omitted, and a test is thereby imposed different from that heretofore in use, and therefore, technically, a new one.

b The bill contains an addition to the declaration in the shape of a pro-fession of faith, to be made by the sovereign, altogether novel and incapable of definition.

6 Because in order to render the bill inoffensive to members of the Roman Catholic Church-the professed object of the bill-the declaration to be made hereafter by the sovereign should bear an affirmative rather than a negative character.

LLANDAFF.

HERCES OF CHRIST.

Jublima Self-Sacrifice of Men Who Served Beneath The Cross.

Those who profess belief in the "reigion of humanity" ought to look more impartially into the deeds done by those who follow Christ. Mere human itarianism can point to no record so noble as that which proudly might be exhibited by those w serve beneath the cross. A recent Paris correspond-

ent gives the following : During the Franco-Prussian war when virulent smallpox enhanced the horrors surrounding the wounded and patient in the most repugnant form of the disease. "I would not do that," is in the hands of God: we do not do that," cried the soldier, "for a hundred franks an hour!" To this the Brother infirmarian replied: "No more lose in the end, the Catholic religion on the soldier of this subject and you will there find the subject and you will the subject and you will there find the subject and you will the subjec infirmarian replied: "No more would I, nor for a million; but I would do it with pleasure for the love

After the battle of Champigny, sixty of the Brothers dug deep pits in the frozen earth, and there reverently buried 685 soldiers and officers by torchlight. Midnight had not passed, when notice was given that the arm istice was nearly at an end. The pits were filled in, and even then not con tent, the Brothers placed above this great and sorrowful grave a large cross of wood; then, kneeling down they said the De Profundis. "We they said the De Profundis. "We have seen nothing like this before," said a Prussian officer. "Except the Gray Sisters," said another in a tone reference to music. He connected it of profound respect. During the war, some one sprang to help a Brother who was wounded, but was met by the words: "It is nothing; help those that are in greater need." Then when asked his name, he answered: "Why do you ask? I am here to fulfill duty for which I look to God fulfil a duty, for which I look to God alone to reward me, not to the praises of my fellow-creatures." From Paris alone, 500 Christian Brothers were employed as ambulance-bearers in the bloody conflict. Many and many a French soldier must have echoed the cry of a wounded young lieutenant who saw them coming to his aid: "Ah! here are the good Brothers! They brought me up, and now they come to help me on the field of battle." Wrote the venerable superior, Ferre Phillippi: "The soldiers love our Brothers, our Brothers love them ; many of them have been brought up in our schools, and will gladly find themselves cared for by their schoolmasters."

CERIST THE CONSOLER.

Saviour than that of Consoler how t expresses all that the Sacred Heart Pardon, patience, kindness, oves sympathy, friendship, all are found in the Consoler. The heart sore with sin finds that sin is not pleasure but pain, which like a thorn, penetrates deeper, and forces out all happiness. It cries for consolation in its affliction, and finds none until it reaches the cross and Christ pours into it by His grace the consola When sorrow lation of pardon. When sorrow touches the heart, how it bows under the burden which often seems too great to bear. Where will sorrow find it consolation if not in the Master's Heart, which sorrow filled to overflowing with its bitterness, misery overty, neglect, sickness and death All these cross the path of life, and man is made to feel that life is a burden and that misfortune is a curse Ah, but to the worst afflicted come the consolation of Christ telling us hat life is but the field on which the battle for eternity is fought and that numan misery is not a misfortune, but means of reaching glory.

To the poor, Christ comes as the poorest among the children of men, and consoles them with the vision of the manger and the poverty of Nazareth. To the afflicted He comes as the man of sorrows and He implores them to tell Him if there be any sorrows like to His sorrow.

What would men do if we had not Christ as consoler ? Sin comes into our lives and we remember the prodigal, and we kneel at the feet of Christ and His sweet consolation of pardon heals our wounded souls. Affliction casts its shadow over us, the light seems to disappear and darkness only eems our lot. We look up and Christ is near us, pointing to His cross to tell us that affliction was chosen by Him in order that He might know how to sympathize with and console all who weep and are sorely tried. Ah, consolation is the balm which heals the heart in all its sorrows! It brings back the sunshine, it restores hope it strengthens faith and makes all suffering a stepping stone to union with God, and this secures happiness

#### CATHOLICITY IN THE TRANS VAAL.

We quote the following interesting account of Transvaal from the religious weekly of Bayonne :

"Thanks to the constant efforts of the Oblate Fathers, the Catholic religion is finding its way among the Boers. There are now fifty Fathers among them, under the jurisdiction of the resident prefect apostolic in Johannes burg. The brothers have a boys school and French and Irish religious are at the head of the large city hospital, by consent of the Boer government. Other Sisters instruct the Catholics and Protestants, Boers Africander Europeans, Americans, strangers and natives esteem and venerate the Catholic Sisters who prove themselves above all human praise. Boers who do not send their children to the Sisters refrain from fear of their pastors, under penalty of excommunication. The ignorant Boer would deem himsel lost if rejected from his temple. "I asked one of the veterans of the

mission, Father Bauldry, his opinion of the issue of the war. He replied " Above all things, we are mission aries; the salvation of souls alone occupies us, and political opinions apart from that are of little coneern to us. Our only ambition will gain much by the struggle; the English know us, and the Boers have agination and all our other facul also learned to know us. Unfounded prejudices have begun to be removed from their minds; we are congenial to them. With the help of God, the true and complete doctrine will rapidly penetrate among this plain people, and we older ones will o see many Boers become Catholics.

#### NEWMAN ON THE UNREALITY OF MOST NON-CATHOLIC RE-LIGION.

I have been speaking of secular knowledge; but religion may be made a subject of notional assent also, and is especially so made in our own coun-Theology, as such always is notional, as being scientific : religion, as being personal, should be real; but, except within a small range of subjects, it commonly is not real in England. As to Catholic populations, such as those of mediaeval Europe, or the Spain of this day, or quasi-Catholic as those of Russia, among them assent to religious objects is real not notional. To them the Supreme Being, our Lord, the Blessed Virgin, angels and saints, heaven and hell, are as present as if they were objects of sight; but such a faith does not suit the taste of modern religion a "sentiment;" and it must years of age.

religion of Leighton, Beveridge, Wesley, Thomas Scott, or Cecil a mere sen-A European despatch announces that Mrs. Carlbaugh, sister in law of Chief Justice Melville Faller, of the United States Supreme Court, has been received into the church by the Papal Nunico at Brussels.

timent; nor do I so term the high fever district. If ever stricken human-fiver demands the present generative meets comfort it is in such straits as the solutions, parties, schools, compared with these, and wherever the true Catholic priest is, the world-forsaken victim of the national religion of England in the national religion of England in pestilence has still a friend.—Boston Pilot.

and the best description of English re-

It consists, not in rights or creeds, but mainly in having the Bible read in church, in the family and in private. Now I am far indeed from undervalue. ing that mere knowledge of Scripture which is imparted to the population thus promiscuously. At least in England, it has to a certain point made up for great and grievous losses in Christianity. The reiteration again and again, in fixed course in the public service, of the words of inspired teachers under both Covenants, and that in grave majestic English, has in matter of fact been to our people a vast benefit. It has attuned their minds to religious thoughts; it has given them high moral standard ; it has served them in associating religion with com positions which, even humanly considered, are among the most sublime and beautiful ever written ; especially, it has impressed upon them the series of Divine Providences in behalf of man from his creation to his end, and above all, the words, deeds, and sacred sufferings of Him in whom all the Providence

So far the indiscriminate reading of Scripture has been of service; still, much more is necessary than the beneits which I have enumerated, to the idea of a religion; whereas our national form professes to be little more than thus reading the Bible and living a It is not a religion of correct life persons and things, of acts of faith and of direct devotion ; but of sacred scenes and pious sentiments. It has been comparatively careless of creed and catechism; and has in consequence shown little sense of the need of consistency in the matter of its teaching. Its doctrines are not so much facts, as stereotyped aspects of facts, and it is afraid, so to say, of walking around them. It induces its followers to be content with this meagre view of rerealed truth : or, rather, it is suspicious and protests, or is frightened, as if it saw a figure in a picture move out of its frame, when our Lord, the Blessed Virgin, or the Holy Apostles, are spoken of as real beings, and really such as Scripture implies them to be. I am not denying that the assent which it inculcates and elicits is genuine as regards its contracted range of doctrine, but it is at best notional. What Scriptare especially illustrates from its first page to its last is God's Providand is nearly the only doctrine held with a real assent by the mass of religious Englishmen. Hence the Bible is so great a solace and refuge to them in trouble. I repeat, I am not speaking of particular schools and parties in England, whether of the High Church or the Low, but of the mass so picusly minded and well living people in all ranks of the community— Grammar of Assent, (edition of 1892) Page 55.

#### THE GREATNESS OF A CHRIS TIAN.

Behold, my dearest friends, how reat we are if we are Christians The sublime character of child of God is displayed in our whole conduct ; we are princess of the blood royal of our Lord Jesus Christ ; and the greatness of our extraction should be manifest in all our acts and all our inclinations. Everything should be grand in us; and such will indeed be the case, if everything in us is directed toward God, our very dear Father and Lord.

We should love God with our whole soul; that is, all the powers of our soul should tend toward God alone. Our will should be fixed in God alone; we should wish but God alone, and what He wishes, and nothing else. will should have no existence, but in the will of God. Reflect carefully on this subject and you will there find agination and all our other faculties should work for God alone.—Ven Libermann (Fr. Grunenwald's Transla-

# A Contrast.

The Boston fireman who climbed a pole covered with "live" wires and rescued a boy from death at the risk of his own life, when asked about it, said: "It was nothing. I only did my duty. I cannot talk, as it is against the rules of the department. How lucky that it is not against the rules of the army or navy department for "heroes" to talk about their exploits; else Hobson and Funston and many others might die of suppressed conversation! - Boston Pilot.

# Himself a Victim.

The Rev. Henry G. Coyne, curate of the Church of the Holy Cross, Harrison, N. J., who has been heroically devoting himself to the victims of the small-pox epidemic in Harrisons and East Newark, was found on August 23 to be himself infected with the muchdreaded disease. The medical head of the Harrison board of health gave this verdict, and Father Coyne at once asked to be taken to the Hudson County they were objects of sight; but such a faith does not suit the taste of modern England. There is in the literary world just now an affectation of calling world just now an affectation of calling the such as the state of the st be confessed that usually it is nothing young priest may recover. It takes more with our own people, educated or nothing from the grandeur and merit rude. Objects are barely necessary to it. I do not say so of old Calvinism or Evangelical religion: I do not call the priests of the Catholic Church. "That when commended for their steadfasttiment; nor do I so term the high ness in small pox hospital or yellow fever district. If ever stricken humanBY A PROTESTANT THEOLOGIAN.

CLIV.

omplicity in rapine almost all the re-

marriage in 1525 no enemy raised a

word against his chastity. Enemies,

no, but his most intimate companion, yes. I do not believe that Melancthon means to imply actual criminality, but

he does not disguise his fear of scan-

dal, as long as Luther was wavering

among so many runaway nuns. After all, what need for enemies to speak, when Luther himself a single man, had

openly and boisterously, in indescrib-ably revolting language, declared that there could be no such thing as

lowers were involved. So it has been to this day. A like invincible infatuation, in the teeth of all evidence, in

the case of a lesser man, has been

known to our country and time.
On page 32 Professor Foster rightly defends the Vatican doctrine of infalli-

bility against the assumption that it means a sort of omniscience. How-

is precisely that qualification in the

Protestant theory of inspiration ascribes to the writers of the New Testa-

meet." Inspiration means a Divine disclosure of new truth. The Catholic

theologians deny the Church and the

Pope. Says Perrono, quoted by Newman, in his letter to the Duke of Nor-

that the Holy Spirit is not promised to

Peter and his successors in order to re-veal new doctrines, but in order to

given to the apostles.

Moreover, even negatively, the in-

given to the sacred writers. Says Bellarmine: Every Biblical state-ment of fact is guarded from error.

A decree of faith is not guarded from errors of fact, unless the facts are a part of the doctrine. All Biblical reasoning is conclusive. The reason-

ing of a decree of faith is not necessar

ily conclusive, unless it is included in the definition. Every Biblical state-

is guarded againt error, but human

imperfection may be seen in arrange-

ment and expression.

It should be said, however, that Dr.

IMITATION OF CHRIST.

The Want of all Comfort.

But it is much, very much, to be

able to want all comfort, both human

and divine, and to be willing to bear

this interior banishment for God's

honor, and to seek one's self in nothing

cheerful and devout when grace

comes? This hour is desirable to all.

He rideth at ease, who is carried by

And what wonder if he feel no

weight, who is carried by the Al-

mighty and led on by the Sovereign

We willingly would have some

The holy Martyr, St. Lawrence

overcame the world, with his presate,

because he despised whatever seemed delightful in the world; and for the

love of Christ he also suffered the high

priest of God, St. Sixtus, whom he ex-

ceedingly loved, to be taken away from

He overcame therefore the love of

man by the love of the Creator; and

instead of the comfort he had in man,

he made choice rather of God's pleas

So do thou also learn to part with a

necessary and beloved friend for the love of God.

Here's a Little Nut to Crack

Why go limping and whining about you orns, when a 25 cent bottle of Holloway's orn Care will remove them? Give it

Corn Cure will remove them trial, and you will not regret it.

Give it a

difficulty that a man can put off him-

thing to comfort us, and it is

and not to think of one's own merit.

CHARLES C. STARBUCK.

ly erroneous

Andover, Mass.

the grace of God.

celibate chastity?

enormous a measure as Luther. Dr. Foster says that before Luther's

formers were guilty in varying measure, though none, it is true, in so I have examined again, in the light of the latest and most careful author ity, that of the "Dictionary of Nation al Biography," the charge which I had previously accepted and twice advanced against Archbishop Tillotson, namely, that he said that it is a man's duty to accept the religion which the magistrate may offer to him, unless he can show a Divine revelation for re-fusing. I find that what he did say was simply this, that no man had a right to make proselytes from the established religion, unless he could show a miraculous warrant. The established religion here, of course, means the Church of England. This is very different from saying that a man is bound to anostalize from the celibate chastity?
Yet Luther, outspoken as he was,
was a deeply forecasting man. He
knew that whatever he might say or
do, he would not be judged by his
deeds or words, but his deeds and
words would be viewed through the
infatuating glamor in which his folman is bound to apostalize from the Gospel at regal command. Against this, of course, there is a miraculous warrant. I am very sorry that I should have done this eminent man so

grave an injustice.

Professor Foster on page 20, quoting
Cardinal Gibbons' charge against
Luther, Calvin, Zwingli, Knox, and
Henry VIII., that "the private lives of these pseudo reformers were stained by cruelty, rapine and licentiousness," indignantly denies the whole. (He does not receive Henry among the Re-

formers.)
I am sorry the Cardinal should have nade these charges so in globo
Against Calvin, even had his early
life been evil, which it was not, no
charge of lewdness lies after becoming
a Protestant. The shocking accusations brought by an angry Lutheran
or an apostate friend deserve not one
whit more attention than the like whit more attention than the like charges brought by the like men against Bellarmine. It was an age of utter unscrupulousness of calumny. Moreover, as Calvin was not in holy orders, his marriage, even on Roman Catholic showing, was valid, like Melancthon's.

manner of inspiration." It is a re-straining, not a communicating, gift. The Vatican decree expressly declares As the Cardinal is virtually address ing Protestants, he hardly has a right to describe the marriages of Knox and Zwingli as licentious, for he knows guard faithfully the original doctrines that we esteom them perfectly valid, whatever may have been thought, even by many Protestants, about Luther's marriage, as being that of a fallibility of the Church is not sup-posed to be the same with the assistance

It requires a good deal of hardihood

in Dr. Foster to repel so unreservedly the insinuations against Luther When a man who remains single until forty two publishes to all the world the most scornful denials of unmarried chastity, declaring it an impossibility, a mere chimera and pretence, then surely, as Bossuet says, such a declaration is of damning force against the man himself, although it is of no value against anybody else. Moreover, how can we talk about the chastity of a man who declares that it is no great matter if a priest has one or two or three concubines all his life, if he only does not let this interfere with his good opinion of his justification, and affirms that to be a parent unlawfully is more pleasing to God than not to be a parent at all? Besides, what does it mean when Melancthon speaks so ambiguously about his relations to the runaway nuns who had been harboring with him, and says that now that he is captured at last it is to be hoped that it will make a more decent man of him? Whatextraordinary courage it requires in Foster, when, excepting Zwingli as a priest, he says: "licentiousness, not a trace can found in one of them!"

Dr. Foster is absolutely heroical, when he says: "A more peaceful man than Luther, when deeds of violence were contemplated, never breathed. This of the man who expresses his disappointment at the failure of Ulric von Hutten's nefarious attempt to cap ture the Pope's two ambassadors, a deed which all lands and all ages, from Homer down, have viewed with horror! The man who, early in his quarrel, exhorts his countrymen to march upon Rome and "bathe their hands in the blood of the Pope and Cardinals." The man almost whose last published words March to Rome, seize the Pope and Cardinals, cut out their tongues and hang them around their necks behind their backs; then string them up on gibbets, and if they still want to hold an ecumenical council, let them hold it in hell! !"

Professor Foster assuredly is incapable of lying. Then it is plain that he here undertakes to set forth Martin Luther as a chaste and peaceable man without knowing anything about the facts. No wonder. Three years ago I knew nothing about them myself. Even in his milder mood Luther

once or twice expresses a doubt whether he ought not to have insisted on destroying all the churches, as well as all the monasteries, and making an

utterly new beginning.

Foster presents as one of the most Just a grain of corn! The principle upon which Putnam's Painless Corn Extractor acts is entirely new. It removes the corn layer by layer, without any pain whatever. It never fails either. Try it. peaceful men that ever breathed, the man who, years after all the excite-ment of conflict had passed by, declared that the blood of all the thousands of peasants who had been slaughtered after the Peasants' War rested on his head, and who then, with horrid impiety, affirms that it was the Lord God Who bade him hound on the princes to the massacre. What would Foster say if any Catholic should represent Roderick Borgia, as I have seen him represented, (very much against the mind of Leo XIII.) as chosen Pope on account of his capacity and godliness? He has side.

What does Dr. Foster mean by acquitting the Reformers of the charge quitting the Reformers of the charge the charge in th

PIVE - MINUTES' SERMON.

Fifteenth Sunday After Pentecost

CORRECTION FOR FAULTS.

alization of Germany, first to his doc-trine of justification, next to his en-couragement given to the spoliation of the monasteries and churches. Of this "" Brethren, if a man be overtaken in any fault, you who are spiritual instruct such a one in the spirit of meekness, considering thyself lest thou also be tempted," (Gal. vi. 1.)

Perhaps there is no duty so hard to perform well as that of correction; and of course I refer chiefly to parental correction. Some parents are too lenient. They sin by petting their children. They over-praise them to their faces. They give them to understand that they are not loved, but stand that they are not loved, but worshipped. They believe them against school teacher, neighbor, or relative. They are the slaves of the child's lightest whim. And long before old age comes such parents are apt to suffer from that very miserable infliction, a spoiled child. Children are said to be the crown of their parents; the spoiled child is a crown of

Others, on the contrary, are too severe. If they really love their little ones they have discovered how to disguise it. They are too exacting. They soold, and they soold often, and long and loud. They bring up past offences, long since atoned for. They dwell much on their own merits as good parents. They correct in anger. Impulse guides them, or rather drives them, in place of affection and a spirit of justice. The sudden slap and the rude shove for the smaller ones; the blow of the first the kink for the larger. blow of the fist, the kick for the larger ones. And oh! the deadly curse, the evil wish connected with Satan's name, the wish for eternal loss for one's own child, the harsh name, the face flam-ing with rage, the shouting voice; brethren, all this drives the boys to the saloon, and the girls to the danever, he is wrong when he says: "It Pope for his work which the historic

gerous companionship. Is it not, then, a difficult thing to avoid both extremes, to be neither too lenient nor too severe? Does it not show us how high a place in Paradise a faithful parent shall enjoy? Does folk: "Never have Catholics taught that the gift of infallibility is given by God to the Church after the it not-this matter of parental correction alone—show us why our Blessed Lord raised the parental office to a sacramental state?

St. Paul in the text-although speaking of correction in general— lays down two rules which good parents know by experience to be the two wings of their flight to heaven: first parents should be spiritual, and, second, they should be meek. Spiritual, because to be a good parent " is not of him that willeth nor of him that runneth, but of God who showeth mercy." Brethren, lay this to heart: the married state is indeed happy, but only by the grace of God. Natural dispositions go before all supernatural life. But the natural man is clay which the potter moulds into a vessel of election. And how often do we see easygoing, kindly natured young people become crabbe after marriage. They lack the grace ment is perfectly expressed and per-fectly arranged. A definition of faith of God; that is the reason of their difficulties in governing their children. They do not pray enough. They do not come often enough to the sacraments. They are unwilling to inconvenience themselves by join-Foster's comparison of infallibility to inspiration is modified by extended quotations from Cardinal Gibbons. ing the rosary society or the temper-ance society. The necessary spirit of sacrifice is absent from the family; and that spirit is born of the practices The expression is not perfectly well advised, but as he modifies it it is hard-

of religion. Farthermore, the spirit of meekness is necessary : The true spirit of correction is not the spirit of authority, but the spirit of meekness. If one's mind is all puffed up with the impor-tance of one's dignity and the great-The Want of all Comfort.

ness of one's merit; if one is always itching to have his authority respected by his children, instead of seeking to be loved by them on accou devoted affection; if by his harsh voice, his exacting spirit, his cold and distant manner, his stinginess-if by such means he undertakes to "keep his children in their place," they will be neither virtuous nor happy. What great thing is it, if thou be

And least of will he be happy himself. After all, dear brethren, there is but one object in bringing up a family: to train souls how to be good children of God. Now, if buman beings can be kept out of sin in any way but by much loving kind ness, then the Christian religion is a mistake. Once St. Philip Neri was surrounded by a troop of noisy boys. Some of his friends, who were annoyed by their shouts and laughter and boyish clatter, complained of them to him. "Why, Father Philip," they to him. said, "how can you stand such a noise about you?" The saint smiled and answered, "They might chop wood on my back if it would only keep them out of sin." Let it therefore be the one object of parents to so correct their children as to gradually remove the defects of character and nature which may cause them to sin. It may sometimes be good to punish with a certain severity, but always without passion; after a little time, at least, of deliberation, and especially in such a way that the child may know that the chastisement is inflicted by one who loves God and his child's soul too much to neglect proper correction.

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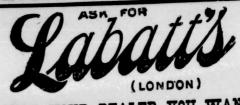
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all kinds of timber.

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"What a curious watch chain you

"What a curious watch chain yon have, Father Ambrose," said Alfred, an intelligent little altar boy, to his pastor one day, when they were alone together in the sacristy.

"Yes," replied Father Ambrose,
"a chain, literally," and he kindly took his watch from his pocket, so that Alfred could see the chain. "Although made up of links, you see there is something particular about it," and he put it into Alfred's hand it," and he put it into Alfred's hand

othat he could examine it.

'The links are like those of an ordinary chain," said Alfred, "but a each end is something I do not under each end is something 1 do not under stand. At one end is a long loop mad of the links, and at the other two curved pieces of steel, which can hood into each other. What do these "The chain," replied Father An

brose, " is a fac simile or an exa copy of small dimensions of the chai usually worn by criminals in priso The long loop is the fetter used to co fine the feet. You see how next impossible it would be to walk wi such a chain around both ankle The ring was used to fasten the pr oner to the wall, and there united the long chain by this straight be while the hooks at the other end ma what are called manacles and confi the wrists. You can see how helpl even a strong man must be with feet in fetters, his hands in manac while the chain which unites then often so short that the prisoner can stand upright or stretch his length the prison floor."
Alfred held the chain in his ha

examining it with a very compass ate face. "How dreadful," he ate face. "How dafter some minutes.

"I do not suppose," said Father brose, "that you have ever real the sufferings of a prisoner in chai "Never," replied Alfred, and he most shuddered. "And it is drea to think any man can be so wicke to deserve to wear them."

And still more dreadful to t how many good men, holy men, been obliged to wear such chain months and years because suspect crime; still more dreadful when must submit to such a cruelty r than deny their faith in our Lord the Christian martyrs such chains in their prisons?"

"Hundreds and thousands of tians were them without a murm the hook by which you attac Does it mean anything special?"
Father Ambrose took his watch

Alfred, put it into his vest-"Now look at the cross," he s "is there anything p about it?" "It does not hang right," sai fred. "The head of the cross

down. "Which is intentional," said Ambrose. "Our Lord's cross st right, but who was crucified on

verted cross with his head down "Saint Peter," immediately our intelligent little altar boy. "Yes," said Father Ambros this chain, with its fetters an acles, is a fac-simile of the cha by Saint Peter, as the inverte

"And you wear this chair love for Saint Peter," said "not because it is curious or

mon " Precisely," replied Fath brose

"How glad I am that I as about it," said Alfred.
wanted to ask you very ofter not wish to be inquisitive; when the other boys were aro "And now that you ha about them, it will give i pleasure to tell you the story Peter's chains, as they are o

"I see but one chain,' fred. "When you hear the will understand why I used number," said Father Ambro for the story, we go first of Acts of the Apostles, which in the twelfth chapter, an the wonderful tdeliverance

Peter, I think you remember Yes," said Alfred. "H having killed James, the John, took Peter also and into prison with four files to guard him and bound chains. But the night bef to be executed, while sleeping two soldiers and bound by an angel stood beside him shined in the prison, and Peter on the side and rais 'Arise quickly, saying, chains dropped from him. angel told him to gird him on his sandals and his garr follow him. And it was n gate leading to the city of before them, and they through one street, that came to himself and for

Ambrose the Christians had been p out ceasing for Peter's de that it is not strange to fi managed to get possess chains which had fallen

angel had delivered him hands of the cruel Herod. Very well told,"

miraculously, and ecclesis tells us that they were carefully. After Christi religion of the Roman Empress Eudocia, wife the Young, as he is c Jerusalem and all the

was but thirty-three years of age-the

Jefferson recognized the worth of

secret of composing armies of young

men only, whose enthusiasm and health enable them to surmount all

obstacles." Let those who would de-

cry young men, who would under-estimate their abilities, who would dis-

courage their efforts to win promi-

in his chosen profession. He has set

an example in industry, thrift and

perseverance that every young man

may follow and profit by. Not the son of a great father, whose only title

to position and favor is family relation

ship. Because great fathers do not

rear great sons. Not the young man who would fight and grind and ruth-

lessly disregard the rights of his fel

low-man to amass a great fortune, and

in his declining years make handsome

endowments to appease his troubled

man, who, because he has attained

try, and after the battle returns home

and writes volumes on how I marched

my men up the hill and down again.

No, no, none of these young men shall ever be truly great. The coming, the

important, the triumphant young man

in America, is the young man, who by the vigor of his personality, the strength of his character, the force of

his intellect and the honesty and pur-

ity of his heart, will make himself

counter conditions where these quali-

it wherever he goes. He may en-

ward Virginia, so I would now turn them towards Nebraska. He is a

young man, grown up since the Civil

War, with a career impossible in any

other country. I point to him as a liv-ing example, to prove my contention, that a man need not forsake honesty

and devotion to principle to become great. There are those who agree with him, and those who do not. But there is not a man in this broad land

who can honestly deny his manhood,

his courage, his honesty, his purity of

character and his devotion to principle. He was a young man and he was ambitious. He was taken up to a high

mountain and tempted. But honest

as the rock of Gibraltar, true as the

needle to its pole, he refused to betray

the love, the affection and confidence

A SPRAINED ANKLE is not an uncommon accident. Pain-Killer relieves and cures almost as if by magic. The greatest household remedy. Avoid substitutes, there is but one Pain Killer, Perry Davis'. 25c. and 50c.

conscience.

place and position.

Not the young man who

immortal Thomas Jefferson.

avenue of progress.

# OUR BOYS AND GIRLS. ST. PETER'S CHAINS.

"What a curious watch chain you

"What a curious watch chain yon have, Father Ambrose," said Alfred, an intelligent little altar boy, to his pastor one day, when they were alone together in the sacristy.

"Yes," replied Father Ambrose, a chain, literally," and he kindly took his watch from his pocket, so that Alfred could see the chain. "Although made up of links, you see there is something particular about there is something particular about it," and he put it into Alfred's hand,

so that he could examine it.
"The links are like those of an ordinary chain," said Alfred, "but at is something I do not under stand. At one end is a long loop made of the links, and at the other two curved pieces of steel, which can hook into each other. What do these

"The chain," replied Father Ambrose, " is a fac simile or an exac copy of small dimensions of the chain usually worn by criminals in prison. The long loop is the fetter used to con fine the feet. You see how next to impossible it would be to walk with such a chain around both ankles The ring was used to fasten the prisoner to the wall, and there united to the long chain by this straight bar, while the hooks at the other end make what are called manacles and confine the wrists. You can see how helpless even a strong man must be with his his hands in manacles, while the chain which unites them is often so short that the prisoner cannot stand upright or stretch his length on

Alfred held the chain in his hand, examining it with a very compassion-ate face. "How dreadful," he said ate face. "How dafter some minutes.

"I do not suppose," said Father Am-"that you have ever realized brose, "that you have ever realized the sufferings of a prisoner in chains." "Never," replied Alfred, and he al-most shuddered. "And it is dreadful to think any man can be so wicked as

to deserve to wear them."
"And still more dreadful to think how many good men, holy men, have been obliged to wear such chains for months and years because suspected of crime; still more dreadful when they must submit to such a cruelty rather than deny their faith in our Lord."

the Christian martyrs wear such chains in their prisons?" asked

"Hundreds and thousands of Christians were them without a murmur."
"But what is this cross which makes the hook by which you attach the chain to the buttonhole of your vest?

Does it mean anything special?"

Father Ambrose took his watch from Alfred, put it into his vest-pocket, then attached it to the button-hole "Now look at the cross," he said to "is there anything peculiar about it?"

"It does not hang right," said Alfred. "The head of the cross hangs

Which is intentional," said Father "Our Lord's cross stood up-Ambrose. right, but who was crucified on an inverted cross with his head downward? "Saint Peter," immediately replied our intelligent little altar boy. "Yes," said Father Ambrose, and

this chain, with its fetters and manacles, is a fac-simile of the chain worn by Saint Peter, as the inverted cross

"And you wear this chain out of dear altar boy, "that this blessing may some time be yours."— New mon." mon

about it," said Alfred. "I have wanted to ask you very often, but did not wish to be inquisitive; especially when the other boys were around."
"And now that you have asked

about them, it will give me great pleasure to tell you the story of 'Saint Peter's chains,' as they are called." "I see but one chain," said Al-

fred. "When you hear the story, you will understand why I used the plural number," said Father Ambrose, "and for the story, we go first of all to the Acts of the Apostles, which gives us, in the twelfth chapter, an account of the wenderful ideliverance of Saint

Peter, I think you remember this."
"Yes," said Alfred. "How Herod, having killed James, the brother of John, took Peter also and casts him into prison with four files of soldiers to guard him and bound with two chains. But the night before he was to be executed, while sleeping between two soldiers and bound by two chains, an angel stood beside him and a light shi angel stood beside him and a light shined in the prison, and he struck Peter on the side and raised him up, saying, 'Arise quickly,' and the chains dropped from him. Then the angel told him to gird himself and put on his sandals and his carmants and to his sandals and his garments and to follow him. And it was not until the gets leading to the city of itself opened before them, and they had passed through one street, that Peter really came to himself and found that an

angel had delivered him from the hands of the cruel Herod."
"Very well told," said Father Ambrose. "You will remember that the Christians had been praying with-out ceasing for Peter's deliverance, so managed to get possession of these chains which had fallen from him so miraculously, and ecclesiastical history tells us that they were guarded most carefully. After Christianity was the religion of the Roman Empire, the religion of the Roman Empire, the religion of the Roman Empire, the religion, wife of Theodosius the Young, as he is called, visited Jerusalem and all the holy places.

Excellent reasons exist why Dr. Thomas' Eelectric Oil should be used by persons troubled with affections of the throat or lungs sores upon the skin, rheumatic poain, corns, stibilities of the young man for great the showed clearly that by no means was age the measure of merit, the measure of greatments and life from a purely human standpoint, we find that He successfully Jerusalem and all the holy places.

Excellent reasons exist why Dr. Thomas' Eelectric Oil should be used by persons troubled with affections of the throat or lungs sores upon the skin, rheumatic pain, corns, sores upon the skin, rheumatic pain, corns, sores upon the skin, rheumatic nain, corns, sores upon the skin, rheumatic pain, corns, sores upon the skin, rheumatic pain, corns, sores upon the skin, rheumatic nain, corns, sores upon the skin, rheumatic pain, corns, sores upon the skin, rheumatic nain, corns, and all attention of the lungs and all attentions

completed his earthly mission at the early age of thirty-three. At the be-ginning of the new nation and just preceding the birth of what was to be Juvenal, the patriarch of Jerusalem seeing her great devotion, presented to her the two chains with which Saint Peter had been bound. One of these chains she reserved for the city of Constantinople, where she lived, and the other she presented to her daughter Eudoxia, who was married to Valentinian. H. Emparate of Rome was promulgated to the world the lentinian III., Emperor of Rome The young empress was so elated by this gift from her mother that she went directly to the Pope to make him a participant in her joy, when he brought forth, to show to her, the chain which Saint Peter had worn in the Mamertine prison for eight months before his martyrdom. As the Pope took both chains into his hands, himself and the Empress suddenly saw the two chains unite so as to make one chain. This marvel filled to the brim the holy joy of Eudoxia, and with the approbation of the Holy Father she built a beautiful church in which these chains, miraculously united, would be preserved, and which is known to us to day as the San Pietro in Vincole, or the Church of 'Saint Peter in Chains.' Moreover, the Pope ordered a new feast in honor of St. Peter's Chains, which is celebrated all over the world on the first day of August. A great many miracles had been worked by these chains both before and after they were united, so that Emperors and Kings begged for but one link. Of course, such a request was denied, but the Sovereign Contiffs for some centuries allow filings to be sent in reply. But this became at last unwise and instead this

by the Very Rev. Abbot of the basilica which the chains are preserved. When I was in Rome," continued Father Ambrose, "I regretted so much that I could not remain until the Feast, when the chains are exposed. But one day when I was in the church the custodian touched me on the shoulder and told me to come quickly to the sacristy, where I found a party of distinguished ecclesiastics to whom the chains were being shown as a very great favor, and I thus, by the kind-ness of the custodian, shared the pri-

fac-simile was devised, which is touched to the original chains and is

accompanied by an authentic, signed

vilege." No wonder," said Alfred, "that you wear this precious chain. Do you suppose I shall ever have such a chain

"I think you are very likely to have one," said Father Ambrose with a smile, "since you would prize it so if I have a watch? truly. And I will repeat to you what Saint Augustine says of these chains:
'If the shadow of Saint Peter falling on the sick healed them, how much more efficacious, may we not believe, would be the touch of these chains which he wore around his body.' And then in a sort of rapture, he exclaims: O fortunate chains, whose links have been changed into jewels for crowns and diadems by the martyrdom of the Prince of the Apostles. O happy links, by which the prisoner was dragged to the torture of the cross, not so much to be executed as to con ecrate both his chains and his cross! Very often these chains have been carried in procession through Rome during great calamities and always to the relief of the city where Saint Peter gave up his life for Christ with his head downward in the depth of his humility; and we can well believe that a virtue goes into this fac-simile when worn in faith. And I hope, dear Alfred," said Father Ambrose, laying his hand on the head of his

# "Precisely," replied Father Am. CHATS WITH YOUNG MEN. convictions and make sacrifices them if need be, for what is sacrif "How glad I am that I asked you POWER OF THE YOUNG MAN. all, we can attain permanent success

in nothing unless we are sincere. The employes of the various public "You may ask, is it possible, its departments of the Borough of the dollar marks and dollar men, for a dollar marks and dollar men, for a Bronx, New York city, recently ten-dered a complimentary dinner to Mr. Charles E. Ciarke, a rising young lawyer of that rapidly growing section of Greater New York and a son of Mr. Michael Clarke, for many years associted with the editorial staff of the Irish World. This banquet was given to World. This banquet was given to Mr. Clarke as a small recognition of the services he rendered the entire civil service of New York by the able manner in which he conducted an important civil service test case through three of the highest courts of the State. Many preminent persons were present and made addresses one of which we select this week, that of Mr. Charles A. Connor a well known young Irish American Catholic of Harlem and a graduate of the Cooper Union class in oratory and debate. In the famous campaign of 1896 Mr. Connor, then only twenty years of age, made many famous speeches and was the youngest orator on the Democratic State Committee's staff of speakers. The subject of Mr. Connor's address on this occasion was "Young Men in the Nation,"

and among other things, he said:

The power of the young man has been felt in every age. Back in the old law and before the birth of Christisnity no incident stands cut more prominently nor is more widely known than the distinguished services renthan the distinguished services renthand the distinguished renthand renthand the din dered to his people by the youth David in the slaying of the Philistine giant, Goliath. This narrative, familiar Goliath. This narrative, familiar even to the school boy, demonstrates the power of the young man even in that ancient period. At the beginning

THOUGHTS ON THE SACRED HEART. There is no surer sign of a heart

which knows the love of God and its the earth's greatest republic, there own sinfulness than a spirit of joy.

The manifestation of the Sacred greatest human document known to Heart was done to reanimate zeal, men-a document that embodied the convert souls to Him. The practice which He has assigned, the privileges very essence of the science of govern-ment, a document whose ideals of government were so lofty and whose which He has accorded those devoted to His Heart, all demonstrate truths were so mighty that they shook apostolic design. Those alone, then, love Him fully, and give Him what He the throne of every monarch in Europe a document which gave a hope and an asks for, who pursue in His place His work of redemption. Reciprocally those who are fit to follow this work, inspiration to the oppressed of every clime. It made possible the destruction of tyranny and the establishment of self-government; it contained the political creed, laid the corner-stone and built the foundation of the name who are animated by sincere charity In every human heart, love is a motor the power of which is estimated by the and built the foundation of the new movement which it imprints on the life nation. All this was the Declaration of Independence, which emanated from in a Christian heart, the measure of the love of God is appreciated by the the brain and came from the pen of a the brain and came from the bell of the vor of zeal.

young man from Virginia when he fervor of zeal.

Zeal is a fire to which the whole

world opens, and far from extinguish ing itself, heightens as it progresses. St. Xavier died converting China. young men when he wrote: "Bona-parte will conquer the whole world if the European powers do not learn his counts for naught what it has done. that lacks harvesters. Zeal is a fire that no obstacle checks. When it feels itself surrounded by egoism, the thought that the Heart of Jesus probed this egoism to the core, and still loves the world excites it the more. No current of indifference is sufficiently icy nence, learn the history of the nation's development, where the imprint of their footsteps may be found in every to extinguish it, for its ardor comfrom the Heart of Jesus. Zeal is a fire that warms without burning. It is not the thunderbolt that ravages, but the sun that purifies and rejoices. It draws by its brilliancy, and captivates by its sweetness. Even when indignant the zeal. "Who are the young men that will forge their way to the front and sooner or later make their influence felt in the nation? Not alone the young Even when indignant the zealness. Even when indignant the zsai-ous heart, the apostolic heart shows a depth of inexhaustible love. If human men who are graduated from great colleges and universities, some of malice crucifies it, it extends itself on which undergo yearly gymnastic feats in their courses of philosophy and pol-itical economy to conform with the the cross in pardoning its executioners, and its kindliness saves the world. size of the donation of this or that St. Paul of the Cross said : "Sophistry has so perverted the mind, that trust magnate. But also young men such as the guest of honor this even-ing, who by the genius of hard work, enceforth we must address ourselves to the heart of man." Let him address the heart by doing it good; let him seconded by ability, honesty, courage gain it thus, and by this means render and becoming modesty, has already won for himself a place of distinction the intelligence accessible to good rea

> A True Catholic Spirit. The Catholic Citizen, in an article on Falling Away from the Faith,

Here is a man who ceased to practice his religion because of a dispute regarding the location of a new church site; another because some good church man owed him money and did not pay another because he disagreed with hi ocal paster on the school question or in politics, and another because sermons were not preached in English. These would sacrifice every principle and barter away every vestige of his mancases, and a hundred others, result in dis affection from religion, and people, hood to win temporary honors and place and position. Not the young otherwise good fall away. A truly Catholic spirit is something not to be gained without effort or kept without some little prominence, wears a big-ger hat to-day than he did yesterday. care. It is not disturbed by personal feeling; it bows to authority in matters Not the young man who in the hour of of faith and discipline. peril enlists in the service of his coun-

#### ARE PROMISES OF MARRIAGE BINDING?,

In the July issue of the Catholic Palpit, Father McDermott, of Philadelphia, raises the question, and ans-wers it so definitely that to doubt his conclusions seems impossible. As made and answered, the question is one of much more than academic importance. In Canon Law a promise of marriage is held to be an obligation from which there is no relief except by tles may not be popular, but they are the free consent of the party to whom qualities that need not be apologized the promise has been given; and from this impediment even the Pope himself Let him have the courage of his convictions and make sacrifices for cannot grant a dispensation. These drastic conclusions are clearly argued but the badge of sincerity, and after and logically deduced by Father Mc-Dermott from the unchangeable principles of natural justice, and in showing how they are embodied in the Can on Law of the Church he makes eviyoung man to cling to these principles and still attain such success as to live the Church anticipates every detail of the hearts and affections of his

is a recklessly; and when made are al-Civil lowed too often to become the victims of circumstances or of family ambitions. Did young men and women, and above all parents, rightly appre-ciate the obligations thereby incurred, more care would be exercised in the making of these engagements. And ignorance of these obligations conveys no immunity from their consequences, since, as Father McDermott says, promise of marriage does not become sacred contract through the conse-quences thereoy incurred, but the consequences are created through the sanctity of promise.

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Desmelee's Pills possess the power of actas the sun, courageous as a lion, firm reposed in him by 6 500 000 freemen. Casting saide every consideration of politics, I hold that such a character, such a career, such works, are an inspiration to American youth, American

the body, giving tone and vigor.

Parmelee's Pills possess the power of acting specifically upon the diseased organs, stimulating to action the dormant energies of the system, thereby removing disease. In fact, so great is the power of this medicine to cleanse and purify, that diseases of almost every name and nature are driven from the body. Mr. D. Carswell, Carswell P. O., Ont., writes: "I have tried Parmelee's Pills and find them an excellent medicine, and one that will sell well."

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A RUN DOWN SYSTEM

hows That the Blood and Nerves THIS CONDITION CAUSES MORE GENUINE

SUFFERING THAN ONE CAN IMAGINE -HOW A WELL KNOWN EXETER LADY OBTAINED A CURE AFTER SHE HAD BEGUN TO REGARD HER CON-DITION AS HOPELESS.

From the Advocate, Exeter, Ont.

"A run down system!" What a world of misery those few words im-ply, and yet there are thousands hroughout this country who are suffering from this condition. Their blood is poor and watery ; they suffer almost continuously from headaches; are unable to obtain restful sleep and the least exertion greatly fatigues them. What is needed to put the system right is a tonic, and experience has proved Dr. Williams' Pink Pills to be the only never failing tonic and health restorer.

Mrs. Henry Parsons, a respected resident of Exeter, Ont., is one of the many who have tested and proved the value of Dr. Williams' Pink Pills. For many months she was a great sufferer from what is commonly termed a run down system." of the Advocate she gave the following story in the hope that other sufferers might benefit from her experience :

For many months my health was in a bad state, my constitution being greatly run down. I was troubled with continual headaches, my appetite was poor and the least exertion greatly fatigued me. I consulted a physician but his treatment did not appear to benefit me and I gradually worse, so that I could hardly attend to my household duties. I then tried several advertised remedies, but with out result, and I began to regard my condition as hopeless. A neighbor called to see me one day and urged me to try Dr. Williams' Pink Pills. Having tried so many medicines with-out receiving benefit, I was not easily persuaded, but finally I consented to give the pills a trial. To my surprise and great joy I noticed an improve ment in my condition before I had finished the first box and by the time I had taken four boxes of the pills I was fully restored to health. I no longer suffer from those severe headaches, my appetite is good, I can go about my household duties without the least trouble, in fact I feel like a new woman. All this I owe to that best of all medicines, Dr. Williams Pink Pills, and I would strongly urge other sufferers to give them a trial.

Dr. Williams' Pink Pills are recognized the world over as the and nerve tonic, and it is this power of acting directly on the blood and nerves which enable these pills to cure such discases as locomotor ataxia, paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous head ache, the after effects of la grippe, pal pitation of the heart, that tired feeling esulting from nervous prostration all diseases resulting from vitiated humors in the blood, such as scrofula, chronic erysipelas, etc. Dr. Williams Pink Pills are sold by all dealers in medicine or can be had by mail, post paid, at 50 cents a box, or six boxes for \$2 50 by addressing the Dr. Wil-liams' Medicine Co., Brockville, Ont.

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Mair, when all else fails.

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MOC. N, balmers

lephone.586,

The month of September commenced last Sunday, and prominent among the feasts to be kept during the month four morations of Our Lady appear, duly preparing our devotions for the fitting celebration of the month of the Most Holy Rosary.
On September 8 will be kept the

Feast of the Nativity of the Blessed Virgin, in honor of the day when she was born among the children of men. is is one of the early feasts of Oan Lady, but the date of its introduction is by no means certain. Walter, Bishop of Orleans, in A. D. 871, men. tions it, and it appears to have been one of the four feasts of Our Lady, which were all that were celebrated even so recently as the twelfth century.

The Sunday within the Ostave of the feast just mentioned is devoted to the memoration of the Most Holy Name of Mary. As the Church celebrates the Adorable Name of Jesus, so she cele-brates the sacred name of His Mother. This feast originated at Cuenca, in Spain, and its local celebration was Spain, and its local collegation was approved by the Holy See in 1513. Its extension to the whole Church took place in 1683 in thanksgiving for John Sobieski's victory in that year over the Turks, whereby the infidels were d to abandon the siege of Vienna, and their camp and all it possessed fell into the hands of the Christians. On the third Sunday of the month

occurs the commemoration of the Seven Sorrows of the Blessed Virgin. This year it coincides with the feast of her Holy Name. This feast of the Seven Dolors dates only from 1814 and was instituted by Pius VII., but the greater reast celebrated on the Friday after Passion Sunday dates as far back as 1424, whem the Hussites were display their fanaticism by destroying crucifixes and representations of the Mother of Sorrows. St. Ambrose and St. Bernard both dwelt especially in their contemplation upon the Seven Dolors, which are said to have been enumerated by the Seven Founders of the Servite Order, and the feast of their great saint, Philip of Benizi, occurs in close proximity to the feast of the

Seven Dolors.

The feast of Our Lady of Ransom or "De Mercede" comes on the 24th. St. Peter Nolasco, was founder of the gether with St. Raymond of Pennafort and King James of Arragon. The object of the order was the freeing of Christian captives from the Turks. The privileges of the feast were ex-tended to the Church generally by ln nocent XII. The feast is often known as that of "Our Lady of Mercy;" perhaps on account of the similarity of "merces" and "mercy," or perhaps because, as some say, in middle age atin "merces" was equivalent to misericordia," or the English

# THE SEPTEMBER INTENTION.

We are to pray during September, especially for a knowledge of religion. It is a beautiful intention which the League thus proposes to its members. Whatever other knowledge we may have is of little value, if we have not religious knowledge; "and, if a man knows little, provided he knows God, it But there is another way still of regarding this matter. In th light of religious knowledge, all other knowledge acquires a new value and takes on a new delight, for we then see all things in Him Who is Himself infinite Wisdom, true and fadeless Beauty, eternal Joy. We then make our studies of the natural kingdom as the work of His fingers ; we view all history as "traces of His iron rod or His shepherd's staff;" and the conscientious use of literature brings us an intellectual reward, because, reading only what is approved and pure and elevating, our tastes become refined and cultivated in the highest degree. Bat we must read and study with peculiar care those books which will and clearly give us a knowledge of This is, in itself, a realm of religion. intense and supreme intellectual and epiritual enjoyment. The knowledge of "the great first truths," as St. Catherine of Siena calls them, the knowledge of the true faith, the knowledge of the Church's history, these things are, when actually tasted and savored, beyond the pleasure of any other study. Is will pay us well (if we may venture to use so mercenary an expression about so spiritual a subject) to beseech God very earnestly during September for a real experimental knowledge of our religion.

The Sacred Heart Review.

# ROYAL CONVERT.

The Berlin Post hears from Wiesbaden that the Landgravine Anna Von Hesse was received into the Roman Catholic Church on Saturday at Fulda. This princess is a daughter of the late Prince Karl of Prussia, and, therefore, sister of the late Red Prince, Prince Fredrich Karl, and aunt of the Dachess of Connaught. She is sixtyfive years of age. She married at the age of seventeen, the Landgrave Fredrich of Hesse, and was left a widow in She is mother of the present rother. Landgrave of Hesse, whose Prince Fredrich Karl, married Princess Margaret of Prussia, the Kaiser's

youngest sister. In Lutheran circles the conversion has caused an immense sensation, be-cause of the religious traditions of the Houses of Hesse and Prussia. The Hes-Landgrave's style themselves Lutherans. In Prussia the world evangelical has supplanted the designation Lutheran. It is historically interest-

ing to note that Philip the Generous, the most remarkable of the Princes of the House of Hesse, was a friend of Melanethon and one of the most zeal-ous supporters of the Reformation. Of the Landgravine Anna's children, the eldest son was drowned while on a journey round the world. The reigning Landgrave is totally blind, and finds consolation in music.

They are having missions to non-Catholics in Scotland. In the historic town of Galashiels Father Power, S J., recently delivered a series of open air He spoke in the market lectures. place and the first discourse was pre-ceded by a grand Catholic demonstra-tion. Headed by the excellent local brass band, the whole Catholic popula tion-men, women and children-marched in procession to the public square, where on a loray, addressed a vast throng of some five thousand people, who listened with rapt attention to a very eloquent discourse on the position of the Blessed Virgin Mary in the Catholic Church. The intention of the lecturer was evidently to anticipate the advent of the notorious Jacob Primmer, who is now on the warpath and hopes to visit Ga-lashiels, to impress the natives with his own views on Catholic "idolatry." On the last Sunday of the highly successful mission the preacher in a long and impassioned discourse, refuted the same charge with regard to the wor-ship of the "Wafer." Again he was listened to with the utmost respect, and not a single interruption marred the pleasure and pride of the Catholic oody, who are at length beginning to realize their importance in the relig lous and social life of the town.

#### ARCHDIOCESE OF TORONTO.

VENT. TORONTO.

No matter how often one witnesses a religiou No matter how often one witnesses a religious ceremony, one is always impressed by it. Perhaps it is the air of happy quiet which pervades the surroundings, and forms such a contrast to that spirit of restlessness so characteristic of this twentieth century; perhaps it is that the happiness of those who give themselves to God is reflected in the looker on, so that he feels himself strangely affected, and he is almost led to envy the spirit which prompted the self-sacrifice of those young virgins in consecrating themselves entirely to the service of their Creator.

Such a spectator might well be impressed by the quiet ceremony which took place in St.

ing themselves entirely to the service of their Creator.

Such a spectator might well be impressed by the quiet ceremony which took place in St. Joseph's chapel on Aug. 15th, and at which only the immediate friends of the young ladies tak. In part were present. One young ladie tak ing part were present. One young lady received the religious habit with the name. Sister Mary Anioctus, and four novices. Sisters M. Clare, M. Loretto, M. Delores and M. Paula made profession of their first holy vows.

The procession formed in the spacious hall of the convent and marched slowly up the atisle, while the choir poured forth the sweet strains of the hymn for Our Lady's Assumption. Fitting indeed, it seemed, that those "vessels of election" who wers henceforth to be the favored children of that Blessed Mother, should with her receive their first glimpse of heaven and the crowning gift of their faith on this, her crowning feast-day of the year.

After all had taken their places, His Grace Archibishop O'Connor addressed to the candidates an eloquent and instructive sermon on the obligations of the religious life.

After the habit was blessed, and while the beautiful and touching words of the profession hymn fell on the ears of the listeners, the new worldly attire and clothed in the sombre garb of the Sister left the chapetto be divested of her worldly attire and clothed in the sombre garb of the Sisters of St. Joseph.

When the novices had made their profession in the hands of His Grace, the Archbishop, Mass was celebrated, and those who had taken part in the ceremony sealed their offering by the reception of that Divine Spouse to whom they had just given themselves.

At the conclusion of the Holy Sacrifice, the "Te Deum" was intoned, and although only the choir gave utterance to the words, every heart joined in the sentiments of praise to God for the wonders He had wrought in His chosen souls.

# ARCHDIOCESE OF OTTAWA.

The Rev. Father Levesque, having spent his summer holiday in his native parish of Cas-suna, Que., visited Quebec, Three Rivers, Montreal and Ottawa, in some of which places by the control of time friends, and in all made many a met old time friends, and in all limes were meet. He left Ottawa on Wednesday of set week in route for his home in the Archiocese of Oregon City, Oregon U. S. A., via.

diocese of Oregon City, Oregon U. S. A., via. Winnipeg.
At a religious profession in the Water Street Convent on Wednesday morning of last week four novices pronounced their final vows, and two young ladies took the religious habit. His Grace the Archbishop of Ottawa presided, and sermons were preached in English and French by Rev. Father Constantineau, rector of the University, and Rev. Father Belanger. In the atternoon Dr. Constantineau officiated at Benediction, and many relatives and friends of the new Sisters were present. Those taking the final vows were:

Choir nuns: Cecclia McKenna, in religion, Sister Mary Cecclia of Richmond; Eleanor O'Driscoll, in religion, Sister Mary Dorothy of Pembroke.

Sister Mary Cecella of Richmond; Eleanor O'Driscoll, in religion, Sister Mary Dorothy of Pembroke. Lay nuns: Angelina Brazeau, in religion, Sister Dalphine, St. Andre Avellin; Andonette Bordeleau, in religion, Sister Polycarp, St. Stanislas!

The religious habit was taken by Anna McGuire, in religion, Sister Mary Martha, Allumette Island, and Jane Rilley. In religion, Sister Mary Martha, Allumette Island, and Jane Rilley. In religion, Sister Mary of the Visitation, Builalo.

The departure from the Institution with which she had been for so many years closely connected, of which she may, in a manner be said to be the foundress, and of which she had been for years past the continuous Superior; of Reverend Sister St. Coeilla from L'Orphelina's, St. Joseph, Mont St. Antoine, Rideau Terrace, Ostawa, on Wednesday of last week is described as one of the most pathetic scenes ever witnessed in the city. On the lawn in front of the institution were assembled the orphan boys and girls, the boys and girls boarders, the many venerable persons who of choice have taken up their abode in the paying portion of the institution as well as many of the residents of the neighborhood. The cries of the little ones on losing their godd, kind "Mother" could be heard oursed down the checks of these while the count of the country of the paying portion of the production of the power of the production of

from her who had reared ber from her designed infancy, and the good Sister was fain to labor at Mattawa.

A Rising Young Canadian.

Charile Hanover, second son of Dr. Hanover, leaves to-day for Cedar Rapids, Jowa, where he will commence to study for a druggist, with his nucle, F. J. Whellian. Charlie by his genial and courteous disposition, has won the respect and seteem of not only his classmates, but held it is pronounced by his fellow-students as an astitus escolate as well as a commanding all round athlete, and was chosen as captain of the High school base and foot ball teams for two succeeding terms, thus affording hyportof that study and cereation must go hand in hand. His host of friends in saying farewell wish him good heaking and proportion of Canada. (Applause) And I high good heaking and proportion of Canada. (Applause) And I high good heaking and proportion of Canada. (Applause) And I high good heaking and proportion of Canada. (Applause) And I high good heaking and proportion of Canada. (Applause) And I high good heaking and proportion of Canada. (Applause) And I high good heaking and proportion of Canada (Applause) And I high good heaking and proportion of Canada. (Applause) And I high good heaking and proportion of Canada. (Applause) And I high good heaking and proportion of Canada. (Applause) And I high good heaking and I had been the convention of Canada. (Applause) And I high good heaking and I had been the convention of Canada. (Applause) And I high good heaking and I had been the convention of Canada. (Applause) And I high good heaking and I had been the convention of Canada. (Applause) And I high good heaking and I had been the convention of Canada. (Applause) And I had been the convention of Canada (Applause) And I high good heaking and I had been the convention of Canada (Applause) and the high good heaking the profession of the profuse of the bridge of the bridge

#### DIOCESE OF LONDON.

MASS FOR THE CHILDREN.

efforts and they would have a successful and a happy year. Inconclusion the Bishop imparted his blessing.

NEW SEPARATE SCHOOL IN LONDON.

On Tuesday morning, September 8, His Lordship the Bishop blessed the new Separate school lately erected in South London. His was accompanied and assisted by Rev. P. J. McKeon. The new school is under the patronage of St. Martin. It was so named in compilment to Mr. Martin O'Sullivan, of South London, who from the very outset has taken the keenest interest in its crection, directing, and, with his own hands, laboring for its successful completion and adornment. In his address the Bishop feelingly referred to Mr. O'Sullivan'skindly efforts, saying he hoped that God would bless and prosper him for his practical assistance in the upbuilding of the school. Besides His Lordship and the Reverend Director of the Schools there were present Mr. Philip Pocock. Chairman of the School Board. Mr. T. J. Murphy and many of the parents and friends of the pupils. On the morning of the blessing of the school there were twenty-seven of the children of London South in attendance, their bright, expectant faces plainly showing the lively interest they have in "our own new school." St. Martin's although not as large as the other Separate schools of London, is without doubt the very best of its kind in the city. It is made of white brick with substantial stone foundation—slate roof—and contains two pretty and comfortable class-rooms, besides a large basement which will be utilized as play-room for the children on the remarkable success made by the schools during the past, and spoke of the advantages which would accrue from having a substantial and well-ouilt school, with all the modern improvements, in South London He also gave some solid and practical hints to the children on the remarkable success made by the schools during the past, and spoke of the advantages which would accrue from having a substantial and well-ouilt school, with all the modern improvements, in South London, but have the school NEW SEPARATE SCHOOL IN LONDON.

Thursday evening last His Lordship blessed a beautiful statue of St. Joseph placed in the grounds of St. Joseph's hospital, Hamilton. The statue is the gift of the Rev. Father Lynch.

The Rev. Father Brady has returned from a visit to Montreal. During his absence his place was taken by Father Cherrier, C. S. B., Toronto.

The Separate schools of the city were re opened on the 3rd inst. The attendance is very good. THE JUBILEE.

THE JUBILEE.

The first of the jubilee processions for the men of the various city parishes took place last Sunday. The men assembled at St. Mary's Cathedral Hall shortly after 2 p. m. and on the arrival of the Bishop the procession was formed and entered the cathedral, where the Bishop recited the prayers. The procession with the Bishop accompanied by the elergy of the city marching at the head visited St. Lawrence, St. Patrick's and St. Joseph's churches where the eremony ended with Benediction of the Blessed Sacrament. Before dismissing the men on the magnificent turn out they had made and the spiendid evidence of Faith they had given. The procession was the largest of the kind which has taken place in the city.

delegates, being occupied by lown people. The service at St. Patrick's was very impressive. Rev. Father Kreidt, Provincial of the Carmeilte Order, preached a most eloquent sermon.

On return to the hall, the following address of welcome from the local branch was read:

Mr. President, Rev. Fathers, Officers and Members of the Convention:

Brothers.—The members of Branch No. 18, of the Catholic Mutual Benefit Association, have assigned to me the pleasant duty of tendering you their welcome to Niagara Falls. We all feel honored by your presence in our town and we on assure you that this feeling is shared by a shar

trust that God will emigned, the result at this present convention so that the result at this present convention so that the result will materially increase the stability and prosperity of our noble association and that the impression of your visit to the Niagara Falls convention will hereafter constitute the brightest and most pleasing spot in your membranes. T. F. BATTLE.

the widow and the orphan, for whom it is a security against the uncertainties of life and in many a bereaved family it has been a messenger of consolation and a help." His remarks found their way to the hearts of his audience as the hearty appliause that greeted him, amply proved.

Grand President, Hon, M. F. Hackett, acknowledged both the address from the branch and the mayor's kindly greetings in well-chosen words, and the convention was then proclaimed duly opened for business. The Grand President read his report and the reports of the Grand Secretary, Grand Treasurer, Finance Committe, Board of Trustees, Supervising Medical Examiner and Solicitor were presented in printed pamphlet form. These reports show the Association to be most progressive and in the best financial condition. Since the Quebec convention in 1898 nearly five thousand new members have been enrolled in the Association, the oresent membership being nearly 16,000. During the same period over fifty new branches have been organized. The Association has paid to the boneficiaries of decessed members the sum of 576 540, 91. The reserve fund amounts to \$117. MRS ELLEN O'CONNELL, FOREST.

"Monday afternoon about 2 o'clock Mrs.
Ellen O'Connell, relict of the late James O'Connell, died at her home on Queen street after a
lingering ilness of many years. For the past
five weeks her death was looked for at any
time, and for months before she had had serious weak spells at intervals when it was
thought she could scarcely raily through.
Deceased with her husband were pioneer
satilers of Bosanquet She was born in County
Clare, Ireland, in May 1819, and when eighteen
years of age came to Canada with her brother,
Michael Quinlan, and settled in Barrie. A
few years later the other members of the
family emigrated to Ontario settling in Townsend, near Brantford, and deceased left Barrie
to reside with them. After her marriage to
Mr O'Connell at Townsend they came west
and purchased a farm on the Bosanquet and
Warwick townline where they resided until
his death, about twenty-five years ago. The
bereaved widow remained on the farm for
some ten years or more and then moved to
Forest, where she has since made her home.
She had no children, but had adopted three,
the youngest of whom. Mary Madden, now
Mrs. Adam Armstrone, always remained with
her and proved a most devoted and faithful
daughter through her long illness. The other
two are Kate Langan, now Mrs. John Daley,
of Sarnia, and Jacob Overholt, of Forest.
Deceased was charitably disposed, and in addition to those whom she cared for from childhood's years to maturity, others found a good
home under her hospitable roof for weeks and
months at a time. She is survived by two
sisters, Mrs. S. McAlpine of Forest, and Mrs.
Furey, of Palms, Mich., and one brother.
Patrick Quinlan, of Norfolk Co, The funeral
took place yesterday (Wednesday) morning
from her late residence to the Catholic church,
thene to Beechwood cemetery for interment,
Rev. Father Tobin officiating. The pallbearers were W. Louched. W. Addison, M.
Hallisey, W. Leonard, M. O'Donnell, sr., and
dried, Petroles, Mr. and Mrs. McKinleyand Mrs. Deceased for fore MRS ELLEN O'CONNELL, FOREST. beneficiaries of deceased members the sum of 4576 540.91. The reserve fund amounts to \$117, 430.52.

The successful management of the Association certainly speaks weil for itself. In its present condition, the percentage for management is only 4; per cent of the total receipts, whereas in the very lowest of other similar organizations it is at least 7; per cent.

Several amendments to the constitution were considered, but very few changes were made. Among the latter are the following:

Hereafter branch recording and financial secretaries and treasurers shall be, in addition to chancellors, eligible acandidates for representative or alternate. Beneficiary claims shall in so far as possible be endicary claims shall in so far as possible with the continuous of age is satisfactory at time of admission into the association further proof on decease of members is dispensed with Affidavits may be taken before any commissioner of the High or Supreme Court of the various provinces. The Reserve Fund limit is increased from \$125,000 to \$250,000. Monthly dues shall be payable at the same time as assessments with the same penalties attached to non-payment as for non-payment of assessments, this however to be in the discretion of the various branches. The following are the efficers of the Grand Council for the ensuing term.

Spiritual Adviser — Archbishop O'Brien, Halifax, N. S. Chancellor—O. K. Fraser. Brockville, Ont. President—Hon. M. F. Hackett, Stanstead, Que.

First vice-president—Dr. L. J. Belliveau.

Que. First vice-president—Dr. L. J. Belliveau, Shediac, N. B. shediac, N. B. Second vice-president—Bernard O'Connell, Dublin, Ont. Seretarv—Samuei R. Brown, London, Ont. Treasurer—W. J. McKee, M. L. A., Wind-Secretary—Samuel I. Blown, Brown, Secretary—Samuel I. Brown, St. A., Windsor, Ont. Marshal—J. D. Callaghan, Arthur, Ont. Guard—Jacob J. Weinert, Neustadt, Oat Trustees—Rev. J. E. Crinion, Dunnville, Ont.; J. J. Behan, Kingston Ont.; P. J. C'Keeffe St. John, N. B.; J. A. Chisholm, Halifax, N. S.; Chs. Dupont Herbert, Three Rivers, Qualaw Committee—W. J. Boldand, Toronto, Ont. J. A. Renaud, Joliette, Que.; John A. Murphy, Cayuga, Ont.
Finance Committee—John Ronan, Hamilton, Ont.; Hon. A. D. Richard, Dorchester, N. B.; John T. Hallissey, T. uro, N. S. Supervising Medical Examiner—Edward Ryan, M. D., Kingston, Ont.
Solicitor—Hon. F. R. Latchford, Ottawa, Ont.

Assistant secretary-J. E. H. Howison

ST. JOSEPH'S CONVENT, LIND-

SAY.

A Fine Record for Year Ending June

From regults as given below an idea may be form d of the excellence of the work done in the Convent Separate school. For entrance five pupils were recommended, six wrote and all passed. Total 1100. Nellie Kingsley, 815 izers, 151 i

commercial Diplomas—Ruby Wood, Lottie Commercial Diplomas—Ruby B. Clen-

ression.
TORONTO COLLEGE OF MUSIC.
Vivet Class Hono

O'Brien.

Harmony. Second Year: Mary Flurey,
Gold medal (presented by Senator McHugh)
obtained by Ethel Sweet.

M. T. B.

MARRIAGE.

DURKIN-HOGAN.

Assistant secretary—J. E. H. Howison, London, Ont.

A resolution of condolence on the death of Judge Rouleau of Calgary of the Superior Court of the N. W. T. was adopted.

Telegrams of fraternal greeting were received from the Chief, Ranger and officers of the Provincial Court of Ontario of the Catholic Order of Foresters and the Canadian Fraternal Association and others.

An exchange of cablegrams with His Holiness Pope Leo XIII. was made in which the Holy Father bestowed upon the convention his apostolic blessing.

A pleasant feature of the convention was an address by Rev. John Crawford, paster of St. Andrew's Church. The reverend gentleman gave an elequent address, welcoming the C. M. B. A. to Nisgara Falls, and referring at considerable length to the vast amount of good accomplished by the association. His words were received with the greatest enthusiasm. a rousing ovation being accorded him as he resumed his seat.

Grand President Hackett and the Hon. F. R. Latchford responded ably for the C. M. B. A.

Toronto is to be the next place of meeting winning out with Montreal, Stratford and Cornwall as competitors.

THE TRANSVAAL WAR.

The Boers are still active, but the variety of movements accomplished by them is necessarily much more limited than heretofore owing to the diminution of their number in the field which is constantly going on as a result of the closeness with which they are pressed by the British forces, and the numbers killed, wounded, and captured in the conflicts on a small scale which take place daily.

Kritzinger has been driven by General French across the Orange River, his forces being much scattered and disorganized in the contest. French's movement by which this result was attained is described as having been admirably planned and carried out, and Cape Colony has thus been freed from the invaders. As the Boer forces were retreating, they were closely followed by Colone's Grabbe and Gorringe, from whom Kritzinger himself succeeded in escaping with great difficulty. This occurred on Aux. 20.

A few days later on a large British convoy was attacked near Rooikopje, on the way from Kimberley to Griquatown, but the Boers were driven off by Captain Humby's escort of Imperial yeomanry, and the convoy got through safely. It is admitted even by the Boers that the British are constantly gaining ground.

During the week ending Aug. 26th, 32 Boers among whom is a nephew of ex-fresident Kruger.

It is stated confidently that until Steyn and DeWet are captured, the Boers will continue their fruitless resistance. General Lord Kit-chener in his despatches to the War office states that he has letters from both these Generals deciaring their determination to con-The Boer force is now estimated at 10,000 in LOYOLA COLLEGE, MONTREAL

# Echoes From the Pines.

encouraging, all the pupils who were recommended having been successful.

Part I:-Junior Leaving—Ella Brady, Mabel Burke, Francis Byrne, Stella Jordan, Loretta Milaney, Gertrude O'Brien, Ethel O'Gorman, Gertrude O'Gorman, Nettie Power, Lizzier Taylor, Gertrude Williams.

Part 11. Junior Leaving—Mary L McGuire, Mary H O'Brien, Mila O'Callaghan.

The Department of music affords special ad vantages for the study of the piano, violin, mandolin, guitar, musical history, harmony etc. mandolin, guitar, musical history, harmony etc.

At the knowledge of music and musical literature has become a necessary part of education, the utmost attention is given to it. The course has been arranged with a view to lead pupils to the love and appreciation of the beauties of classical music. Students endow with special aptitude and marked musical taient are encouraged to take the complete and Classic course in music, as an art, and to make a thorough study of the science. Particular arrangements may be secured by students wishing to make a specialty of music, either through a personal predilection for the subject, or with views to adopting music as a pro-ression.

Beautiful Ceremony at the Ursuline

Beautiful Ceremony at the Ursuline Convent.

A beautiful ceremony took place early this morning at the Ursuline convent on South Third street. In the little chapel, before the altar covered with white blossoms, white asters and white phiox, officiated Right Rev. Bishop Richter, assisted by Rev Father J. R. Magnan, of St. Jean's and Rev. Father McGeaugh of Grand Rapids. The occasion was the taking of the final vows of Miss Mary Brennan, of Windsor, Canada, who is known in religion as Sister Mary Augustine. The ceremony of the taking of the black veil is an impressive one. There were present for the occasion Miss Brennan's parents and brother, Mr. and Mrs. J. Brennan and John Brennan, of Windsor, Canada. Sister Mary Augu tine has been a member of the Muskegon convent for three years. There are now eleven Sisters in the house.—Muskegon Chronicle, August 21.

The Services at St. Mary's.

Masses at St. Mary's will be reversed to-mor row morning when Solema High Mass will be held at 8 o'clock. Father McGeaugh, of St. Alphonsus' church, of Grand Rapids, will officiate, assisted by Father Whalen of St. Mary's Rev. Mr. Brennan, of Windsor, Ont., and Dr. Alban of Montreal. Low Mass will follow at 10.30 o'clock. Vespers, Benediction and a procession will take place at 7.39 p. m. when the closing ceremonies of the Jublee will be held for those making it in a body. After the service the procession will visit the other churches. The final closing of the jublies throughout the world will be on September 1st. During to-day Father McGeaugh heard confessions at stated pariods and the persons who have completed the jublies will receive holy Communion to-morrow morning.—Muskegon Chronicle, August 24.

# MARKET REPORTS.

London, Sept. 5. — Dairy Produce — Eggs, fresh laid, (retail) 12 to 12/c; eggs, crates, per dozen, 11 to 11/c; butter, best roll, 19 to 2/c; butter, best roll, 19 to 2/c; butter, best rock, 17 to 19c; butter, creamery, 21 to 23c; lard, per pound, retail, 10 to 11c; honey, strained, per lb. 9 to 10/c; honey, in comb, 12/c to 16c.

Vegetables.—New portatoes, per bushel, 70 to 80c; onions, per bushel, 75c, to 80.
Poultry—Spring chickens (dressed) 40 to 70; live chickens, 35 to 50c; ducks, per pair, 60 to 80c.

#### OBITUARY.

MICHAEL FRANCIS BURNS, WASHINGTON.
On the 17th day of August, there passed to
his reward in the city of Washington, D. C.,
whither he had gone in quest of health, a good
friend and faithful husband, in the person of
Michael Francis Burns. His was a life of purpose and struggle, from the earliest days of
boyhood, until in the prime of life, when success had crowned his noble work, he passed
away to reap the harvest of a life of toil and
accomplishment.

away to reap the harvest of a life of toil and accomplishment.

The deceased was born in St. Catharines, but came to St. Mary's with his parents when only six months old. He was brought up by poor but honest parents, who though not able to bestow on their children wealth and fair possessions, gave to them the priceless gifts of honesty, industry and sobriety.

Struggle on all sides characterised the early days of the family for their mother died when they were mere children. This in itself was a great blow to the struggling family, but the climax came when ten years later, their father was called away, and they were left, youthful orphans to face the bleakness of a cold and calculating world.

In this extgency the priceless inheritance of

indomitable pluck and steadfast adherence to principle, they have all succeeded in asserting themselves in the commercial world and in doing credit to themselves and all connected with them, thus giving a living example which should be instrumental in cheering on others who may perchance be left in a similar un-favorable condition. May his soul rest in reacci.

Echoes From the Pines.

We are indebted to the Ursuline Academy, Chatham, Ont., for a copy of the Mid-summer number of "Echoes from the Pines." We had much pleasure in perusing the cleverly written articles contained in its columns—the work of the gifted pupils of the daughters of St. Ursula. The magazine is likewise enriched with splendid photos of His Excellency Mgr. Falconio, the Acostolic Delegate; His Lordship Bishop McEvay, Very Rev. F. Solanus, Secretary to the Delegation; exterior of the Ursuline Academy, and the chapel of the Holy Family, interior of the chapel, etc.

TORONTO COLLEGE OF MUSIC.

Elementary theory, First Class Honors—Rose
Zenfeldt; Mary Lonergan; Annie Cursac; Pass.
—Maggie Cairns; Primary Piano; Grace
Podger; Mary Killen; B. Pilkie; First Year
Piano: Second Class Honors: Annie Cusac;
Mary Lonergan.
Second Year Piano, First Class Honors:
Ethel Sweet; Second Class Honors: Mary
Flurey; Mary Brady; Maud Cairns, Second
Year violin: Maggie Cairns, First Year
vocal. Second Class Henors: Mary Lonergan.
CONSERVATORY OF MUSIC.
Harmony and History of Music, Second
Year Honors: Maud Cairns. Pass; Agnes
O'Brien.

Many a general has been tried for losing a battle. Schley will soon be on trial for winning one.

Grain, per cental — Wheat new, 90 to \$1.05, wheat, old, \$1.12 to \$1.14; oats, new, 93 to 97c; oats, old, \$1.08 to \$1.10; corn, \$1.00 to \$1.12; barley, \$7 to 39c; peas, 90c to \$1.00; rye, 70c, to \$1.00, backwheat, \$5 to 90c; beans, per bushel, ob \$1.00.

81.00 bookwheat. 85 to 90c.; beans, per bushel, 90c. to £1.15.

Mean.—rork. per cwt., £8.75 to \$9.60 ber. \$1.00 to \$5.50; veal. by the careas. \$5.00 to \$7.50; mutton, by the careas. \$6 to \$7.50; mutton, by the careas. \$6 to \$7.50; mutton, by the careas. \$6 to \$7.50; began lambs, per lb., 9 to 10.

Live Stock — Live hogs, \$6.75 to \$6.85; pigs, pair \$6.00 to \$5.00; export cattle. \$4.50 to \$4.75.
Farm Produce—Hay \$7.00 to \$5.00; straw, per load, \$2.50 to \$3; straw, per ton, \$5 to \$6.

load, \$2 50 to \$3; straw, per ton, \$5 to \$6, per Toronto, Sept. 5.—Wheat is steady; No. 2 red and white for milling, are quoted at 65 to 55; middle freights; and new at 64; i most of the recent deliveries of new run only about 55 pounds a bushel; No. 2 goose is quoted at 68 to 50 pounds a bushel; No. 2 goose is quoted at 68 to 50 pounds a bushel; No. 2 goose is quoted at 68 to 50 pounds a bushel; No. 2 goose is quoted at 68 to 50 pounds a bushel; No. 2 goose is quoted at 68 to 50 pounds a bushel; No. 2 goose is quoted at 68 to 60 pounds of fered to-day at 72c affoat, Fort William, for september delivery. Flour is quiet, local exporters offer \$2.55 for 90 per cent. Ontario patente in buyers' bags middle freights, which is equal to \$2.85 in barrels; choice brands are held 15 to 20c higher; Manitoba flour is un changed at \$1 to 70 runs, and \$3.70 for strong bakers in ear lots, bags included on track Toronto. Millede is steady. Shorts are quoted at \$1.50 to \$11.50, and bran at \$1.50 to \$12 in ear lots. Barley steady at 44c to 45c for No. 2 old middle freights, and \$2.50 row feed west. Corn steady, Canadian yellow mixed quoted at 38c Toronto, American mixed at 63c Toronto, Oats are easy; old are quoted at 35c for No. 2 middle freights new No. 2, white are held at 33 to 336 relights for barrels and \$3.90 for bags. Toronto, and she barrels, and \$3.90 for bags. Toronto. MONTREAL.

more for broken lots.

MONTREAL.

Montreal, Sept. 5.— Grain— No. 1 Ontariospring wheat afloat, May, 74 to 75c; peas, 78c.
do; oats, 39k; to 40z for old, No. 2 and 38c
for new; buckwheat, at 58c; rye, 57c; and No.
2, barley, 51c. Flour—Manitoba patents, \$4.16
to \$4.25; strong bakers, \$3.90 to \$4; strakph
rollers, \$3.30 to \$3.45, in bags at \$1.60 to \$4.55;
Ontario patents, \$3.75 to \$4. Feed—Manitoba
bran quoted at \$16; shorts, \$18; Ontario bran,
in bulk, \$15 to \$16; shorts, \$18; Ontario bran,
in bulk, \$15 to \$16; shorts, \$18; Ontario bran,
in bulk, \$15 to \$16; shorts, \$18; Ontario bran,
in bulk, \$15 to \$16; shorts, \$18; Ontario bran,
in bulk, \$15 to \$16; shorts, \$18; Ontario bran,
in bulk, \$15 to \$16; shorts, \$18; Ontario bran,
in bulk, \$15 to \$16; shorts, \$16; Ontario
— Millers prices to jobbers \$1 to \$4.20 per bbl,
and \$1.90 to \$2.05 in bags. Provisions—Heavy
Canadian short cut mess pork, \$20 to \$20,50;
selected heavy short cut mess pork, \$20 to \$20,50;
selected heavy short cut mess pork, \$20 to \$20,50;
selected heavy short cut clear pork,
\$21 to \$21.50; family short cut lear pork,
\$20 to \$20; pure Canadian lard, in \$75-bt
tierces, \$14; parchment-lined \$50-bt boxes, \$14; c;
parchment-lined \$10-bt boxes, \$14; c;
parchment-lined aboon, 14 to 16p, c
tilled wood pails, 20-bts \$4c; tin pails, 20-bts,
\$8c; thams, \$13; to \$14; c; and bacon, 14 to 16p, c
to \$10; ceconds, \$18; to \$19; cut for \$10; ceconds, \$18;
to \$10; ceconds, \$18; to \$19; cut for \$10; ceconds, \$18;
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# Latest Live Stock Markets.

Latest Live Stock Markets.

TORONTO.

Toronto, Sept. 5.—Following is the range of quotations at Western cattle market this moraing:
Cattle — Shippers, per cwt., \$4.60 to \$5.15; do., light, \$4.25 to \$4.50; butcher choice, do., \$4.25 to \$4.30; butcher, ordinary to good, \$3.50 to \$4.00; butcher, inferior, \$2.75 to \$3.25, Sheep and lambs—Choice ewes, per cwt., \$3.40 to \$5.26, butcher's sheep, each, \$2.00 to \$3.00; lambs, each \$2.50 to \$3.25; bucks, per cwt \$2.50 to \$3.25; bucks, per cwt \$2.50 to \$3.25; bucks, per cwt. \$2.50 to \$3.25; bucks, per cwt. \$2.50 to \$3.00; light hose, per cwt., \$6.50 to \$7.75; heavy hors, per cwt., \$5.50 to \$6.75; sows, per cwt., \$3.50 to \$4.5; to \$4.50; butcher, \$6.50 to \$7.75; heavy hors, per cwt., \$5.50 to \$6.75; sows, per cwt., \$3.50 to \$4.5; to \$5.25; poor to fat cows, \$2 to \$3.25; veals, \$3.55; bucks, per cwt., \$5.50 to \$6.75; sows, per cwt., \$5.50 to \$6.75; sows, per cwt., \$5.50 to \$6.75; sows, per cwt., \$5.50 to \$6.25; poor to fat cows, \$2 to \$3.25; veals, \$3.55 to \$6.50; poor to fat cows, \$2 to \$6.25; veals, \$3.55 to \$6.50; poor to fat cows, \$2 to \$6.25; veals, \$3.55 to \$6.50; poor to fat cows, \$2 to \$6.25; veals, \$3.55 to \$6.50; poor to fat cows, \$2 to \$6.25; veals, \$3.55 to \$6.50; poor to \$6.25; poo

\$5.75 to \$7.50. Hogs fair to choice, Yorkers, \$6.85 to \$6.99; medium, mixed and choice, heavy, \$6.85 to \$6.99; grassers, \$6.75 to \$6.55; pigs, \$6.70 to \$6.75; roughs, \$6.76 to \$6.15; stage, \$4.75 to \$5.25. Sheep and lambs firm; sheep, handy wethers. \$8.35 to \$4.09; fair to extra mixed, \$5.10 \$8.35; culls and common, \$1.50 to \$2.55; lambs, spring, choice to fancy, \$3.50 to \$2.55; lambs, spring, choice to fancy, \$3.50 to \$3.55; culls and common, \$1.50 to \$2.55; lambs, spring, choice to fancy, \$3.50 to \$3.50; culls and common, \$2.50 to \$3.50 to \$3.85; culls and common, \$2.50 to \$3.40.

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The Religious of the Sacred Heart offer to their pupils every facility for a refined and thorough education . . . . .

The Commercial Course may be followed by those desiring a Business training. Board and Tuition, 1 s140 per annum

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An English Classical College, conducted by the Jesuit Fathers.

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

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

# THE NEW ARTIFICAL EYE.

Within the past year or two a notable improvement has been made in the shape of the artificial eye: the new form is hollow, more or less full, with a closed back. It has no sharpedges or corners, and in the best quality is beautifully finished and rounded. It is very comfortable to wear, has a natural movement, is more sanitary, and fills out the orbit better than the shell eye.

The new eye is favorably known in the large centres of Europe and is fully endorsed by the Medical Profession. It is now offered for sale in Canada, an assortment of the highest quality having been received by us.

Having fitted several persons to their complete satisfaction we offer the new artificial eye with every confidence.

We continue, as for many years past, to sell the highest grade of old form shell eye. In these our stock is probably the finest in quality, if not the largest in number, in Canada and having in addition the only stock of the new form of artificial eye in the Dominion we offer unequalled service to those who have had the misfortune to lose a natural eye. Descriptive leaflet on application.

CLARLES POTTER. Optician, 11914.

SS Yonge St., Toronto.

WANTED A SECOND OR THIRD CLASS made or female teacher for S. S. No. 20. WilmoGerman preferred. Duties to begin at once, stating salary and enclosing testimonials. Address Louis Gatschene, Josephsburg, Ont. 1194-tf. WANTED A MALE OR FEMALE TEACH-er for R. C. S. S. No. 5. Wellesley town-ship. Must know German and English. State salary. Address Jacob Runstedler, St. Clem-ents P. O.

TWO CATHOLIC MALE TEACHERS WITH Normal training wanted immediately, Salary \$500. Apply Northwest Teachers' Bureau, Box 45, Regina.

A CATHOLIC PHYSICIAN WHO IS REtiring from general practice in a country town with hospital, desires to dispose of his good will, office furniture, etc. Practice is worth more than \$300 monthly. Hospital and other appointments secured. Residence may be purchased or rented. Communications strictly confidential. Address Box C, CATTE-OLIC RECORD.

C. M. B. A.-Branch No. 4, London. Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, on Albion Block, Richmond Street. Wm. Smith, Pres-dent, P. F. Boyle, Secretary.

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VOLUME XXIII.

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

SUMMER SCHOOL. Judging from press notices the Catholic Summer School must be blessed with lecturers of extraordinary ability. Perhaps it is, and perhaps also the extravagant eulogy may be classed with the reports of those "able and scholarly sermons" that were wont to be recorded by the religious weekly.

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

WANTED, MORE CATECHISM.

We are not inclined to be pessimistic, but we cannot repress a feeling of sadgrave d ter stead ness at the meagre amount of Catholic Catholic literature that is absorbed by too many compate of our brethren. When we were very young we hugged the opinion that in of nose, knowledge of Christian doctrine our congregations were above censure; but the experience of years has forced can get us to modify if not to reject that opin- God ha ion. We do not refer to knowledge put asu acquired through much conning over of theological masters, but to that which is easily obtainable from standard works of instruction. In this latter re- article spect too many of us are deplorably ignorant. Hence we are unable to give reason for the faith within us, and very b our piety, such as it is without the foundation of dogma, is merely an adept affair of blue lights and pretty vest of log ments. It is shallow as may be ex- nothin pected of a product of moods or of temperament or external surroundings. But the piety that shines in the lives ously. of well instructed Catholics is rooted in | " whe doctrine, and because of that it en- King dures and fills the heart of its possessor, the c no matter whether the skies be golden daily or grey, with peace and joy. Piety and that is purely sentimental does harm some not only to its victims, but to those also | degree who are witnesses of it. And we think | conu that it often flows from an inadequate and t and imperfect idea of the doctrine of reite the Incarnation. When once we obtain a knowledge of the beauty of that wondrous proof of love our devotion be- and comes virile and more befitting beings up n endowed with reason and the Re- pora

deemer to Whom it is directed. read One might indeed in this matter nots trench on the function of the pulpit, ture but we may be pardoned for saying that in view of opinions disseminated | thin through magazines and books, and Catl utterances from high quarters, all van tending to either the rejection of sup Christ or to the substitution of a Christ | do ; that can never have a place in Catho- tru licity, our safeguard is the study of Him Who dwelt amongst men.

In the words of the Bishop of Amiens, hu "The most splendid garment in Truth's him wardrobe is light. When religion is is better understood, stripped of pitiful im disguises, seriously studied, it will in quickly assume with us the place of mportance it has a right to occupy. With the catechism we know why we are Christians; without it we can answer never a word to the stupid fellows who accuse us of denying all reason and all science. And if we have no answer ready, why after all should these men have any respect for us or our tenets?"

THE KING OF FLORIDA.

There is an old gentleman of the namejof Flagler down in Florida. He is seventy-two years of age and his other name is Henry M. He is a multi-millionaire. He controls railroads, steamships and transportation lines galore. He is so mighty in the state that he is known as the king of Florida-in a word, he is a Standard Oil magnate. Well, this Henry M. at the age of seventy: two seems to have taken a dislike to the woman who was the wife of his bosom in youth, matur-