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### The Catholic Record

London, Saturday, July 28, 1900. HARVARD AUTHORITIES CHAL-LENGED

The New York Sun calls upon the Harvard authorities to show wherein lies the alleged inferiority of Jesuit colleges. They have ignored Father Brosnahan's rejoinder and have treated the whole matter in a manner that reflects little credit either on their courtesy or courage. But now educators all over the country want to know the reasons for President Eliot's strictures. If he has been misled he should in justice to himself and to his university make the amende honorable. At any rate he has learned that unfounded charges cannot be made with impunity against Catholic institutions, and that Jesuits are not afraid of meeting in the public lists a champion of even such acknowledged prowess as Harvard's learned pundit.

APOLOGETIC CATHOLICS.

Frequently in these columns we have spoken of so-called Catholics who make a practice, especially in discussing with, or explaining to their Protestant friends, any important factor of Catholic belief, to soften down, or apparently apologise for, that factor. While the form in which this doubting or apologetic language is put may not be an outright denial of the faith, it is just as bad. It seems to say :

"Well, some of the less intellectual Catholics firmly believe this: for my part, I do not wish to press the matter, especially on you. For the whole world I would not oftend your delicate religious sensibility by putting this matter in any but a doubtful light."

One of the worst instances of this system of compromise occurs in a letter which appeared lately in the Montreal Star, from its special correspondent sent with the Canadian pilgrimage to Paray ie Monial, to the shrine of Blessed Margaret Mary.

This correspondent, as is well known, is a Catholic lady. Here is the precious sentence :-

"I shall never cease to think with pleasure of our first visit to the Chapel of the Visitation, where Our Lord is said to have appeared to Blessed Margaret Mary."

The italics are ours. This is a little " soothing syrup " to the Protestant readers of the Star, who might be shocked if a Catholic correspondent expressed her own faith, if she have any, in the miracle, on which is founded the grandest organization within the Church-the Apostleship of Prayer.

THE CHINESE TROUBLE.

The dismemberment of China is the chief problem that confronts European statesmen. Just how the trouble that seems to make it necessary has come about, is not quite apparent. Lord Salisbury blames the Protestant missionaries; others, the foreign merchants; and a few ascribe it to the construction of railways. Perhaps the sight of the Russians, French, Germans, etc., made the Chinaman neryous and gave him a fit of hysterics. He is not out of it as yet and will not be until he is cured by a wholesome dose of the bayonet.

But the talk about the partition of Chinais rather premature. If England required 200,000 men to cope with 50,-000 Boers, how many soldiers will be needed to deal with 400,000,000 Chinamen. It taxed Gordon's resources to put down the Tarping outbreak, and the rebels at that time were without the assistance of the Chinese army.

We do not confess to any particular admiration for the Chinaman, but we fail to see why the atrocities committed by the Boxers should cause us to pour out our wrath on every Celestial. He is, of course, very conservative and looks askance at foreign mercantile activity, but that is his way, and besides he owns the country. He is not so ignorant either as newspaper scribes would have us believe. He may know nothing about higher criticism, but he is an adept in the mysteries of the silk loom and ceramic art. "There are," says a writer, 'a few sickly hairs in the Chinaman's pigtail, and it may benefit him to remove them: but he will hardly be grateful if, in order to do so, we pull with both hands at the whole appendCHURCH MUSIC.

When is that long-expected choir reform going to come? Competent judges declare that it is absolutely necessary, and we in our own narrow sphere see no reason to dissent from their opinion. Were there a dearth of ecclesiastical music we should perforce be obliged to put up with the vocal pyrotechnics of the gifted soprano and tenor; but when we have music of rare beauty written expressly for divine worship we can discover no excuse for CROSS.

OUR LADY'S STATIONS OF THE belief; the only reasonable ground of belief in a supersensible and superretaining the compositions now in vogue. They are, if we may believe newspaper reports, quite acceptable to the best musical taste. We confess, however, to an inability to see that. When we hear the "Gloria" in a setting of catchy music that is suggestive of the dance hall, and the grand 'Credo" flung to the winds in a mutilated condition, twisted by repetition out of all sense and coherency, we begin to have doubts as to music's ministering to devotion. The prelates of Nice, who valiant are, and many of them, eyes dug out and hands scorched them, eyes dug out and hands scorched and legs disabled, came from all quarters of the earth to bear witness to the faith within them, would, were they to enter some of our churches, scarce re cognize their immortal profession of

The gifted soprano who permits her friends to write her up in the newspapers may have a fine voice, with upper register notes of surpassing beauty and brilliancy plus a collection of bravuras, but she should refrain from exhibiting them in the church. We go there to worship God and not to while away an hour or so listening to music that feeds the vanity of the vocalists and distracts the worshipper. St. Carysostom says:

"Nothing so exalts the mind and gives it as it were wings, so delivers it from earth and loosens it from the bonds of the body, sinspires it with the love of wisdom, and tills it with such disdain for the things of this life, as the melody of verses and the sweetness of holy song."

But the good saint would have used other language had holy song as ren-

dered now, fallen upon his ears. In looking over the annals of the past one cannot but admire the attention given to ecclesiastical music. It was deemed a part of liberal education, and we are told that the Roman Pontiffs were either musicians or men who delighted in music. Not content with cultivating it, they carefully guarded it from corrupting influences. Writ ing to an Abbot, St. Bernard says that to the house of Herod, and kiss her Son's footprints there. From hence she would go up to the temple of the being neither lascivious nor rustic, sweet without being frivolous, soothing to the ear, but so as also to move the heart. It should appease sadness, mitigate anger and not diminish but fecundate the sense of the words. The old masters were men of faith who caught the echoes of the choir invisible and locked them up in the harmonies of the Church. There is no affectation, no straining for effect, but the music of a soul afire with the love of God and anxious to plant that love in leading article in the magazine—is on the hearts of others.

During the Middle Ages music was employed to direct minds to spiritual things. "When men hear sacred songs," says St. Thomas, "although they may not understand the words which are sung, yet they understand for what purpose they are sung, namely, to praise God, and this is sufficient to excite devotion." Not only were priests endowed with the knowledge of music, but laymen as well. And it heard within the precincts of some grand old cathedral the majestic Gregorian chant swelling up from the hearts of the faithful and upbearing to the great White Throne their tribute

of love and adoration. In the fifteenth century Benedict XIV. condemned a theatrical music, which began, as Digby says, to be introduced into churches. Satan seemed to have crept again into the paradise of men on earth, the house of God. The chants were left to profane untonsured artists who substituted fanciful digressions and bombastic flourishes-a music, in a word, full of insolent grandeur, noisy, tedious and abounding in insipid repetitions-for the ancient simplicity, the dignity of the priesthood and the reverence of

And this is the kind of music one hears in too many churches? It may be pleasing and tunebut it is not devotional.

strong-lunged female indulges during the solemn Benediction service in sunly pray that our eyes may not close in death until we hear the music that fell from the lips of our forechant-in every place of worship.

Cross at Jerusalem. Passing From God, the only ark in the wide waste of Calvary, not to it—The Narrative of Felix Fabri (1480) gives a Devotional Reason for This, in Our Lady's Custom of Communion and Devotion.

The fact is that Protestantism in the beginning took the inspiration of the

"Our Blessed Lady was careful every day to visit the holiest places in Jerusalem and the neighborhood. In the early morning, as dawn drew nigh, sition. Luther was one of these, a Sion, she went forth with her maid-ens and entered that great chamber which had been made ready for the last Supper, where she meditated upon sat. From thence she would go to the house of Annas the High Priest, and after praying there entered the hall ef Caiphas, and mused, not without sorrow, upon the sufferings undergone by her Son in that building. Thence she went down the Mount Ston out of the city, and came to the rock of the Cross, which she embraced and sweetly kissed, pitying that dearest One who was crucified thereon, and rejoicing nevertheless in His precious devotion to those whom He redeemed. From thence entering into the garden of the Lord's tomb, she would go to the place where the Body of her Son and Lord was annointed and preserved in spices, where she kneeled and kissed the stone, and swiftly rising from thence, made her way to the Lord's tomb, whose cave she entered, and em bracing His Sepulchre, was filled on that spot with unspeakable joy. Leav ing these places she went down the hill of Calvary towards the city gate, and on her way, not unmindful of her Son, how He was led out of the city along that path, burdened with the heavy cross; and in the places where she had seen her Son either fall beneath the load of the Cross, or be assailed by some special outrage, she would kneel down and pray. Thus she would enter the carbon by the gate of judgment, go up to Thus she would enter the city Pilate's judment hall, and kiss the places where He was scourged and crowned, with thanksgiving. Coming out from thence she would go Lord, and after praying there, would leave the temple on the other side, and come to the golden gate, where she re-

### THE BIBLE AND ITS INTERPRE-TER.

Paim Sunday."-The Month, 1st July,

Dr. De Costa is writing a series of articles for the Catholic World on "The Place of the Bible in the Catholic The first of the series-the The Bible and Its Interpreter.

The doctor starts out with the proposition that the Catholic Church is the councils and its supreme head, in a work, for it serves to bring

of the senses, and consequently must become known by means of authoritabecome known at all. Individual reafact must rest on the testimony of udgment cannot rest on the testimony of the senses, because the fact is supersensible, falls not under the senses, is heart. beyond their province. They are competent to give evidence, either affirmative or negative, in the case. The senses being well as for his rectitude of purpose," thrown out of court, there remains said one of the best known prelates in only the testimony of authority. And the country. the weight of this authority—its conthe weight of this authority-its convincing force-depends on its nature. If it be a purely human authority it is, Where both are utterly incompetent to them. there are no degrees of comparison. who are longing for the rest and peace
There must therefore be an author-

ity competent to justify a reasonable Church, and there are only a compara-

Sometimes it exceeds all limits, or reasonable belief is impossible. as when for a example some The only authority competent to infact that be known only through authority is an authority resting on dry musical war-whoops. We sincere the infallibility of God, and by His commission and promise rendered incapable of error in delivering His re vealed truth to mankind. Only such that fell from the lips of our fore an authority can justify a reasonable fathers and that is blessed and sauc-faith in the inspiration of the Bible. tioned by the Church-the Gregorian And such an authority has spoken and affirmed the inspiration of the Scrip

This is the ground of the Catholic's natural fact. In the last analysis the Pilgrims go Along the Way of the Catholic's faith rests on the veracity of

Bible on the word of the Church, while rebelling against her authority. It was not long before some of its lead ers realized the absurdity of their poafter having received the Sacrament at was not long after his rejecting the from St. John on the Lord's Mount of Church's authority and falling back on his private judgment that he rejected the authority or inspiration of some of the books of the Bible. He was, as Dr De Costa truly observes, the first of the

formal Higher Critics. But the Protestant masses, more pious than logical, still clung to the old Catholic faith as to the Bible, and reverenced it as inspired. Masses of men are slow to work out logical conclusions from an accepted principle, whether the principle be true or false. The Catholic belief concerning the inspiration of the Scriptures which Pro testants received from the Catholic Church has lingered among themmore, however, as an inherited habit of thought than from firm, positive and logical conviction-for more than three hundred years. But the reason of the belief being rejected, the belief itself has been growing weaker as time passed. The logic of the original false position of Protestantism has been working its way slowly through Protestant society, until of late years the Higher Criticism in its more viru-lent form has accelerated its speed to a veritable Niagara current; with the result, in the words of Dr. De Costa, that the bulk of the (Protestant) people have drawn away from all religious convenients and product the state of the convenients and the state of the convenients and the state of the state of the convenients and the state of the convenients and the state of the state o ious organization and from belief in the Bible, which is ridiculed in thou-

sands of Protestant pulpits. It has taken over three hundred years for the seed of infidelity, buried n the core of the original false principle of Protestantism, to grow to its full development and bear its legitimate fruit, scepticism, agnosticism, infidelity. The fact that it took so long to eradicate the Catholic belief in the nspiration of the Scriptures from Protestant peoples is, to the philosophic mind, a striking proof of how profoundly the Catholic Church had im pressed that truth in the minds of Christian peoples in the time just pre-vious to Luther's revolt.

Dr. De Costa's article is mainly devoted to an account of the origin and progress of the Higher Criticism and upon her Son's entrance on its disastrous results. He knows whereof he speaks. His presentation He knows of the Catholic attitude toward the Holy Scriptures-so far as he gives it in this first article—is clear and cor-rect.—N. Y. Freeman's Journal.

### THE CATHOLIC CONVERTS' LEAGUE.

The Catholic Converts' League of America is doing a good deal of active work in Chicago. It has held several meetings, during which the question position that the Catholic Charles is box received a good deal of attention only competent authority to answer the question: Is the Bible inspired? and papers on important topics were and papers of converts as read. The gathering of converts as answered the question, through its such is an important feature in our manner that leaves no possible doubt notice of the great body of Catholics about the attitude of the Church to and non-Catholics the high character of he men who come into the Church Inspiration, whether in book or man through intellectual conviction. They is an attribute that falls under none have all though, severally and have all though, severally and individually, worked their way out from the prejudices of learly education must have been inspiring to have tive, infallible teaching or it cannot and the restraining attachments of friends and selatives into a position in son private judgment concerning a which very often their only consola tions are the rest and peace of heart senses or on the testimony of author that comes in the possession of the ity. In the case of inspiration the truth. Usually they are men and women of strong conviction and resolute character as well as courageous

"I never meet a convert but I am ready to take off my hat to him. I honor him for his courage of heart, as

converts in Chicago to constitute a league is not only evidence of good in the last analysis, nothing more than work done, but it is a most striking the authority of the senses, which we proof of the necessity of accomplishing have seen is utterly incompetent; for a still greater work on the same lines. the testimony of many men (in council What has attracted men of such high or syncd) based on the evidence of character will continue to attract still their senses as to a fact that falls not others. There are hundreds of souls under the senses, is as incompetent as who are eagerly seeking the light, and the testimony of one man based on his there are only a few who are ready to a supersensible fact. devote their energies to make it known

cross roads to point out the way, or are near the door to open it unto them.

The real good this Converts' League will do, besides the personal advantage derivable from membership, is the constant announcement of the fact before Bishops, clergy, and people that there are still other converts ready to come if only the way is prepared for them. - The Missionary.

### TALES FROM THE MISSIONS.

Interesting Incidents of the Non Catho lie Propaganda.

The current issue of the Missionary ontains its usual complement of in teresting incidents narrated by the enterprising Fathers of the Catholic Missionary Union, who are carrying on the crusade among non-Catholics throughout the country. The follow-ing incident is well worth republish-

The Catholic Missionary Union often hears, through its priests, of life stories as strange and entertaining as romance. An incident that recently came to its notice will, doubtless, prove generally interesting. Toward the end of a non-Catholic mission, recently given, a poor laboring woman, shawl clad and wrinkled with incessant cares and privations, approached the missionary and asked if she could bring him a friend of hers who was not a Catholic. Upon his assurance of a welcome she went to fetch another poor creature even more needy, from a spiritual as well as worldly standpoint, than herself, and placed her before the priest, somewhat as a cat would a mouse. The good Samaritan eyed her rather uncouth-looking charge with complacency, and, in an awkward assumption of savoir faire introduced her and tried to make her feel at ease. The effort, however, was beyond her powers, for the recruit proved to be a veritable quintessence of blind bigotry, preserved intact through many generations of moral perversion. The priest's kind words and patience, however, gradually exorcised the malevolence with which he had first been regarded, and the " born Catholic "had the gratification of witnessing in her friend a change of heart toward the Church which would inevitably lead her to the desired goal,

full conversion. THE GOOD SAMARITAN'S REWARD.

This instance of the missionary spirit, so beautifully exemplified in the life of one of the world's despised, led to further questioning by the priest, and the facts of her life embody the spiritual romance so often shown us in the marvellous dispensations of reward and punishment by the hand of God. Her great grandfather was a young man of a famous and highly respected family in the South who, with a hero ry, suffered disinheritance and the loss of all friends and world! ism as beautiful as any deed of chivalall friends and worldly prospects in order to become a Catholic. His fortitude, preserved to his present hardg descendant, has been a far greater wealth, according to the eternal values of things, than the fortune he relinquished. But God is not un mindful of His own even in those lesser interests, as recent news seems to prove. It now has been found that the Protestant branch of the family has died out and a sum of about few persons, of whom our poor day laborer is one. Facts like these are startling commentary upon the theory that the laws of cause and effect are independent of an all seeing God.

IN PROVIDENCE. In the neighboring diocese of Providence the missionaries were Rev. Dr. Stang, Rev. M J. McCabe and Rev. Dr. Blessing. They write:

The Fathers of the Providence apos tolate have been doing good work ever since the inauguration of the move ment last February. They have been busily engaged in giving missions in some of the larger churches, and in each instance following up the mission to Catholics by one to non-Catholics In the beginning of May they invited Father Younan, C. S. P., to associate himself with them for a great mission in the cathedral. At its close the mis sion to non Catholics opened. Bishop Harkins gave the address of welcome.

The Bishop is very sincerely and actively interested in the success of this At a conference to the clergy work. he stated that so deeply did he feel the need of this apostolate of preaching to non Catholics in the diocese that he be pleased to take the work would under his special protection. So much was he interested in its success that he would be pleased to look upon the es tablishment of the work as one of his choicest projects for the diocese.

The attendance of from four hundred to five hundred non-Catholics greeted the missionaries the first night, and as the evenings went by both the interest and the numbers increased. Providence has not a very great reputation for the interest it takes in relig ious matters, and one who knew ventured the assertion that "three converts in Providence would be a mir-A priest who looked in night said that he was surprised beyond all measure at the attendance of non Catholics. There were

TWO MINISTERS WHO CAME EVERY NIGHT

single lecture. A lady expressed herself to the rector in this way: "Now we know the truth about Catholic teaching. For what purpose have we been deceived all these years?" This lady and her daughter followed the sessions of the inquiry class in order to get a fuller knowledge of the Catholic faith, and to disabuse her mind of all these false notions about the Church. The meetings of the inquiry class were held for two weeks after the mission finished. After the first three evenings a man, his wife and two children, aged six and fourteen years respectively, were baptized. A Catholic told one of the fathers of the house that he was coming back after being away for thirty five years.

Two weeks of good work in the inquiry class brought it twenty-one converts, and there were sixteen who were sure to come, while thirty four others were left under the care of Father Lowney.

A CHURLISH EPISCOPALIAN RECTOR.

The priests who conducted the mis-

sion in Norwich, Ct., write: To show the effect on some outside the fold it is only necessary to allude to the conduct of an Episcopalian rector. Hitherto the ministers have been uniformly gracious; if unwilling to attend in person, they have not de-terred their charges from accepting the invitation. But Norwich was to be the exception. There may have been local incentives that caused the minister to act churlishly, however. The church over which he now presides gave three former pastors Catholic Church, one of whom is Henry Austin Adams. Whatever made him wroth, the gentleman resented being called a non-Catholic, and in the letter which answered the invitation to come he took it upon himself to read Father Smith and the missionaries a lesson in theology. The good which came forth from this otherwise disagreeable episode was the unmasking of the minister. Many Catholics lauded him before as "the most liberal of men," but they discovered that Liberality is a somewhat shrewish creature when pet notions are threatened.

BAPTIST RANTER'S DISCOMFITURE. Rev. P. B. Brannan had one interesting experience in Mena, Ark. His missions to non-Catholics in the town had been so successful as to alarm the Protestant ministers. They sent for a Baptist preacher who had some reputation as a controversialist. He got in on Friday night while I was speaking on Transubstantiation, writes Father Brannan. I was expecting a challenge which I did not get. urday night was a vacant night for me at the opera house, as I had to hear confessions. He circulated hand bills all over town Saturday, inviting all, especially Catholics, to come and hear him. I was asked by several Catholics if they would go. I told them I had no objection, but if you go into a polecat's den you must take the consequences, and that if they could stand it I could. They went and they got the "consequences." He invited them to go again Sunday after-noon, but "they didn't go there any more." All were in eager anticipation for my last lecture day night. The house was crowded as it had not been before. I saw the "old offender" himself come in and take a seat in a conspicuous place in the audience. He appeared to be a man about sixty five years of age, with many wrinkles, long gray whiskers, a head fringed with gray hair, with much unproductive space on his cranium. He put on his gold specacles and looked intently at the speaker. I talked for about an hour and a half on my subject, and all be-gan to think that I would make no alusion to him. For the next half-hour attended exclusively to would that the pen of another should tell the balance.

The enthusiasm of the audience was such that they could no longer suppress the rising volume of intense gratification, and they made the rafters ring with vocal, manual and pedal demonstrations of delight. speaking proceeded the old man's head started on a journey to his knees, and when all was over his whiskers resting on his lap. I have had many exciting experiences,

BUT NOTHING LIKE THIS in all my missionary travels. Next day a ponderous Missourian came up and shook hands, and said: "Well, mister. I ain't on your side-that is, haven't been-but jee whiz! you give thatold fellow ---, and he deserved all he got." town, and I think it is safe to say that he will not interfere with my missionary work right soon again. The confessional was most prolific in good results at this place. I have other interesting things to say, but must reserv them for a future occasion as I find I am taking up too much space

We must bear our crosses ; self is the greatest of them all. If we die in part very day of our lives, we shall have but little to do on the last. terly will these little daily deaths destroy the power of the final dying !-

How beautiful is sacrifice ! Ever since the Divine Martyr made selfish-TWO MINISTERS WHO CAME EVERY NIGHT ness abominable, they who rise to high purposes are lifted to them on a common of the common PART THIRD-THE VESTAL. CHAPTER III. THE LUMINOUS GALLERY.

When Domitian stepped into the garden with his bow and arrows, he had also called in a loud voice,—
"Hirsutus! Hirsutus!"

At this name, a boy, or rather a young man, for he was eighteen years old, came out suddenly from behind a tree, and approached the emperor.
"Hirsutus," said Domitian, " go and

stand yonder; I need a little recreation."

"Are you going to hurt me again?" replied Hirsutus, without attempting to disguise his unwillingness, and speaking in a familiar tone which few dared use with

Domitian. "Oh!" remarked the emperor, "do you still think of the little scratch you got the other day? It is the first time that such a thing happened to me!"

"You call this a scratch?" replied Hir-

sutus, with a bitter smile.

And he held up his hand, the middle finger of which was fearfully torn, the

finger of which was fearfully torn, the flesh having been cut to the bone.

"What, my son," remarked Domitian, with something like compassion in his voice, "are you not yet cured? Heliodorus, my physician, said it would be nothing. Why did you not use the salve sent by Entrapeles? . . Go," continued Domitian resuming his walk, "go; the salve of the salve

tinued Domitian resuming his waik, "go; you will hold up the other hand."
Hissquiss made no reply. He preceded the emperor towards the hippodrome. But who could have studied the poor lad's face, would have read there a strange desire to revonge himself on the man who daily placed his life in danger for mere

Domitian, busy with selecting his arrows and examining his bow, had not re-

rows and examining his bow, had not remarked this.

Hirsutus was a poor, misshapen creature. His pear-shaped head was covered with thin, wiry hair, short and hard, like the hair of a modern clothes-brush. He owed his name to this peculiarity. This pointed head was connected by a very pointed head was connected by a very short neck to an extraordinarly large short neck to an extraordinary large body; his arms were long and thin, and his legs crooked and dragging, making him altogether one of the most hideous freaks of nature. But a strauge light flashed from his eyes, and a lively intellie animated this uncouth mass, vas not unlike the bust of some divinity

Whence came this singular being? Whene came this singular being:
Where was he born? Nobody about the
imperial court, and not even Domitian
himself, could have answered these questions. The boy had been brought by a
necromancer, named Asclertarion, who came to Rome occasionally, and in whom Domitian had the most superstitions Domitian had the most superstitudes confidence, although he subsequently had him put to death, for saying that he knew when the emperor would die. Hirsutus hardly ever left his master. Domitian consulted him on the most im-

portant occasions, and, more than once the appointments to the first offices of th empire depended upon the capricious whim of this hideous creature. But all this, as we have seen, did not prevent the this, as we have seen, and not prevent the emperor from making him his plaything, and exposing his life daily. Hirsutus hated Domitian mortally, but he concealed this feeling carefully, in the hope that an occasion would present itself to

when Marcus Regulus arrived near the emperor, he found him engaged in shooting his arrows between the poor lad's fingers. Domitian, at first, paid little attention to the informer, who waited respectfully until he should be spoken to; and when he addressed him. at last, it was merely to call his attention to some skilful shot, and the looks he threw him were anything but satisfied. Yet Regul-When Marcus Regulus arrived near the skilful shot, and the looks he threw him were anything but satisfied. Yet Regul-us felt no uneasiness at the coldness of this reception. He was calm, and the vagus smile which played on his lips ex-pressed great confidence, Suddenly Hirsutus uttered a cry of pain; an arrow had pierced his hand.

Suddenly Hirsutus uttered a cry of pain; an arrow had pierced his hand. The poor fellow ran about, howling with mingled pain and rage, and trying vainly to pull the shaft from his wound.

"By Minerva!" exclaimed Domitian, without the least show of compassion for his favorite's sufferings. "Regulus, you are the cause of this awkwardness! You distracted my attention! . . But let us drop this," he continued, throwing aside his bow and arrows. "Come in my gallery; I wish to speak to you about some serious matters."

But we must describe the curious gal-

Bome serious matters.

But we must describe the curious gallery into which Regulus followed Domitian, ere we proceed to relate their convertions.

Sation.

During the reign of Nero, a singular stone was discovered in the quarries of Cappadocia, which has been carefully described by Piny-the-Elder in his Natural History. This stone, as hard as marble, was, at the same time, transparent, or rather luminous. It was, for this reason, rather luminous. It was, for this reason called phengyte, from the Greek name for called phengyte, from the Greek name for light. Pliny also relates that Nero had a temple built with these stones, and the light penetrated into the interior, as though there had been no walls. Notwithstanding its hardness, this stone could be split in thin layers, like slate; and the wealthy citizens subsetting need these transparent panes in

quently used these transparent panes in their windows. For glass, although known to the Romans, and used to man ufacture vessels of various shapes, had no

been made into panes.

Domitian wished, like Nero, to turn to account this precious discovery, but for his own benefit,—not in honor of the gods. In order that no one should approach him unseen when he was alone, he had caused a wide gallery to be con-structed with these luminous stones, in the interior of his immense palace, and it was his favorite resort when he did not walk in the gardens. It was in this gal-lery he amused himself with killing flies, when tired of shooting arrows between the fingers of the unfortunate Hirsutus. Vibius Crispus never approached this part of the palace. He feared that Do-

mitian might remember his joke about the Domitian, having reached the centre of

the gallery, looked around to see that no-body was near, and casting an angry look on the informer, said,— You are very awkward, Regulus!"

"How is that, my lord?" asked the in-former respectfully, but with singular assurance. "Read." simply remarked Domitian.

The informer looked triumphant.

"It is a proclamation, my lord," he replied, without taking the document. "I piled, without taking the document. I need not read it. I am already acquainted with its contents.

Here is a similar copy!! And the informer handed Domitian another sheet of papyrus.

And the informer handed Domitian another sheet of papyrus.

"A proclamation! You said a proclamation?" repeated Domitian, with unfeigned surprise. "But this does not have the appearance of one!" "My lord, the word may not be very exact. But when one knows the object of this writing, one may, I should think, style it a proclamation, for it aims at preparing the mind of the people."

"Prepare it to what?" asked Domitian, with visible anxiety.

"To rebellion and a change of reign," replied Regulus, bluntly.

Domitian bounded like a wild beast wounded by the hunter's shaft.

Domitian bounded like a wild beast wounded by the hunter's shaft.

"By Minerva!" he cried, with concentrated rage, "can it be true? Is such the aim of all those covert allusions? Oh! they shall not succeed! and I will make them repent of their audacity!

But who is the author?" he asked, fixing his bloodshot eyes on Regulus.

"The author of this impious project, and of these libels," replied the informer, "is Lucius Antonius, the general commanding the army of Germania, who wants to have himself proclaimed emperor,—he, or another, it matters little.

manding the army of Germania, who wants to have himself preclaimed emperor,—he, or another, it matters little. Here is, at all events, another document of far greater significance, which does not leave the least doubt as to his projects." Domitian jerked the manuscript from the hands of Regulus, and proceeded to read it with eager curiosity. In this document, as in the other one, the writer reminded the people of Domitian's many crimes; he revealed the true motive of Lucius Metellue's murder, and alluded sneeringly to the low birth of the man who had the boldness to style himself a god, and to have his statue worshipped in the Capitol; he insulted Domitian's recently acquired glory, by stating that he had been shamefully beaten by the Dacians and Marcomans, and, following the precedent established by himself in a previous expedition, had gotten up the evidences of an imaginary victory, by purchasing a large number of slaves, and parading them as prisoners of war, after having their hair and their garments arranged according to the fashion of the people he claimed to have conquered. Finally, the writer ended with an energet cappeal to the Roman people, whom he called upon to aid and sustain the effortson to be made for the tyrant's overthrow by a numberous army, which he annoqueed as ready to march on Rome

throw by a numberous army, which he announced as ready to march on Rome denver her from the yoke of the odious Domitian.

In order to understand the full import of this proclamation and the rage it must have excited in Domitian, it must be known that the peace which ended the war against Decebalus had been purchased at the cost of Roman honor. Owing to Domitian's mismanagement, his expedition undertaken to avenge Oppius Sabinus and Cornelius Fascus, whose legions had been cut to pieces by Dacebalus and Duras, the two Dacian kings, balus and Duras, the two Daban Kings, aided by the brave Dagys, brother of Dacebalus, would have ended in a fearful disaster, had he not averted it by signing an ignominious treaty. The emperor, nevertheless, had the impudence of soliciting the glory of a triumphal reception, and the Sanate gave its cowardly assent.

The first programation contained only

and the Senate gave its cowardly assent.

The first proclamation contained only injurious revelations, the true import of which was more fully developed in the second. And yet, what had most deeply wounded Domitian's vanity were the particulars concerning his humble origin, and of the murder and incendiarism committed in order to conceal or rather wind

had intrusted with the management of this already old affair,—either the secrecy or the ability of the accomplices must have been at fault, since the accusation was now trumped up so boldly. But the emperor foresaw the coming of grave events, and his resentment against the informer melted before the greater anger which darkened his brow as he read the proofs of his enemy's and acity read the proofs of his enemy's audacity.

"How is it," he asked, after a little reflow is it," ne asked, after a little reflection, and showing the first proclamation, of which he had a copy, "that you have this libel in your possession? Palfurius, who handed it to me this morning, assured me that no other copy axisted."

'Palfurius must be very skilful!" said Regulus, with a smile of contempt. "For the last two days this proclamation has "No second document brought by Regulus.

"No, my lord, it has not yet been posted, but it will be by to morrow," replied Regulu.
"To-morrow!" repeated Domitian with

the same terror.

"Yes, to-morrow, my lord, unless the package of copies just introduced into Rome is immediately seized!"

"Immediately! Immediately!" cried Domitian, with a madman's tury. "And let the man who received it be put to death! . . . Hallo, guards! . ."

But he stopped, seeing Regulus bare his bosom and kneel before him.

"What are you doing?" the emperor asked with surprise.

asked with surprise.
"I bare my throat to my master's humby sword," replied the hypocrite, humby; "for the package of proclamation is at my

"Oh!" exclaimed Domitian.

"Unless," continued Bomilian.
"Unless," continued Regulus, "the emperor should think that his miserable slave has done right in preventing them from falling into other hands." "By Minerva! Regulus, you are a cun-ning fellow!" exclaimed Domitian. "This is the way to serve one's master! But may the Fates cut my thread of life, if I can guess how you managed to obtain

ion of these documents.

possession of these documents."

"In a very simple way, my lord.
I have bought the man to whom they were sent. Unfortunately I only found him out after the first proclamation had been posted, for it was only then I suspected that there existed a depositary."

"Who is this man?" asked Domitian.

"Who is this man" asked Domittan.
"One Misitius, an obscure creature.
He lives not far from the two temples of
Isis and Serapis. I learned what was
going on from the Archigallus, who gets
his hair dressed at Eutrapele's. This
Misitius is certainly in communication
with Lucius Antonius, for he goes for the
packages to an appointed place, on the
Flaminia Way. These packages, well

delivered to Misitius at midnight, near the Garden hill."

"But this man will surely reveal the names of Antonius's accomplices," remarked Domitian, interrupting Regulus.

"I intend that he shall, my lord," replied the informer, "although I do not necessarily need his assistance to prolic cure a list of the names of the conspirators, for I have other means.

But, ot all events, I shall make some use of him."

"What do you mean?" asked the emptore, stopping abruptly before Regulus, "of all you are telling me? How did you get this information? You will readily understand the grave character of these revelations, and how necessary it is that I should be informed of the smallest circumstances connected with them."

"My lord," said Regulus, "of all you are telling me? How did you get this information? You will readily understand the grave character of these revelations, and how necessary it is that I should be informed of the smallest circumstances connected with them."

"My lord," said Regulus, "of all you are telling me? How did you get this information? You will readily understand the grave character of these revelations, and how necessary it is that remaining the proposed to interprograte in presence of his court.

Are you certain," asked the emperor, stopping abruptly before Regulus, "of all you are telling me? How did you get this information? You will readily you are telling me? How did you get this information? You will readily you are telling me? How did you get this information? You will readily you are telling me? How did you get this information? You will readily you are telling me? How did you get this information? You will readily you are telling me? How did you get this information? You will readily you are telling me? How did you get this information? You will readily you are telling me? How did you get this information? You will readily you are telling me? How did you get this information? You will readily you are telling me? How did you get telling me? How did you get telling me? How did you get th

of him."
"What do you mean?" asked the emperor, with lively cariosity.

"Read thie, my lord," replied Regulus, solemnly. "This letter was found among the libels."

Domitian had no sooner cast his eyes on the document than he gave a start of

on the document than he gave a start of surprise. After reading it, he remained plunged in astonishment, making no effort to conceal his impressions. The latter was addressed by Metellus Celer to the Grand Vestal Cornelia, and read as follows:—

read as follows:—

"Dear Cornelia,—In a few days you will hear a good deal about Lucius Antonius, and it will probably be stated that he intends to have himself proclaimed emperor. Do not believe this, but assure our friends of his real designs, with which I am perfectly acquainted. Lucius is assembling sufficient forces to overthrow the odious tyrant, Domitan; but he is too devoted to Flavius Clemens to think of wearing the crown which properly belongs to the two young Cresars whose names are popular in Rome. His intention is, therefore, to proclaim them as soon as his legions will be ready to march.
"Dear soul of my life, I am still buried in my retreat where, without taking any part in this enterprise, I make vows for its success.

in this enterprise, I make volume in this enterprise, I make volume.

"What consequences must result for us from this great event! First the happiness of seeing each other freely! And soon, doubtless, the greater bliss of being united forever! For under two Christian emperors, what prejudices, what vain omens could prevent us from being united?"

"What does this mean? Two Christian Emperors "asked Domition to the had finished reading this

tian Emperors . . "asked Domitian, when he had innshed reading this letter, the meaning of which, in great

letter, the meaning of which, in great part, he did not understand.
"My lord," said Regulus, purpesely selecting an indirect way to answer the question, "Have you ever made the 'Venns' throw' when playing the game of

tesseræ?"
"No," said Domitian, who could no see the drift of this question, "though have oftentimes made the 'Dog's throw," "Well, my lord, to-day, Fortune has prepared for you the finest Venus' throw that a player has ever made."

"Did you not charge me, my lord, to surprise the Grand Vestal and Metellus Celer? ... "I did," said Domitian, "but what of

"Well, my lord, in this letter you have "Well, my lord, in them! . . . And the means to punish them! . . . . And did you not commission me, besides," added the informer, "to find out the projects of the Christians? . . . You jects of the Christians? . . . You know them now!"
"What! Vespasian and Domitian, my

grandnephews, could be the two Christian emperors alluded to in Metellus Celer's letter?

"Yes, my lord, and I will add that Fla-

"Yes, my lord, and I will add that Flavius Clemens, the two Flavia Domitillas, all your relations, in fact, are Christians, and conspire to overthrow you."

"Oh!" cried Domitian, and his accent betrayed his terror, and still more his profound astonishment at this sudden discovery. "they are all Christians! all

liscovery, "they are all Christians! all sted all the entreaties of your so far re Flavia Domitilla, she who has spread the poison of that new doctrine in your family, but unless something is done, the divine Aurelia will succumb

The informer paused, for the emperor no longer listened to him.

Domitian, in prey to visible excitement,

Domitian, in prey to visible excitement, was pacing slowly the marble floor of the gallery. If we have succeeded in describing this tyrant's character as we have found it in history, the reader will easily imagine the strange perplexity in which he was thrown by the startling facts so suddenly revealed by Regulus.

He felt that he was hated, and the revolt of Lucius Antonius might arouse Rome and cause it to rebel against his authority.

authority.

On the other hand, how would he deal with the Christians, whose mysterious power frightened him, and who, besides, would count on such formidable adversaries in his own family?

Would he bathe in their blood? Nero had done so, and the Christians had become more numerous, notwithstanding

come more numerous, notwithstanding his executions, or perhaps in consequence f them. Would it not be necessary, however

to strike at this sect, commencing his own relations? But would he then inspire such universal horror tha then inspire such universal horror that his overthrow would become inevitable? Then, the voices of the future, the pre-dictions already heard, whispered in his ear that the Christians would become the masters of the world, and the race of David would control the empire.

Were the prophecies to be realized which had so long occupied the public

mind?
"Oh!" thought Domitian, in his superstituus terror, "those sons of David's are in my power! It is fifteen days since Fronto brought them to Rome It is time that I should interrogate them

brought in the presence of all my court . . . I shall see whether they court . . . I shall see whether they have accomplices . . Let the guilty ones tremble, whoever they may

We need not say that Flavius Clemens, We need not say that Flavius Clemens, the two young Cresars and all their family had nothing to do with the rebellion planned by Lucius Antonius. But it was true that the latter, as Metellus Celer's letter led one to suppose, strengthened himself by the use of their names, which were exceedingly popular, because of their near relationship with Vespasian and Titus. It was also true that the general of the army of Germany had no other intention in marching upon Rome than to overthrow Domitian and put his nephew in his place, for the people looked nephew in his place, for the people looked with pleasure upon the young Casars as the heirs of the empire.

the heirs of the empire.

But Regulus, who knew very little concerning the conspiracy of which Autonius was the head, had nevertheless seized with eagerness this opportunity to resume the plotting, interrupted by Cecilia's release and Parmenon's death and, as we have seen, in informing the Emperor that his relations were Christians, he had taken care to represent them as conspirators. ors.

your absence, and what I have done to obey the instructions you had left me." At this juncture a singular and barely

perceptible noise reached the ears of the two men, who turned quickly to see if any one was spying their secrets. But the wide gallery was deserted and silent, and the luminous stones reflected no other image than those of the Emperor add Regulus. add Regulus.

' Did you hear, Regulus," said Domi-

tian with uneasiness, and pointing to a colossal statue of Minerva, placed in the centre of the gallery on a bronze pedestal. "It seemed to me the noise came

from that direction ""
"List us verify the fact, my lord," said
Regulus, "the same noise attracted my
attention." The Emperor and the informer walked

around the statue, but saw no one.
"It is nothing, my lord," remarked
Regulus, "the great weight of this statue, causing its base to settle in the pably occasioned the slight noise we Very likely; well, Regulus, begin your

narrative, I am anxious to know all."

The informer's long narrative mus have awakened a powerful interest in Domitian, for he listened to it with much attention; but the reader being already utention; but the reader being alread equainted with the events that forme te substance, we deem it unnecessary to

repeat it.

"However, said Regulus, after relating
his disappointments, "I did not lose
his disappointments, "I did not lose "however, said Regulus, after relating disappointments, "I did not lose courage, and the gods have permitted that I should again, and by other means, obtain possession of all those secrets, so important to my master's safety, and the proof of which I have hastened to bring to his knowledge." o his knowledge.

The informer, however, was not very explicit in the second part of his narra-tive; he did not wish to say by what means he had obtained possession of the documents which he had brought to the emperor. He merely repeated that he had corrupted Misitius, whose acquaintance he had made through the Archigallus. Having finished his story, he asked the Emperor what he thought of all

this.

"It requires reflection," replied Domitian. "I shall again have need of your zealous services," he added, putting his hand familiarly on the informer's shoulder. Regulus blushed with pleases at this caresaing gesture accompanied shoulder. Regulus of the decompanied by a glance which promised future favor as the reward of future infamy.

"Do yo know," remarked Domitian, after a short pause, "that this cousin of

after a short pause, "that this cousin of mine, Flavia Domitila, is a veritable bane in the family? She it is who cor-rupted all my other relations. I see it. rapted all my other relations. I see it. . . . I want to begin with her," he added, with a dark smile! "what shall I do

'Speak, my lord, I shall obey," replied "Speak, my lord, I shall obey, Tephea Regulus, bowing low.

"We shall think of it," growled Do-mitian. "As for that young beau, Me-tellus Celer and his Vestal. . ."

"Will the emperor permit me to give my advice?" asked Regulus.

"Speak," said Domitian.

"It would be perhaps better to wait the further development of eventa," said the informer, "I have placed a man devoted to me near Metellus Celer, and I am sure

informer. "I have placed a man devoted to me near Metellus Celer, and I am sure that we can seize the latter in the retreat does not the emperor see what precious information may be obtained from this

information may be obtained from this source?"

"You are right, Regulus, let us wait!
. And as for the Flavius family.
. let us wait also. When they will have fully betrayed themselves, my severity will seem natural and legitimate. Moreover, to-morrow all these questions will have made a great step. Regulus, do not fail to be here to-morrow.
You will be able to observe some curious and significant things. . . Go, Regulus, I am satisfied with your zeal.
Leave all these documents with me."
The informer handed the various packages to the emperor, who placed them on

The informer handed the various packages to the emperor, who placed them on a tripod near Minerva's statue, and accompanied Regulus to give him further instructions. They walked out of the gallery into another apartment, where they remained in conversation a little longer.

longer.
No sconer had Domitian and Regulus left the phengite gallery than the bronze base of Minerva's statue opened noiseless. pase of Minerva's statue opened noiselessly; and Hirsnuts springing forth, seized the papers and swiftly disappeared with them in his hiding-place. The secret panel fell back to its place, and the most arrest age and the parent server are could not be medicated in the most expert eye could not have detected its ex-

Silence and solitude reigned in the im-

Silence and solitude reigned in the immense gallery when the emperor returned.

He could not restrain an exclamation of surprise upon reaching the tripod and missing the papers he had so recently put there. Laying his hand mechanically on the gilded surface, he felt something warm and damp that made him recoil with terror. His fingers were stained with blood!

Domitian cried aloud, and the echoes

Domitian cried aloud, and the echoes Domitian cried aloud, and the echoes of the luminous gallery repeated the cry. The guards rushed in, thinking the emperor had called for help.

They found him gazing with superstitious terror on Minerva's statue.

"Go away! retire!" cried Domitian, angry, for he did not wish others to witness his auguish.

When he was again alone, he examined the statue carefully, feeling the

When he was again alone, he examined the statue carefully, feeling the joints of the bronze base with his flugers. But his search was fruitless; he saw nothing but a compact mass of metal.
"This is strange," he muttered, passing his hand on his brow, moist with the cold sweat of fear. "To-morrow, this statue shall be pulled down. . . ."
In a book-store on the Sacred Way, a

In a book-store on the

hundred men were busy copying, by the light of numerous lamps, a document which a stranger had just brought in. This document was the second pro-

ing crowds assembled near them, and from which were heard the most courage-ous and significant curses against Domi-

TO BE CONTINUED

### THE BLOT ON THE WALL.

Effie's nest was built where nests should be built—high up in the air; nor was it any the less a nest that its occurrent against the first section. nor was it any the less a ness that its occupant could not fly. Indeed, she could hardly walk. Effic Taral h.d been a cripple all her life.

It was a pleasant place this nest. It was always warm there, and flowers

bloomed in the windows all year long. The sun came in as freely as he comes to the swinging homes in the trees; and high above the twilight between crowded walls the morning and the evening made the day.
On Effic's fifteenth birthday her

mother gave her a camera, and the imprisoned girl found it a mine of delight. The view from the windows of her room, on one side overlooking Lake Michigan, and on the other the busy city streets, afforded her a pleasing variety of subjects. She beg presently to exhibit a decided skill. egan

Her interest grew with her skill; and so absorbed d'd she become that Mrs. Taral began to fear for daughter's health. But it was hard to deny a pleasure to a child that had so few, and the mother was content, there-fore, merely to curb the young artist's

enthusiasm One night in early spring Effic was awakened by a thunder storm, which was passing over the city, and lay for some time listening to the peals of the thunder and watching the flashes

against the pane.

How she would like to see a photo graph of the lightning! She had never seen one. Why, she wondered. never seen one. Why, she wondered. Were they very hard to take? Then a sudden thought flashed through her

mind. She sat up in bed. Should she try it, or not? What would her mother say? But, surely, there was nothing rong in it. She would wrap up well; and then when would she ever have another such chance?

Slowly then the crippled limbs drew hemselves from the warm bed to the floor, and the girl, wrapping herself in a big shawl, went to the window where the camera stood. With a beating heart Effic slipped the plate

into it, and made ready.

But now she stopped. Should she raise the sash? It would be impru dent, perhaps dangerous, for though it blew away from her, a great gale was on. But would not the open window be more likely to ensure success

The sash went up; and sheltering herself as best she could from the damp wind, the excited girl sat down to

wait. She waited long. Everything but the gale seemed to have passed by. Some flashes there were, indeed, but not what Effie wanted. She felt herself growing chilled and her eagerness gave place to disappointment. At last she rose to put down the sash, and in that moment the thing she hoped for came. In one long, rattling crash the heavens opened from zenith to horizon, and a blinding splendor filled the night. The trembling fingers snatched the cover from the leus, and while her heart seemed almost to stand still, Effie counted one, two, three, and the picture was taken.

Then she put down the window and rept back to bed, happy, but chilled

to the bone.

When Mrs. Taral came in the next morning Effie was still in bed. "Why, little girl, not up yet," said the mother cheerily.
Effic turned towards her with flushed

cheeks and glassy eyes.
"O, mother," she panted, pressing her hand to her side, "I've got such—

such a pain here." Taral had not been well the Mrs. night before, and falling asleep late had slept through the storm. Charg alf now with neglect, she sent

in haste for a physician.
Dr. Strorrs confirmed her fears Effie had pneumonia, and for days after Mrs. Taral watched by her child with an anxiety in which was little

In the delirium to which she quickly passed, Effic soon revealed the cause of her sickness and as her mother listened to the whispered babble about taking pictures, she keenly regretted the day when the camera came into the house She did not hear the whole truth, how ever, until Effie was out of danger; and when she did hear it, the face looking up to hers was so penitent and pale that her only comment was to

stoop down and kiss it.
"I'll give it up now, mother," Effic said at last. "You can put the camera away just as it is. But mother," with a pathetic little smile, "that pic ture would have been just splendid

At last Effie was apparently as well as ever, but her mother doubted if she were quite the merry girl she had been. There was in her at times a listlessness unlike her old mood, and Mrs. Taral was constantly devising new means for the child's diversion, often, as she feared, with little success One afternoon there had been an unusually merry party in Effie's room A new scheme was afoot, and Mrs.

Taral as she entered the room was ap pealed to at once.
"O, Mrs. Taral," said Catherine Branch, "won't you help us persuade We want to elect her president of our new Camera Club, and she says

Effie looked up, blushing. "I tried This document was the second pro-clamation of Antonius, so mysteriously stolen from Domitian by the boy, Hirsu-tus, and which, it will be rememberee, contained an energetic appeal to arms. Next day, the walls of Rome were cov-

smiling, at the eager faces about her.

smiling, at the eager faces about her.

"But Effiz knows so much more about photography than the rest of us," said Catherine. "Do make her take it, Mrs. Taral, won't you?"

"Tell her about the prize, too, Catherine," said Minna Grex.

"O, yes; and Mrs. Taral," Catherine went on, "Minna's got a paper here, and somebody in New York has offered a prize, a hundred dollars, for the best photograph by an amateur. We want photograph by an amateur. Effie to try for it with that picture of

"O, but I've got a better one than that," Effic cried. "No, I haven't," she added in sudden confusion. "That is - I - mother, tell them about it,

Her mother did tell them, then, the story of the last picture, and what it

had cost. Mrs. Taral was much disturbed that this subject should have come up again. However, she did not see that it affected Effie's spirits. Indeed, she seemed rather brighter than usual for the rest of the day. But that night when the mother went into her daughter's room she found Effie's cheeks wet and one big tear still trembling on the closed eyelid. For an hour, afterward Mrs. Taral sat in the dark, thinking.

When Effie awoke next morning her mother came and sat on the side of the

"Effie, dear," she said, "I want you to get out your camera again."
"Why, mother?" said Effie, astonished

"Yes," said Mrs. Taral, "we must have no more little girls crying them-selves to sleep."

Selves to sleep."

Effie's only reply was a warm embrace; but that day her mother heard her sluging again for the first time since the storm. That same day Mrs. Taral was called on for her opinion of the first printed

proof of the night-picture. She was a wise mother, and cautious of any over-praise; but she saw at once that Effie had got a striking picture. The flash of lightning had been both vivid and prolonged, and the great white river running down the skies, even in the sober tones of the photograph, seemed almost ablaze.

Mrs. Taral's praise was warm.
"I think you might enter this for the prize the girls were talking about she said at last.
"There's a blot in it," said Effie,

taking the print, "but I think I can take that out of the plate."
"You mean the blur there on the back of that building?" asked Mrs.

Taral.

youth.

" Yes'm. "I noticed that," said Mrs. Taral, "but you had much better let it alone. You might spoil the plate, and you'll never get another like it. Effie took her mother's advise. The

photograph was sent off with the blot still in it, and was printed by and by, along with others, in the paper that had ffered the prize Nothing more was heard of the pictures for a month. Then a reporter's card was brought up one afternoon, as the mother and daughter sat together.

"Mr. John O'Hara," read Mrs. Taral.
"A reporter? Why, Mary, what in the world ?" Ordinarily Mrs. Taral would have excused herself; but now, curious to know what a reporter could want with

she went down at once. It was a tall youth who rose to meet her, with a manly, open face and a color that came and went like a girl's. His clothes were threadbare and his face thin and careworn in spite of its

"I've been looking for you a long time, ma'am." said he, "or, at least, for Miss Effic Taral, and I'am very glad to find you at last. The sentence was a little confused, but there was no doubt about his joy.

His face was beaming.
"Indeed?" said Mrs. Taral. "My daughter is only fifteen years old, and an invalid, and I am curious to know why you should have been looking for

The young man seemed surprised, but he answered promptly, ma'am, I have been looking for her all the way from here to New York. I haven't done much else for a month, and I think I have good reason for it.
"And what can that be?" aske

Mrs. Taral, surprised in turn.
"I have been accused of burglary," was the unexpected reply, "and only Miss Effie Taral can prove me innocent Mrs. Taral, startled, half rose from her seat. The lad's face turned crimson, but he stood up very straight, and his blue eyes did not blench.

It was rather a long story; but when it was done Mrs. Taral left Mr. O'Hara in the parlor and went up to Effie, looking both pleased and perplexed. " My dear, could you see this young man a little while ?" she asked.

Yes, mother, if you would like me said Effie. "But what does he want to see me for ?" " Mary, show Mr. O'Hara up," said Mrs. Taral to the maid. And then to

Effie: "It's a strange story, child. This young man says he is the blot in your picture."
"Yes, that's the building," said Jack O'Hara, when Mrs. Taral brought him to the window. "And there's the pipe. Let me bring your chair up," he said to Effie, and gently wheeled her

chair to the window.
"You see the pipe, don't you?" said he, " that gutter pipe there on the back of that building?"

"O, yes," said Effie. "Well, now, look at this, please." He took from his pocket the paper that had printed Effic's photograph. He produced also a reading glass, and handing both to Effic, asked her to look at the blot on the wall in the picture. his face lighting up. "I'm glad saw it so quickly. Now maybe I saw it so quickly. Now maybe I make somebody believe I came d

that pipe." It was a good deal to believe. pipe was an ordinary tin gutter rand it ran down a sheer brick cliff stories high. And yet, there was photograph. Some one had been the pipe, certainly, and he could b ly have been climbing up it."

Jack told his story then for second time that day, and now minutely than before. He had n minutely than before. He had n sympathetic listener if Effic's face to be trusted. He had lately come up from tucky to be a reporter; and going this building, yet unfinished, to with the workmen about an imper strike, had climbed upon the roof

the view. The trap door fell to hind him. It was late in the afte and when the workmen were le for the day, one of them, seein door down, bolted it. Jack knew nothing of this. view of the city from the roof was the best he had seen, and it too longer than he thought to get thing of it into his note-book. he started down, the door was fa He called. There was no a

He stamped upon the door. But stoutly made, and fitted down with the roof, and Jack's utmost could neither budge nor break i was trapped, and there was n for it.
"Why didn't you call to so down in the street?" asked Mrs. "I did, ma'am," said Jack tried it first at the back of the but the wind was blowing in m

and it was of no use to call down Then I crawled out to the front 'Crawled?" said Effie. "Yes. I had to. You see, t going to have a roof garden u and the roof is laid in tiles. smooth as the top of that table and just as I was about to look edge, the wind took me by the and for a second, I—I—though

gone.

His face changed in spite Out of all that night's expethat one swift spasm of ter scarred itself most deeply in h ory. He had stayed on the roo great discomfort, until after m

Then came the storm.

The wind, already high, ha ly become a great gale, sweet exposed and slippery roof fron front with terrible power. T no shelter, nothing even to The narrow flues on the si offered no protection, even could have reached them. H on his face, clinging desperat wet tiles; but the increasing pushed him backward until it a matter of a few moments should be blown from the roo

Then he thought of the gut back of the house. He ha early in the evening that it r reach of a window a short in the wall. If he could r slip down to that window, kick the sash in and so escar But would the pipe bear h He did not know. It was a

But it was the only chance. he would take it. When the next lull came to the edge of the roof and over until the upper part of rested on the caves, while clasped the pipe. Then, great gust, the boy slippe edge with a hasty prayer, ing the pipe with both hand

began the perilous descent.

Perilous, aye, even de

might have been at anothe was not so now. The wind, became his friend; an against the wall with fresh held the boy as with une till that frail pipe became road to safety, and Jack feet once more on the earth If the wind had only b he declared, "it would have the trouble came when dropped. It dropped justice about to kick in the wire

slipped down past it, and of that came that long That scared me!"
But while the athletic y underestimated his perfethought it enough for tion and disgust not a yet it was what followed, a later discovery, that h find Miss Effie Taral. As he was leaving which his prison abu

knocked him down. Jac ly grappled with him, w dropping a bundle he c away and ran up the alle instaut a policeman w Jack by the arm. The reporter's indig were vain. His captor and Jack was taken to house, along with the pr There the bundle was for a kit of burglar's tools, Kentuckian, in whose m was of all crimes the

locked up on a charge of

However, Jack's ass Times office had bestire and had him released there the matter stood.

In the meantime h place on the paper and another, when one di thing as it was, and no told it) as he listlessly to of an tilustrated paper he came on Effia's pictu recognize it, but that streak through the skie

was the Baroness de Co been lady in waiting to Lamballe, the intimate Antoinette. The princ

his face lighting up. "I'm glad you saw it so quickly. Now maybe I can make somebody believe I came down

that pipe." It was a good deal to believe. The pipe was an ordinary tin gutter pipe, and it ran down a sheer brick elift ten stories high. And yet, there was the photograph. Some one had been on the pipe, certainly, and he could hardhave been climbing up it.

Jack told his story then for the second time that day, and now more minutely than before. He had now a minutely than before. He had now a sympathetic listener if Effic's face was

to be trusted.

He had lately come up from Kentucky to be a reporter; and going to this building, yet unfinished, to talk with the workmen about an impending strike, had climbed upon the roof to see the view. The trap door fell too be-hind him. It was late in the afternoon and when the workmen were leaving for the day, one of them, seeing the door down, bolted it. Jack knew nothing of this. The

view of the city from the roof was much the best he had seen, and it took him longer than he thought to get something of it into his note-book. he started down, the door was fast.

He called. There was no answer He stamped upon the door. But it was stoutly made, and fitted down flush with the roof, and Jack's utmost efforts could neither budge nor break it. He was trapped, and there was no help

for it.
"Why didn't you call to some one "Why didn't you call to some one "Taral." down in the street?" asked Mrs. Taral.
"I did, ma'am," said Jack. "I
tried it first at the back of the house, but the wind was blowing in my face and it was of no use to call down there. Then I crawled out to the front."

"Crawled?" said Effie.
"Yes. I had to. You see, they are going to have a roof garden up there, and the roof is laid in tiles. It's as smooth as the top of that table there, and just as I was about to look over the edge, the wind took me by the heels, and for a second, I-I-thought I was

gone. His face changed in spite of him. Out of all that night's experiences, that one swift spasm of terror had scarred itself most deeply in his mem-

ory.

He had stayed on the roof, in no

Then came the storm.

The wind, already high, had quickly become a great gale, sweeping the exposed and slippery roof from rear to front with terrible power. There was no shelter, nothing even to cling to.
The narrow flues on the side walls offered no protection, even if Jack could have reached them. He lay flat on his face, clinging desperately to the wet tiles; but the increasing gusts pushed him backward until it was only a matter of a few moments when he should be blown from the roof.

Then he thought of the gutter at the back of the house. He had noticed in the evening that it ran within reach of a window a short way down in the wall. If he could manage to slip down to that window, he might kick the sash in and so escape.

But would the pipe bear his weight? He did not know. It was a desperate chance. But it was the only one; and he would take it.

When the next lull came he crawled to the edge of the roof and let himself over until the upper part of his body rested on the caves, while his feet clasped the pipe. Then, at the first great gust, the boy slipped over the edge with a hasty prayer, and, clasp ing the pipe with both hands and feet,

began the perilous descent. Perilous, aye, even desperate, it Perilous, aye, even account time. It sation with her in which she saw only might have been at another time. It sation with her in which she saw only might have been at another time. It sation with her in which she saw only might have been at another time. It sation with her in which she saw only might have been at another time. It sation with her in which she saw only might have been at another time. It sation with her in which she saw only might have been at another time. It sation with her in which she saw only might have been at another time. It sation with her in which she saw only might have been at another time. It sation with her in which she saw only might have been at another time. It sation with her in which she saw only might have been at another time. It sation with her in which she saw only might have been at another time. It sation with her in which she saw only might have been at another time. It sation with her in which she saw only might have been at another time. It sation with her in which she saw only might have been at another time. It sation with her in which she saw only might have been at another time. It sation with her in which she saw only might have been at another time. It sation with her in which she saw only might have been at another time. It sation with her in which she saw only might have been at another time. It sation with her in which she saw only might have been at another time. It sation with her in which she saw only might have been at another time. It sation with her in which she saw only might have been at another time. It sation with her in which she saw only might have been at another time. It sation with her in which she saw only might have been at another time. It sation with her in which she saw only might have been at another time. It sation with her in which she saw only might have been at another time. It sation with her in which she saw only might have been at another time. It sation with her in which she saw only might have been at another time. It sation with against the wall with fresh fury. held the boy as with unseen hands, till that frail pipe became a sufficien road to safety, and Jack planted his

feet once more on the earth. "If the wind had only been steady," he declared, "it would have been easy. The trouble came when the wind dropped. It dropped just as I was about to kick in the window, and I slipped down past it, and right on top of that came that long thunderclap.

He looked at it with painful interest, and was at last about to turn away, when, with a start, he stopped quickly above the picture. The next instant he had bought the paper and rushed into the street with it. Across the way was a small jeweller's shop. He hurried into it.
"Will you lend me a magnifying

glass a moment?" he asked of the old

German who rose to meet him.

The jeweller took the glass and wiped "It ish de tears I vipe," it carefully. "It ish de tears I vi he said. Then he bent over

"Somebody climb de pipes up? Yes?" he said, directly.

Jack reached over the showcase.

"Thank you," he said, gripping the old man's hand. Thank you—God bless you—I—" He turned abruptly and went out of the shop, leaving the jeweller still staring.
With this incident Jack would have

ended his story. But Effie wanted to

know one thing more.
"How did you find me?" she asked. "The paper just said the picture was by a lady of Chicago."

Jack laughed. "I'd have found you if it hadn't said anything," said he.

He had written to the paper that of

fered the prize, of course. Moreover, the little recluse in her nest up under the eaves heard now, to her astonishment, that for a time she had been daily implored to communicate with one "J. O'H." through the biggest of

one "J. O'H." through the biggest all the newspapers.

Finally, when the editor wrote, declining to give the address, Jack went to New York and got it in a personal

interview.

How much hard work and pinching economy all this had cost Jack did not What he did say was: "I got back two hours ago, and came here

from the station."

The solitary reporter who happened to be in the courtroom three weeks later when Jack's case was called had reason to congratulate himself. The trial

proved to be unexpectedly exciting.

The policeman's testimony was direct and positive. He had seen the pris-oner on the night of the storm slip

down one of the pillars of the veranda at the back of General A—'s house.

The prisoner had seen him, too, it appeared, and had hid somewhere in the large grounds about the house. A close watch was kept on the premises, and an hour or so later the officer had spied his man steal out in the midst of the storm and giving chase, had caught him in the alley with his tools still in his possession.

The trousers Jack had worn that night were shown to the jury. They were worn thredbare on tee inside of the leg. Undoubtedly their owner had been climbing.
All this Jack's lawyer let pass un-

challenged. One thing only he did. He made the officer fix sharply the hour when he had first seen the pris-

oner, and also the hour of the arrest.

Then Jack himself took the stand. Now the reporter's pencil began to travel, and the loungers about the court room exchanged smiles at this wild tale so gravely told. The prosecuting attorney took it up in his cross-examination, and made merry with it a while. When he was done, Jack's lawyer, Mr. Sully, said quietly: "Call Miss Effic Taral."

Their was a stir in the courtroom. Some one was carried in and seated in the witness box. Presently the spectators saw looking down at them a pale young face, set in a cloud of yellow hair, and lit by violet eyes that glanced shyly around on the unfamil-

iar scene.
Then, Miss Effie Taral having been duly sworn, Mr. Sully began a conversation with her in which she saw only clear young voice filled the silent room as she told once more the thing she

had done on that memorable night. When she had finished, the lawyer when she had hinshed, the lawyer handed her a card, a photograph, from smong his papers. This picture, now; had she ever seen it before? Yes; that was the picture she had

been talking about—the one she took

that night.

Mr. Sully produced several of them. He thought His Honor and the jury

Jack had just gone, rejoining in his to fal, the last victim of his own unbuy reterest, deliverance, and now Effic was told first above the best of fall that she must rest. She was trying to "There are abyses," says Lamartine, "that we day not sound, and characters we desire

sented to do so. We omit his opening remarks, which were of local interest only. Coming to the subject proper, Dr. Foran spoke as follows:

The first, and great French Revultion began with the flight of Louis XVI, to Varennes; it ended with Napoleon's coup d'et at of the 18th Ist may be the subject of the 18th Ist and great the subject of the 18th Ist and great the subject of the 18th Ist and great the subject of the 18th Ist and the Omega of that terrine upheaval. But between these two extreme points of the might convulsion there were two years of indescribable fury. These two years formed the great storm centre that has not unfittingly of called the "Reign of Terror" and the storm god that ruled, directed, and originated that chaotic period was Maximilien Robesphers. During these two years of me with breathless autonishment; speculation was powerless for sway the world looked on with breathless autonishment; speculation was powerless to stail on station respeated, no institution reverenced, in on station respeated, no institution reverenced, in one and allar rocked at every breath of the tempest; the king, the royal family, the nobles, the elergy, the great, the good, the talented, the bourgoisie, the artisans, the laborers, the poor, all were sweptaway, and (to use the grannic words of Charles Emilips), "when these were exhausted, the mob-executioners of to day became the mob-victimes of to-morrow. And all this they did in the sacred name of Liberty to rest upon."

But Providence, that they openly defied and publicly denied, had not disappeared. Impirity night prosper, blasphemy might enjoy impunity, passions might be fanned into a very conflagration; it was only for a most brief time, and, in the very banquet of his triumph, "the Almighty's vengeance blazed upon the wall," and the usurped diadem of unbridled tyranny fell with the bead of the Dictator, Lamartine, in his "History of the Girondists," says: "Never, perhaps, were so many tragfed events crowded into so short a space of time, never was the mysteri

leason, and the Reign of Terror was still be-low the horizon.

The infidel philosophy of the eighteenth cen-tury had payed the way for changes in the inr. Sully began a converr in which she saw only
le the prosecuting attoring the old lawer's skill.
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produced several of them.
His Honor and the jury
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of deeply drank at the fountain of Rousseau's
theories, that they became in time a faith,
a fanaticism. In the quiet of his colleges
days at Arras, in the solitude that he loved or
used thoughts of a renovated social world. a
remodelled religious one, as a dream which un
availingly beset his youth. He was in this
peculiar state of mind—without faith in anytoffeel delegation.

The infindel philosophy of the eighteenth centry had aved the way for canages in the institutions of the lawyer
card thoughts and the private circles. The
peach milies and in the private circles. Th

That scared me!"

But while the athletic youth perhaps underestimated his performance, he though it enough for one night. What followed aroused his indignation and disgust not a little. And yet it was what followed, together with a later discovery, that had set him of ind Miss Effic Taral.

As he was leaving the alley on which his prison abuited a man rushed around the corner and nearly knocked him down. Jack instinctively grappled with him, when the man, dropping a bundle he carried, broise away and ran up the alley. The next instraut a policeman was clutching Jack by the arm.

The reporter's indignant protests were vain. His captor was obdurate, and Jack was taken to the stational through the subject of the hinds were closed. A magic lantern house, slong with the precious bundle. There the bundle was found to contain There the bundle was found to contain

A Me. Teral cycles, Term of the control of the cont

they would not deign to consider, or look upon him—should eventually terminate in him and through him.

Immediately after the kings's return to Paris, Robespierre delivered a speech before the Jacobins, in the name of the old convent saint Honore, which proved to be the first cry of the Revolution; it was the trumpet call which awakened passions that were destined not to subside, until the same voice, of the same man, would deliver the last speech with the peroration of which the same show to come the same man, would deliver the last speech with the peroration of which and the last speech with the peroration of which and the last speech with the peroration of which the last speech of a marby for liberty. "We will die with you," cried out Camille Desmoulins, extending his arms at bough he would fain embrace Robespiere. Eight hundred people rose en marse, and individually swore to defend the orator's life. Danton was of the number. Little did any one of them dream that before two years each fithe eight hundred—including Desmoulins, Danton and the other leaders—would march to the scatold, condemned and executed on warnate signed by Maximilien Robespierre. Little did they dream that the very death which he cunningly pretended to expect whe awaking him, at the close of the bloody reign he was about to commence! As find and the oration of all order to chaos was the grand object of ambition, finally for self preservation.

"Order is Heaven's first law," The reduction of all order to chaos was the grand object of

ambition, finally for self preservation.

"Order is Heaven's first law." The reduction of all order to chaos was the grand object of the Revolution. Confounding authority with tyranny, the first apostles of this mighty movement determined to sweep away all represented.

more, since its beams feil upon that symbol of death and disorder, the guillotine; to day its rays, undiminished in splendor, flash their gleries upon that symbol of Life and Order, the Cross; the former piyed its crimson work in the Platon de la Ravolution; the latter looks down spine on Montmartre. The pulpit of Store Dame has held princes of Christian eloquence—Duponious, Felixes, Lacordaires, Monsabres—even as if Chaumette had never thundered his blasphemics from the same elevation; the eternal Te Deum has, year after year, awakened the echoes of that olden temple, just as if the "goddess of Rosson" had never polluted its altar, or the vaults had never rosounded to the licentious notes of that olden temple, just as if the "goddess of Rosson" had never profitted its altar, or the vaults had never rosounded to the licentious notes of the ca Ira. The tempest of the Revolution gathered, rolled zenith ward, burst and swept over church and throne, leaving bahind it an appeared, rolled zenith ward, burst and swept over church and throne, leaving bahind it an appeared, as ever, "immutable amidst change, magnificent amidst debris, the list remnant of earth's beauty and the last reshing. Rosepiere—that is to say the Revolution—sought to free the nation from the hand of despotism. Instead of remodellinz the monarchy he merely destroyed it; and he thus made way for an imperia despotism that surpassed in its iron the hand of despotism. Instead of remodellinz the monarchy he merely destroyed it; and he thus made way for an imperia despotism that surpassed in its iron the hand of despotism that surpassed in its iron the hand of despotism the surpassed in its iron the hand of the principles of Robespierre in the logical sequence of facts are directly raceable to the principles of Robespierre in the more alternation of the more acts in the logical sequence of facts are directly traceable to the principles of Robespierre in his true character to the men—especially the young men—of our generation, would be a work deserving of "Order is Heaven's first law." The reduction of all order to chaos was the grand object of the Revolution. Confounding authority with the Revolution. Confounding authority with the Revolution. Confounding authority with the Revolution of the Revo

vision.
Fouché, Tallien, Barrere, Collot d'Herbois,
Fouché, Leonard Bourdon, Billaud Varennes,
Vadier, and Amar, seized upon this increasing
opposition to the dictator. to sharpen resentment and to urge the convention to revolt

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that the infirmity may be removed.

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was the Baroness de Courtot, who had been lady in waiting to the Princess blood.

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Lamballe, the intimate friend of Marie Antoinette. The princess was killed and imment for wounds and sprains it is unliment for wo

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an be stopped.

When subscribers change their residence it when subscribers change their residence it important that the old as well as the new ad-

LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA,
Ottawa, Canada, March 7th, 1900.
The Editor of THE CATHOLIC RECORD
London, Ont:
Dear Sir: For some time past I have read
your estimable paper. THE CATHOLIC RE
CORD, 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. Its matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful. Blessing you, and wishing you success,

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

London, Saturday, July 28, 1900.

ST. ANNE DE BEAUPRE.

The celebrated shrine of St. Anne de Beaupre is being visited by thousands of pilgrims from various points in the United States and Canada, as is the case every year at this season. On Monday, July 16th, five thousand pilgrims were reported as passing through Montreal on their way to civil and religious liberty, and that make the pilgrimage. Many of the pilgrims are invalids who expect to be cured of their maladies at the famous shrine, confidence being universal that through the intercession of the Holy Mother of the Blessed Virgin Mary thousands have been cured, and that still similar cures may reasonably be expected. Archbishop Bruchesi is reported to be at St. Anne to assist in re ceiving the pilgrims.

STATUTE AGAINST HOWLING FANATICS.

The Kensitites have received severe set-back from the Lord Chancellor Earl Halsbury, who, in answer to a complaint made in the House of Lords by Dr. Temple, Archbishop of Canterbury, stated that there is a statute which prescribes severe penalties against the brawling and Church desecration of which, he complained. It is said that the police were not aware of the existence of this statute, which fact accounts for their tolerance in the past of the interruptions of divine service perpetrated by the followers of John Kensit. The statute was passed during the reign of Queen Mary, who desired to repress such disorderly manifestations which in the troubled religious state of England at that time had become very common. It is thought probable that the statement of England will not in the future be disturbed to the same extent as heretofore by howling fanatics, who attend the public services of the church for no other purpose than to create disturbance. Fines and detention for some weeks or months in prison are the only means to restrain these disturbers of the peace.

GERMAN TRAMPS.

It is stated that Germany is a land without tramps, while, as we all know, the United States and Canada swarm with them. How does this happen? There are poor people in Germany, but the laws provide that no one shall prowl about the country without giving an account of himself and of his means of support. If he is looking for work, he must give an account of his means of support during his search. If he has no means of support the Government will supply such, but will give him a job to do in the meantime. An honest tramp will be glad of the even to have something over for a soon tire of tramping under such con-

ditions. We might learn a lesson in this matter from our German cousins, and the police might be commissioned to bring all tramps to a place where he does. If this were done there ing to read in the Churches the edict would be no more men who cannot find of James granting general liberty of

mics. So says Poulteney Bigel in the New York Independent.

ORANGE MISREPRESENTA. TIONS.

In our short notice made last week on Orangemen's day we stated that in the addresses delivered at the celebrations throughout the Province there was considerably less of bigotry displayed than in former years, and less of effort to stir up religious discord. We are obliged to remark, however, that the same thing cannot be said o the deliverances of clergymen in the churches on the Sunday previous to the 12th, uttered by the chaplains of the association, or those who took upon themselves the supposed duties of chaplaincy on the occasion of the annual religious, or perhaps we should say rather irreligious celebration. If it is to be said that the Orange

laymen are becoming somewhat more civilized and more tolerant toward those who differ from them in creed, we cannot say the same of those mem bers of the Orange order who write 'Reverend" before their names. These gentlemen evidently deem it to be the chief duty of the ministers of the Prince of Peace to foment and perpetuate strife and discord.

We do not at all assert nor have we ever asserted that King William III. was the worst of Euglish monarchs, or that James II. was the best. Yet we are tired of hearing the lie repeated year after year by Orange orators that William brought to Great Britain James was driven from his throne to save the country from tyranny and oppression. Such assertions are most palpably contrary to all the facts in the

One of the assertors of this was the Rev. Mr. Dixon, who preached the annual Orange sermon to the County lodges of the district of Toronto on Sunday, the 8th inst. He said, according to the report of his sermon given in the Mail and Empire of the 9th inst :

9th Inst:

"They were gathered to commemorate the time when once for all it was decided that Protestant principles should be supreme in Great Britain. Through the advent of King William III. civil and religious liberty were accorded to every Briton. The speaker pointed out that they were gathered to day that they might renew their pledge to keep the great Dominion a Protestant country. It is the bounden duty of every true Orangeman to goard these principles from the insidious inroads that were being attempted upon them. Orangemen should unite to keep green the memory of the Prince of Orange, as since he reigned, no one had held himself as a vassal of the Vatican."

William was not naturally inclined to be a persecutor, but a worldly and ambitious man will stoop to almost any infamy to further his personal interests. Hence he fell in with the desires of the dominant psalm-singing roundhead party who were enabled by the assistance of what might even then be called the rabidly Low Church of England party to introduce new persecuting measures to be superadded to those already in existence against the Lord Chancellor will act as a de- Catholics, Quakers, and non Conforterrent to the Kensitites, and the mists alike. It was in accordance Ritalistic ministers of the Church of of Glencoe were brutally massacred by William's written order to destroy the nest of so-called Popish bandits whose only offence was that they were prevented by snow storms from giving in their submission to the new regime on the appointed day. Of course this conduct of King William endears him to the Orange Association, whose history since its first establishment in Ireland is a tale of bloodshed and violence, over which we would gladly throw the veil of oblivion if the Orangemen would show by their deeds that their past history is repented of. But the same spirit characterizes the order to day which animated it in the past, as is evident from the constant choice of such firebrand clergymen as Rev. Mr. Dixon to preach their an-

intensity of the bigotry they exhibit. The assertion so often repeated by Orange orators in their 12th of July orations to the effect that civil and reopportunity thus afforded him to earn ligious liberty were secured by the his living during hard times, and revolution of 1688, the accession of William III. to the throne, and the esrainy day. If he is not honest, he will tablishment of the Protestant success sion, is a mere fraud. The laws by which Catholics, and even non-conforming Protestants were oppressed were the most cruel ever imposed on any people for religion's sake since the days of Nero or Diocletian, and it there is plenty of word to saw, and was for the reason that James II. where a substantial dinner will be wished to moderate those laws that he given to the man who saws his share, was dethroned and William called in. and something extra if he saws with It is undeniable that this revolution good will. He should, in fact, be paid was precipitated by the trial of the in proportion to the amount of work Bishops for their contumacy in refus-

nual sermons, and from the applause

the established Protestantism of the country. The King was the upholder of the rights of conscience, and though we admit that it was an abnormal state of affairs that a Catholic monarch should be the head of a Protestant Church, King James held that office by virtue of the laws of the land which were passed with the approval and at the desire of the Bishops, and he did not assume any unauthorized powers in directing that the decree of toleration which affected the whole population of England should be promulgated in the churches which were supposed to be and were legally the churches of the whole people of England. The Bishops were undoubtedly contumacious though they were acquitted by the judges amid the general rejoicing of the dominant party of persecution. It is, therefore, a brazen distortion of history to assert that the persecutors who

religious liberty. Even civil liberty cannot be truly said to have been the result of the revolution, for there could be no real civil liberty where liberty of concience did not exist.

It is true that democratic principles were at that time asserting themselves strongly, and that the Stuarts were obstinately opposed to the granting of civil liberty : James being like his predecessors in this. But William himself was just as determinedly op posed to the granting of civil liberty as were the Stuarts, and it was only because the granting of more power to the people was one of the conditions on which the throne was offered to him

that he agreed to concede it. As we have already implied, the Catholic Stuart, (James) was not alens in setting himself in opposition to the popular demand for more extended liberties. Charles I. lost his throne and his life for upholding the divine right of kings, and Charles II. equally withstood the current of popular cpinion in this respect, as far as he dared. These facts, as well as the fact that Charles I. has been placed as a martyr in the Calendar of the Church of England, are evidence enough that it was not because of his religion that James II maintained the same doctrine for which his father suffered death. The divine right of kings in the sense in which the Stuarts upheld it was essentially a explaining and proving.

Protestant, and not a Catholic doctrine. At this troublesome period the rights of the people were being asserted more strongly than ever before, and it is not very strange that there arose then in the gift of the State. He acknowla contest for supremacy between kings

and people. But the people would have won finally, and their rights would have been established just as surely, even if a new dynasty had not been introduced. King James was deposed, not in order to establish civil liberty, but to perpet uate the abominable penal code which had been growing more and more intolerable for nearly a century and a half. Those who, like Rev. Mr. Dixon other Orange orators, represent matters otherwise are simply dema gogues who knowingly mislead their audiences to gain their own end, which is to destroy religious liberty.

TO CORRESPONDENTS.

P. F., of Huron County, Ont., whom we understand to be a Baptist, writes to us on several subjects, one of which is in regard to our recent comments on the mendacious statement made a couple of weeks ago in Toronto by Rev. G. M. Milligan to the effect that Catholics worshipped colored lights in St. Michael's Cathedral, Toronto, on the feast of Corpus Christi. Our correspondent says :

"I see that you are giving 'Hail Columbia" to Father Milligan, Toronto, re worshipping colored lights. I guess he deserved it all! He is prone to recklessly sketch theological charts of regions he has not taken the pains to explore." showered on them in proportion to the

We are and we have been aware for many years of this proneness on Mr. Milligan's part, and for the most part we have left him to bloom in the desert of the unknown. We would not have departed from our usual attitude of silence toward him on the present oceasion were it not for the prominence given in the papers to his recent utterance, which, however, every one who has the least acquaintance with Catholic teaching and practice knows to be a malicious falsehood. P. F. is evidently perfectly aware of this fact

But our correspondent continues : But our correspondent continues:

"This reminds me of reading in one of Father Damen's lectures that 'the Baptists believe if they are not baptized (immersed) they will go to hell surely. Now, nothing could be further from the truth, unless it be friend Milligan's charge. Therefore, I would respectfully suggest that if Dr. Milligan could be persuaded to take the CATHOLIC RECORD for one year, and Father Damen to take the Canadian Baptist for a

As Father Damen has been dead for number of years, it will be seen to be impracticable to persuade him to follow the course suggested by our good natured correspondent. Yet it may be that there is more truth in Father Damen's words than P. F. suspects. The Rev. Mr. Milligan, however, would surely do well to study the Catholic Church better than he appears ever to have done.

In regard to Father Damen's statement, we admit that now a days Bantists deny that they teach the actual or absolute necessity of Baptism by im mersion. But our correspondent should remember that Father Damen's ectures have been published for many years, and at the time of their publica tion the Baptists generally taught that Christ commanded baptism to be maintained the penal laws in all their received by immersion. Thus immer virulence were the party of civil and sion is a precept of God, and disobedience to that constitutes a sin deserving the punishment of hell : for it must be borne in mind that the Baptists (except Unitarian Baptists) maintain along with most other Protestants that there are no venial sins, and no Pargatory hence all sins are punished with hellfire.

> Perhaps there is an exceptional cas in which a sick person could not endure immersion, and in such case the Baptists might say the person is not guilty of sin if he be not immersed But it remains the rule that the person who is not baptized by immersion is guilty of a sin deserving the punishment of hell: and this was certainly the belief of the Baptists when Father Damen's sermons were published; and this is what Father Damen intended, without taking into account the case of one who desired baptism but could not obtain it. which is a rare and very exceptional case. Hence Father Damen had good reason for his statement to show the diversity of beliefs existing among Protestants, even in regard to doctrines on which salvation depends. As these doctrines are all consequence of private interpretation of the Scripture, it follows that the rule of private interpretation does not lead to the truth, and must therefore be erroneous as the rule of Christian faith : and this is the thesis which Father Damen was

P. F. also calls attention to our state ments in recent issues of this journal to the effect that Catholics do not receive their proportionate share of the offices edges that this would be unjust if Catholics are passed over "owing to their religious creed." He points out, what we fully admit, that efficiency and not creed, should be the standard, but he adds: "No man or woman should be ostracized on account of religious belief.'

Next he tells us that a United States President, Cleveland, he thinks, had seven Ministers of whom five were Presbyterians; yet neither Catholics, Baptists, nor Methedists took any extion to the President's choice, though the Presbyterians were much less in number in the country than any one of these religious bodies.

Of course it is true that efficiency should be the standard : but if it be found that Catholics are regularly passed over, and so constantly, that among thousands of appointments, there are but few Catholics, it must be evident to every one that they have been purposely passed over, or at least that the religious belief of the applicants has been an element in appointing or rejecting them-accidentally, sometimes, it may be, but no less actually. This is exactly what happens, and as Catholics we have the right to complain whether the omission or ostracism arises out of design or in-

advertence. In regard to the United States Pres ident's Cabinet, there is not exactly the same reason to object. The President has never been a Catholic; but this is surely not to be attributed as a fault to the Government, but probably to the inherent bigotry of a considerable percentage of the people who, it was felt by the preliminary conventions, would not elect a Catholic if any party should nominate him. This is an injustice or an injury; but it is one which cannot easily be overcome, and therefore it is allowed to pass without special notice.

Then in the choice of a Cabinet the President must be allowed the greatest possible freedom, as it is to a consider-

Cabinet was for a time a Catholic, though not for long. This was Attorney General McKenna.

NEW BRUNSWICK ORANGE ORATOR.

In another article in this issue will be found some remarks on the untruthfulness of Orange orators in Ontario, with special reference to the address delivered by the Rev. Mr. Dixon before the Toronto County Lodge on the 8th inst.

From the Monckton, N. B., Times, we earn that on the same day the Rev. J. G. Francis, a Baptist minister of Peticodiac preached to the Orangemen of that town in a somewhat similar style but more aggressively and more untruthfully than even the Rev. Mr. Dixon.

In regard to William of Orange, Mr. Francis takes a similar stand to that of Rev. Mr. Dixon, stating that William of Orange and in fact all Protestantism, and Orangeism in particular, has ever raised the banner of religious liberty.

Such language is nauseatingly and disgustingly false. In our reply to Rev. Mr. Dixon we have shown how beautifully tolerant and religiously liberal was the Protestantism of England in the period of its religious wars.

We have made reference also to the enal code which then existed and con inued to exist down to the early part of the present century. In Ireland a imilar penal code was enforced by virtue of which the population of the country was reduced not by degrees but by leaps, the people were robbed of their lands and impoverished, not by degrees but by leaps, priests and people were murdered by scores and by hundreds, and it was made penal even to eceive an education.

Here, too, Orangeism had an opportunity to exhibit its true character, and it was described by Henry Grattan, himself a Protestant and the Cicero of the Irish house of Commons, as an association of bandits united by oath to effect the extermination of the Catholics of the country by fire, faggot and sword.

It has been proved by Parliamentary investigations that Henry Grattan ex aggerated nothing in his descriptions. and in our own Canada it did not quite come up to its traditions in Ireland, simply because of its impotence in a free country; yet even here its history is one of violence, bloodthirstiness and religious intolerance.

The Moncton orator insinuates the threadbare. calumny that Catholics adore images. He must be aware that this is an impudent falsehood. According to Catholic doctrine God is to be adored, the Saints are to be honored as friends of God, because the Apostle | the whole family being here. of Christ declared that " honor and glory (are due) to everyone that work eth good," and elsewhere we are told that "whosoever shall honor Me (God) I (God) will honor." (1 Kings His Saints are honored merely as memorials and representations of a sons worthy of honor, much as all loyal citizens would honor the Queen by treating respectfully her statue or picture, or as the statues of Sir John The road was in a horrible condition, Macdonald, Sir Wilfred Laurier, and and at one point where it was particu-Sir Charles Tupper would be treated larly bad a plank had been laid for Sir Charles Tupper would be treated with respect by the friends and ad-

mirers of these statesmen. Before closing this article we mus nake some reference to another falsehood uttered by this reverend deluder. He asserts that :

"The Romish Church has built colleges in this country and all over the world, yet in Catholic countries there is a great percent-age of illiteracy. In Italy, the centre of Catholicism, there is 73 per cent. of illiter-acy. The corner stone of Catholicism is il-literacy. The Catholics are making a big show in this country." acy. The corn literacy. The show in this co Truly the Catholic Church is making

considerable show of zeal for education in this country, and in the United States as well, for we have everywhere throughout the country a complete system of education from the elementary school to the university, and there are Paulist Father, Rev. George Deshon, religious orders who devote themselves and General Rosecrans is ever since a entirely to the work of education. But practical Catholic, and brought up his religious orders who devote themselves similar schools and religious orders are established in all parts of the world, so and two of his daughters joined the that whatever "big show" exists here Ursuiines. exists equally in all other countries. For local reasons some countries have not profited as much as others by the determined to supply or rather atone educational advantages afforded them, and as the Catholic Church exists and as the Catholic Church exists but before many years she too opened everywhere, it is reasonable to expect her eyes to the true light and goes that there will be a great diversity as to the extent to which the advantages of thorough education are made use of able extent necessary that he should by the people. But in education have a Cabinet in complete harmony, France and Austria, Catholic countries, with himself personally. This is pro- stand in the front rank, ahead of even bably the reason why there has been Great Britain and the United States. no complaint against the President's Italy has passed through many vicissichoice. We may here remark, how- tudes in the past, and it is not surprising are.—The Master of Balliol.

er, that one of President McKinley's that it did not profit to the extent which would be desirable, and every one knows that it takes many years to stir the habits of a whole nation. We must therefore expect that the progress of Italy will be gradual. Still its case is not so bad as represented by Rev. Mr. Francis, whose figures on the sub-

ject are wildly false and imaginative. The Rev. George B. Taylor, a minister of Mr. Francis' own sect, in his "Italy and the Italians," published by the American Baptist Publication Society in 1898, says (page 387 and seq):

"In Italy 1897 periodicals are published, of which one hundred and thirty-eight are dailies. The pictorials of Italy rank well in quality with those of other countries, as do the literary, and especially the historic and scientific periodicals. In I decidedly like the Italian daily political newspapers. They sweep as with a glass the entire world for news. I like them because they are of moderate proportions and rather condense their material than inflate it. Wherever in the world anything interesting is going on, a special correspondent is sent out."

In regard to the diffusion of education :

"From 1871 to 1881, the number of illiterate, of both sexes from twenty to twenty-five years of age in the whole country was reduced from 63 to 54 per cent. Of conscripts in the army in 1893, 39 per cent. could not Mr. Taylor further tells us (p. 341)

that in 1893-94 there were 46,959 regular elementary schools, besides nonobligatory public schools, which raise the number to 50,151, and there were in attendance at these and the private elementary schools 2, 706,865 pupils. At the normal and technical schools there are 66,000 pupils, and there are many thousands more at the nautical, military, engineering, and superior technical schools. This is certainly not a bad showing, and it proves that even by including infants in the number of illiterates, the Rev. Mr. Francis will scarcely make out the percentage he has stated, if even he would succeed by such a dishonest method of computa-

### MOTHER RUSSEL'S STORY OF GENERAL ROSECRAN'S CON-

The well written sketches in the Messenger of the Sacred Heart on the life-story of the late Mother Mary Baptist Russel, the pioneer Sister of Mercy in California, are full of interest to San Franciscans. Several interesting quotations from her correspondence are published in the current sene, including the following, dated October 30, 1880:

'Our Vicar-General came to me last Tuesday to ask me to entertain a few hours the Ursuline nuns, who were expected to arrive the following day, en route for Santa Rosa, where they have purchased a house and three acres and are going to open a boarding do so, and prepared a good lunch in the community room for them, and General and Mrs. Rosecrans, young Mr. and Miss Rosecrans, Fathe dergast, the Vicar General himself. One of the Sisters was a daughter of the general, and that was the reason of

"While the ladies were refreshing themselves after the long journey by the application of soap and water, l had an opportunity of getting into conversation with the gentleman, and having heard that the general owed versation to the politeness of of it before while studying the military profession at West Point.
"He then told me that he and a

brother officer were one day walking.

foot passengers. Just as he and his companion got on it they perceived a poor man coming towards them and nearly half way over, but as soon as he saw them back he walked to allow them saw them back ne waiken to allow them to pass. The general turned to thank him for his politeness, and, seeing he carried a peddler's pack, asked what he had. The man replied, 'I am selling Catholic books.' It seems that the general had often heard that Catholics had some dark secrets which they kept to themselves, so he said to his companion, 'We have heard awful things of these Papists: let us see what they have to So saving he bought 'The Catholic Christian Instructed' for himself and some other books for his friend, and you will say they studied their lesson well when I children the same ; his eldest son died a Paulist Father a couple of years ago

"He was married at the time he became Catholic, and his wife felt his change of religion deeply and seemed for his defection by increased zeal; hand in hand with her husband in all good deeds.

The weakest characters have often a passing desire to do good to their fellowmen - herhaps even to warn them against the weakness or vice which they have allowed in themselves. But the good which men can do to others is chiefly limited by what they WE WHO HAVE THE LIGHT.

Catholics Must Keep Abreast of Intel-

One of Bishop Spalding's characteristically strong sermons was delivered by him recently at the Church of the Gesu, in Rome, the discourse being in

ing

aid of a free night school : The Bishop took for his text the words "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I have spoken to you are Spirit and life" (John vi, 26) and Religion is life in and with God through Christ Jesus; and the stronger, the purer, the more loving the life, the higher and the holier is one's religion. The Saviour came that men might have life and have it more abundantly. In Him the life of the Eternal is made manifest. He has given to the world a truer idea of life's worth, of its sacredness, of its meaning and end, than without Him it is pos sible to have. His words are spirit and life, the preaching and practice of

They that know and love Him are refreshed by rivers of living water. They that have followed Him have the light of life. He is the way, the truth, and the life. His whole work is in favor of life. He gives sight to the olind, speech to the dumb, strength to the weak, courage to the despondent, faith to the doubting, pardon to sin-ners. He lays down His life that man may have immortal life. He is the resurrection and the life, and they that believe in Him, though they be dead, shall live. He is a vital principle for the whole human race. He answers the deepest cry of man's nature, which is for life and liberty.

THE HIGHER LIFE. The highest life is the highest we can know. It is perfect power, knowledge, goodness, beanty, love. In God it is revealed as a trinity, on earth it appears as a trichotomy. It is vegetable, animal, human. It is physical, intellectual, moral. It manfests itself in faith, hope and love in art, science and religion ; in the individual, in the home, and in the social

aggregate. all values derive their worth from their power to sustain and develop life, and the importance of institutions s measured by their influence on life. Life, more life, ever-increasing life is the end, as absolute, infinite life is the cause and beginning of all things. All else is but means. A soul that thinks and acts in the light of thought and love is more than a universe of suns and planets in which there should be no conscious life. Hence material progress is good only in so far as it

erves spiritual ends.

The world exists for man, and man exists that he may know and love God, and thereby ceaselessly grow in power more like unto the Eternal and All-Perfect Being, by Whom and in Whom and through Whom and for whom he must live, or else dwindle and perish. The law of man's life, therefore, is He must continue to grow, or he will lose vital force; and as he develops, the institutions whereby his life is sustained and fostered must adapt themselves to his increasing wants. As in order to live he must himself, and therefore change, the environment in which he is placed and therefore change. As God gives to nature the power of self renewal, it is incredible that he should refuse this power to his higher spiritual creation. Growth is development, and the universal means God has given us to un-

fold and strengthen our being is edu-The noblest individuals, the noblest best education. Religion itself. the worship of God in spirit and in truth, can be maintained only by edu-cation. By doing and teaching, by suffering and by dying, Christ founded the Kingdom of Heaven. He com manded His Apostles to go and teach all men, having shown them first that they could be true apostles and teachers only by loving one another, by loving all men, by loving human perfection, the image of God in the

EDUCATION AND TRUTH.

The secret power lies in education, in the education which strengthens and illumines the mind, which purifies and enlarges the heart, which forms and confirms the conscience. To edu cate rightly, we must touch the depths of man's being; we must speak to him in the innermost recesses where faith, hope and love are born, where God is present and appealing. We may not lay the chief stress upon practices, however commendable, or uses, however venerable; we must address our selves to the mind and heart more than to the senses and the imagination; to the reason rather than to the memory; to the whole man, if you will, but never to the logical faculty alone.

The truth which not only makes us free, but makes us strong and loving, is not a dead thing. It cannot be ticketed and laid away like specimens in a museum. It is not a collection of formulas or a set of rules. It is life, the life of the soul, it is love and beauty and goodness. It is what we live by, and it is only by loving it that it can be poseessed. If we are to edu-cate aright, if we are to make men cate aright, if we are to make men
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rejoice in all truth and goodness. We must love not only our friends, but our We foes as well, knowing that they, too, in ways beyond our seeing, help to fulfil the Divine purpose. No human being knows enough, or loves enough, or hopes or believes enough, or is happy enough. Let us, then, without fear or misgivings, throw ourselves in to the great world struggle for truth and justice and righteousness, do what in us lies to make men Christlike, to bring the Kingdom of Heaven nearer, to make all understand that God is in the world, and that as man becomes more like to Him the more shall he feel what a divine privilege it is to be alive here and now to work for the sal vation of the race. To this end let us put away all narrow thoughts, all sen timents that divide and weaken. Let us be persuaded that God calls all men to a higher life even in this world; and first of all the oppressed, the dis inherited, the weak and abandoned.

The greatest service we can do being is to give him a right education, physical, intellectual, mora and religious. If it be our duty to do good, as far as in us lies, to all, it is our duty to labor for the education of all, that no child of God may live with an enfeebled body, or a darkened mind, or a callous heart, or a perverted conscience.

GOD'S APPOINTED EDUCATOR Since it is our duty to educate, it is our duty to give the best education—

and first of all to give the best educa tion to woman; for she, as mother, is he aboriginal God appointed educator. What hope is there of genuine pro gress, in the religious life especially, if we leave her uneducated? Where woman is ignorant, man is coarse and sensual; where her religion is but a superstition, he is sceptical and irrever-If we are to have a race of enlightened, noble and breve men, we must give to woman the best educa-tion it is possible for her to receive.

She has the same right as man to become all that she may be, to know whatever may be known, to do what ever is fair and just and good. souls there is no sex. If we leave half the race in ignorance, how shall we hope to lift the other half into the light of truth and love? Let woman's mental power increase, let her in fluence grow, and more and more she will stand by the side of man as a helper in all his struggles to make the will of God prevail. From the time the Virgin Mother held the Infant Saviour in her arms, to this hour, woman has been the great lover of Christ and the unwearying helper of H's little ones, and the more we strengthen and illumine her the more we add to her sublime faith and de votion the power of knowledge and culture, the more efficacious shall she work to purify life, to make justice, and temperance, and chastity and love prevail. She is more unselfish, capable of enthusiam for spiritual ends; she has more sympathy with what is beautiful, noble and godlike than man, and the more her knowledge increases the more shall she become a heavenly force to help spread

God's Kingdom on earth.

Doubtless our failure to win the hearts of all men is due in no slight degree to our indifference to the education of woman. The Church in virtue of its Divine institution, has the supreme and absolute right to teach Christian truth and thereby to influ ence all education. To her alone Christ gave the commission to teach ever He had revealed and commanded; and none who believe that He speaks the words of the Eternal Father, may refuse to hearken to the voice of His historic Church uttering

religion, to teach the worship of God in spirit and in truth, in lowliness of mind and purity of heart as men who hunger and thirst for righteousness. In all that concerns the religious life the Church has the office of Christ, represents Him and speaks with His authority, and to enable her to do this with infallible certainty the Holy Ghost was sent and abides with her. But Christ did not teach literature, philosophy, history or science, and consequently He did not establish His Church to teach these things.

WHAT THE FOUNDER TAUGHT He founded a Church, not an acad emy. "Non in dialectica complacu Deo salvum facere populum suum " Non in dialectica complacuit He left natural knowledge where He found it, left it to grow by accretion and development, through the activity of special minds and races, with the process of the ages. He bade His Apostles teach whatsoever things He had commanded them -the doctrines of salvation and the principles of Chris-

tian living.

These things He came to reveal these He lived and died to plant in the minds and hearts of men as seeds of immortal life. God doubtless might have made known from the beginning all the truths of science; but this was not part of the Divine economy. For thousands of years the race was left to make its way amidst the darkness of universal ignorance; and when nere and there a ray of light fell from some mind of genius, it seemed quickly to be extinguished amidst the general

obscurity.

The philosophy and the science of Plato and Aristotle had been in the world for three centuries when Christ came; but He made no allusion what-ever to them. He neither praised nor lamed these great masters of all who know. Those whom He denounced were not the teachers of wisdom, but the formalists, who, holding rigidly to wisdom, knowledge, love, and power of those who are living and acting the letter of the law, and adding observance to observance and rule to the power to adapt herself to the rerule, had lost the spirit of religion, had quirements of an ever evolving envir-

apostacized from the infinite Love which is God. He came to bring im-mortal faith and hope and love to man, and He uttered no word which might lead us to suppose that He considered literature, or philosophy, or history, or science as obstacles to the worship of God in spirit and in truth. He denounces greed, and lust, and in difference and heartlessness, but He does not warn against the desire to know, the desire to upbuild one's being on every side, to become more and more like unto God in power, in wisdom, in goodness and in beauty.

He lays the stress of His example and teaching upon religion, upon eternal things; He tells us that we cannot serve God and Mammon, but He does not say that faith and reason conflict. We are human because God is present in the soul. We have reason because the Divine Light shines within us-the Light which enlighteneth every man that cometh into this world. There can be no real contra-diction between God and His universe, between Nature and the Supernatural, between Faith and Knowledge. the contrary, the universe is the man-ifestation of God's wisdom, goodness and power. Nature and the super-natural both come from Him, and in wider and deeper knowledge we shall find a foundation for a mightier and more spiritual faith in the Eternal Father and His Divine Son.

KNOWLEDGE AND FAITH WORK TO-GETHER.

Truth cannot contradict truth, for truth is truth because it is enrooted in God, Who is absolute truth, and at one with Himself. Things are what they are, and God has given us reason that we may see them as they are. The false can never be proved to be true, and the Author of truth cannot teach error or give grace to believe error. All truth is orthodox, whether it come to us through revelation, reaffirmed by the infallible voice of the Church, whether it come in the form of certain and scientific knowledge. Both the Church and the men of science must accept the validity of reason, and must therefore hold that reason cannot contradict itself.

Knowledge and faith both do God's work, both help to build man's being into ever increasing likeness to Him. Let us not emphasize the opposition between the temporal and the Eternal. God is even here, and even now we are mmortal; and whatever helps us to do the property of vital belief to impel to His will by serving more effectively our fellow men is sacred, and of price less worth.

The giving of a cup of water in the right spirit is divine service, and so s the patient research which leads to a knowledge of the causes of suffering and disease, and thereby enables us to shut out pestilence, or to make unin-habitable regions wholesome. How infinitely difficult is it not to preach the Gospel effectively to those who live in ignorance and poverty as in the shad ow of the darkness of death? All who have striven and who strive to educate the whole people, to bring opportunity of a freer and more human life to all, have been and are, whether intention ally or not, workers in the cause of Christ, for the salvation of men. With what misgivings Catholics and Protestants regarded scientific astronomy when it first began to gain acceptance! And yet what has it done but make known to us a universe infinitely more wonderful and sublime than men had ever dreamed of? So it

is with all advancing knowledge. In widening our view of God's work it gives us a more exalted conception of His absolute perfection, and at the more efficient means of working for fast to the principle of authority, and at the same time we believe that man's mind is free, and that he has the right to inquire into and learn whatever may be investigated and known.

THE TEACHER'S MISSION

If the Church is to live and prosper in the modern world, Catholics must have not only freedom to learn, but also freedom to teach. The spirit is not a mechanism, and when it is made subject to mechanical rules and methods it loses self-activity, becomes dwarfed and formal, and little by little sinks into impotence. A servile mind can never know the truth which liberates. Christ did not found His Church to solve philosophic, scientific or historic problems. These have been left to human research; but Catholics, if they hope to present effectively their supernatural beliefs to an age of civilization and culture, must not neglect the chief means by which the mind is made strong, supple and luminous.

Our men of ability, whether priests or laymen, must be encouraged to put to good use the talents with which the Creator has entrusted them, and to prepare them for this all important work we must leave nothing undone to provide them with schools equal to the best. If we isolate ourselves and fall out of the highest intellectual and moral life of the world around us, we shall fatally drift into a position of inferiority, and lose the power to make ourselves heard and understood.

If in the early centuries of Christianwhat was true and good in pagan philosophy and culture; if St and St. Thomas of Aquin knew how to compel Plato and Aristotle to become helpers in the cause of Christ, why should we lose heart and imagine that the Church has lost the faculty of as-

similation?
She is old, indeed, but she is also young, having the promise of immortal life ! and therefore she can never lack

onment. Since Christ has made the THE MISSIONS AND THE AMERcess of His religion largely depend ent on human effort, not annuiling Nature by Grace, but heightening rather the play of free will, we must know how to make use of our best and and strongest men, for an institution which cannot make use of its best and strongest men is decadent.

What is there to fear? Is it con ceivable that human error shall prevail against God's truth? Does the religion of Christ, the absolute and abiding Faith, need the defense of concealment, or of sophistical apology, or of lies? Truth is the supreme good of the mind, as holiness is that of the heart, and truthfulness is the foundation of right eousness. The most certain result of the philosophic thought of the last hundred years is that the primal cause and final end of all things is spiritual, not mechanical or material. If only

we go deep enough, we never fail to find God and the soul. Shall we dread the results of historical research? In the Church, as in the world, good has been mingled with evil; the cockel has grown with the wheat. What God has permitted to happen man may be permitted to know, and if we are wise we may glean ever from the least promising fields fruits which shall nourish in us a higher wisdom and a nobler courage. A righteous cause can never be truly served either by the timid or the in sincere.

And what is true history of the Church is true also of the history of the No facts connected with its Bible. composition can obscure the light of God's word, which shines forever in its pages, to illumine the path that leads to a higher and more perfect life, and in the end to everlasting life. The fundamental principle of the Catholic theologian and apologist is that there is harmony between revela-tion rightly understood and the facts of the universe rightly known; and since this is so, the deepest thought and the most certain knowledge must furnish the most irrefragable proof of

the truth of our Faith. The Catholic who holds this principle with profound conviction will not shrink from any test or any adversary. If faith does not give new strength to the mind, the heart, the whole man, is it genuine faith at all? Shall we cease to desire and to strive to know because we believe? Is it not thought and action? Are not faith and hope and love, if they be living, the founts in heads of the highest energy? Does not all history prove that right human life is possible only when men are self active in a free and noble way, when they strive bravely for more real knowledge and greater

Where we strive there is indeed danger of error and mistake, where we rest in spiritual lethargy decay and ruin are inevitable. faculty unused dwindles until it ceases They who dare must take risks danger can be overcome only by en countering danger. Shall the Church speak words of approval and cheer to all her children except those who labo with honest purpose and untiring zeal for deeper and truer knowledge?

Shall she permit Catholics to fall into the sleep of self contented ignorance while the great world moves on and leaves them in the cerements of the

Opinion rules men, and opinion is nourished by beliefs, and beliefs are created and sustained by ideas. If we permit ourselves to fall out of the in tellectual movement of the age we shal lose influence over the minds who create opinion and shape the future. the things that appertain to religion the good of man. A truly Catholic "One man of science," says Von Herting in the good of man. A truly Catholic "One man of science," says Von Herting in the good of man of science, says gleaming characters, and who at the same time leads the life of a true son of the Church, outweighs whole vol-

umes of apologetics. The truths of salvation are doubtless infinitely more important than the truths of science; but this natural knowledge so attracts the attention and awakens the interest of the men of to-day, it so transforms and im proves the methods and processes by which civilization is promoted, that it has created a new world-view, not only in the minds of a few profound thinkers and original investigators, but in the general public of intelligent men women; and if our words are to awaken a response we must be able to place ourselves at the standpoint of our hearers.

The theologian, the apologist, the orator must be able to say to the children of this generation: "We see all that you see, and beyond we see yet Diviner truth." Arguments and syllogisms have little power of persuasion. We win men by showing them the facts of life and to do this we must be able to lock at things from many points; and this abity is precisely what the best education confers, for it renders the mind open, luminous, fair,

supple and many.
We believe that Christ is Gcd made manifest, and that the Catholic Faith is His revelation. If our belief be not vain, the more the light of the mind is thrown upon it, its origins, its doc-trines and its essential tendencies, the more Divinely true and good and beautiful shall it appear to be. depths and amidst the beginnings of things even the most clear seeing must their way; and instead of discouraging them by throwing suspicion upon their honesty of purpose, we should be quick to overlook their errors, receiving with gratitude even the feeblest ray of light they may be able to throw on the mysteries of life and being. The good and the generous easily overlook the faults and frail-ties of the wise and great.

# ICAN COMMONWEALTH.

The efforts of the Catholic Missionary Union are receiving new appreciation from the laity in some quarters as the immediate benefits of its influence are better realized. It is perfectly clear that it is both impossible and undesirable to nationalize the Church, but it is equally manifest that the Church alone can build up and sustain an en during nationality. In the United States especially, where every race under heaven is associated in evolving the full perfection of the American type, there is but one conservattive energing force in organized operation — the finger of God manifested through the Bishops and priests of the Roman Catholic Church. They alone point out for the imitation ity of the Celt, the perseverance of the Anglo-Saxon, the honesty of the Teu ton, the temperance of the Spaniard and the simplicity of the They alone, teaching humility, can sweep away racial prejudice and arro gant assumptions of superiority, pointing to the patience of the Chinese, the gratitude of the Indian, and the joyful reverence of the Negro. The American character as yet is only partially formed, but just as profits by the advances of her sister States, and under proper guidance never copies her defects, so with the Church's direction the social inter-Church's course of our citizens will yield great er and greater fruits of individual per

In this glorious task of our holy re ligion, upon which bangs the very existence of our country, no organized effort has a wider field than the Cath-clic Missionary Union. The non-Catholic mission is essentially the mission to Americans-not to any one class or set or cherishers of particular traditions, but to all men of good will whose ultimate desire is to live and die as they should, and whose immediate end is true progress for themselves and for our country. To such men it is that the world will look for new exemplifications of the Gospel's teachings, new models for imitation, new incentives to self conquest and generous thoughts. If the American is to be the intellectual and moral giant that we hope, dowered with the characteristic virtues of many and diverse races, let us hasten to supply our countrymen with the touchstone by which alone they can distinguish the noble and eternally true from the spac-ious and unenduring. Aiready the most intelligent outside the Church (those with good minds which pride has not misled) are extending a cordial welcome to the great power they had so grossly miscon-ceived. We have recently witnessed all the non Catholic preachers of a New England town announcing from their pulpits the opening of a non Catholic mission and extending its invitation to their flocks. It is quite usual for such missions everywhere to be attended by the official representatives of the de-nominations, and the new spirit of charity and edification which they engender is not the least remarkable manifestation of the Holy Ghost among us. It is good, then, to show ourselved true Americans by furthering the re ligion that offers the one enduring foundation of our glorious institutions and the only safeguard against the de trition of lax morals and specious poli cies. - The Missionary.

### DO THE DEAD COME BACK?

Apparitions Have Appeared and Warning Have Been Given.

Door of Immortality," published in the New York World, Right Rev. Thomas symp J. Conaty, D. D. rector of the Cath-olic University, was the Catholic representative. In answer to the ques-tion "Do the Living Ever Hear from the Dead," he wrote in part as follows :

'I suppose that all are agreed in acknowledging that the human race has always inclined to the belief that communications either in the nature of apparitions or warnings are not only sible between the dead and the liv ing, but that such communications have actually taken place. If we consult the well-known works of Maspero. Lenormant and Dollinger we will see that this was the thought of the pagans, notably the Egyptians, the Chaldeans the Greeks and the Romans. was also the belief of the Jews under the old law, as we may conclude from many texts of the Mosaic legislation, as also from many passages in their historical and prophetic books. If we consult the works of the fathers of the Church, as well as the ancient ecclesi astical writers, we will find the same general opinion.

"Even in our own days, so filled with tendencies toward materialism, men seem quite generally to incline to accept such manifestations as within realms of probability. A striking evidence of this may be gathered from the establishment of societies in England and other coun-

ing psychical phenomena.
"Although Catholic theologians have admitted the possibility of communications from the dead and have conceded that some such communications have really taken place, nevertheless they are far from encouraging too great a credulity in such manifestations. On the contrary, they take particular pains in giving the characteristics which imaginary ones, explaining fully the nature of hallucinations which deceive over - credulous minds, and they are also careful to discern between good spirits and evil

ones in communications which are

'Theologians, however, have no accepted system as to the manner in which communications from beyond the grave, and especially corporal ap-paritions, take place. There is nothing but conjecture among them on this subject, as we may see from the discussions that are raised as to whether the dead appear with their real bodies or with borrowed ones, or by what power such apparitions take place. Although it may be easy to understand the general reason for which divine Providence, within limits known and determined by itself though unknown to us, permits munications from the dead to the living it is well understood that the Church has always condemned the calling up of the dead for purposes of curiosity to knowledge of the past or future. She has always condemned necrom-ancy, as in our days she condemns the practice of spiritism. She has nothing in common either as to doctrine or morals with the superstitious and wicked curiosity of divination. Such, as I understand it, is a Catholic view of the question, 'Do the Living Ever Hear from the Dead ?"

### THE PHILOSOPHY OF THE CHURCH.

The references made by Ray. Dr. Brann, in his scathing denunciation of Harvard to the Summa of St. Thomas, render some eulogy of the Angelic Doctor opportune. Pope Leo XIII., in his Encyclical Æerni Patris, made it abundantly clear that the philosophy of St. Thomas is the philosophy of the Church herself, and in the choice of this system she has displayed singular sagacity-that she has acted with divinely inspired wisdom. Aristotle stands alone among the philosophers of the old world in the rare combination of gifts which pre-eminently fitted him to be the apostle of natural truth to all time. He united with an unrivalled mental perspicacity and power of intuition a sturdy sense, universal acq sense, universal acquirements, curiousness of research into the secret things of nature (which is now yearly getting to be more generally recognized and appreciated by the more learned among physicists), and a power of subtle discrimination which enabled him in metaphysics to trace out and expose with faithful accuracy the unchanging, eternal truths of Being and its primary determinations, their principles and causes; in natural theology to establish the existence, unity, infinite perfection, attributes of God the Supreme; in ethics to gather from the facts of the universal conscience and the natural tendency of man the fundamental principles of the eternal law, the essential constituents of virtue, the practical incentivess as well as rulers of human action, and in particular the one true end of man, to say nothing of his success in methodizing science, his virtual dis-covery of logic and his valuable contributions to experimental knowledge. It was the great work of St. Thomas Aquinas to discover Aristotle by relieving him of the evil reputation ignorant or malicious comment ators had drawn upon his name, and by applying his teaching as the pure stream of natural truth to the defence and explanation of supernatural revelation. Under any circumstances this would have been a stupendous work, but it was accomplished by the Angelic Doctor in the face of peculiar difficulties. - American Herald.

### THE BISHOP'S RING

Its Beautiful Significance and the Rea-

The Bishop is the only Catholic clergyman who wears a ring. Its significance is very beautiful. The ring is the pledge of faith with which Christ wedded the Church his spouse. As the young man puts a ring on the finger of his spouse so the Bishop re-ceives a ring at his consecration to his diocese, and he wears it as a pledge of his faith toward that Church that he may love it like himself.

When the prelate places the ring on his finger, he says the following prayer. "Beautify the fingers of my body and soul, O Lord, and surround me with the sevenfold holiness of the spirit." In olden times letters were always sealed with a ring, and their genuineness was known by the Bishop's seal. Such was the origin of the episcopal ring and of the large stone set in it. There is an Indulgence of forty days for kissing the ring of the Bishop.

### "FOREIGN DEVILS."

The London Standard's correspondent at Tien Tsin sends to that paper a translation of the Boxers' favorite poem, which is a rank plagiarism from a number of literary efforts that have done service in this country from the early Native American days to those of the A. P. A. It accuses the "For-eign Davils" of the same sins as to have here been charged against the Catholics; as witness the opening

God assist the Boxers,
The Patriotic Harmonious Corps:
It is because the Foreign Devils disturb the
Middie Kingdom,
Urging the people to join their religion
To turn their backs on Heaven,
Venerate not the Gods and forget the Ancestors.

It closes with the strangely familiar advice to the " Patriotic Orders'

Let the various "Foreign Devils" all be May the whole elegant Empire of the Great Ching dynasty be ever prosperous.

CATHOLIC RECED Office. CLARKE & SMITH, Undertakers and Embalmers We have seen reason to regard Dr. Hodges' declaration that the Reforma-tion has brought in freedom of interpretation as one of those vague comonplaces to which it is hard to attach a definite meaning, and which hardly seem to agree with historical fact. We know that in the Catholic Church there is a very wide scope of doctrinal opin-ion and biblical interpretation left perfectly free to individual variations of judgment. The Church does not insist on uniformity of opinion, but on unity of faith. That which the Fathers unanimously teach as a part of the re-velation given by Christ to the apostles must be accepted. That which the Pope has defined ex cathedra as a part of apostolic revelation must be accept ed. That which the magisterium has always unanimously taught as a part of revelation must be accepted. Outwriter, so far as the Church is con-cerned, is free "to abound in his own

On the other hand, as we have seen there is unquestionably in the New Testament a body of central doctrine which no one can dispute to be there unless he gives himself up to mental lawlessness. He may accept or reject it, but he must own it to be there. It s true I have known a Boston minister (not a leading one) to declare that Protestantism means the right of every man to think as he likes. This is the same as to say that Protestantism is an irrational thing. No man has a right to think as he likes. We are mentally and morally bound by the preponder ance of evidence, including, of course, the affirmations of our own moral being. The Independent has done well to extel the choice of a motto made the affirmations by a Catholic review from St. Augustine, to the effect that if a man will not address himself to find the truth, he must be found by the truth. He must accept it, or at the last be coerced by Here science and religion speak one word. A boundless freedom of interpretation is very different from s large freedom. The Catholic Church claims to allow large freedom of interpretation, and she can certainly bring arge evidence to support her claim Boundless freedom she does not pretend

men allows it.

Besides the doctrine of the Church there are, as we know, in some mon-astic orders, "doctrines of the order." A member of the order who should diverge from them would not lose his place in the Church, or, if a priest, in the priesthood, but he would be liable to dismissal from the order. I am not very learned in the peculiarities of the different orders, but, as I understand, it is only certain orders that have these doctrinae ordinis. Then, of course, the whole body of the secular priesthood, and of the laity, (except perhaps certain tertiaries) are free from all doctrinal restrictions beyond the definitions of the Church.

Now is there greater freedom of interpretation than this in historical Pro testantism? Hardly. I do not speak of that decomposition of doctrine which seems, for good or evil, to have set in for the last fifty years in large tracts of Protestantism. I speak of Protestantantism as defined in the great Protestant symbols, especially the Augsburg Confession, the Formula Concordiae, the Helvetic Confession, the Heidel berg Catechism, the Westminster Con-fession and the Thirty nine Articles. These give, as the substance of Christianity, the three early occumentcal nt contair creeds. They, a in common certain negations of Roman Catholic doctrine. Thus far, as accepted by all the original Protestant churches (and also by the Methodists), they may be viewed as occupying the same rela tive position as the doctrinal canons of Trent within the Roman commun-The Quakers can hardly be viewed as a Protestant body in the strict sense. They are to Protestant-ism a good deal what the Waldenses, before the Reformation, were to Catholicism. So far as they become aggressively Protestant, as some of them , they are not Quakers in the origin

great Protestant creeds, each contains distinctive matter, as the peculiar creed of each denomination that accepts These special parts may be viewed as the doctrinae ordinis of each denomination. A minister who should deny them would remain a Protestant, but he would lose his place in his "order," a term once largely in popular use in our country to denote a denomination. I can not see, therefore, where the essential difference lies, as respects freedom of interpretation, between Catholics and Protestants, so far as the latter really administer their accepted creeds. The great Baptist body, it is true, has no prescribed creed, but in

it may be said, however, that in the Catholic Church there is a jealous watchtulness over opinion which shuts a priest or doctor up within much narrower bounds than those which the Church theoretically prescribes. This longs to human nature, irrespective bably reached its height in Cathol'c kills its spiritual life and casts it into Spain from 1500 to 1600 and in hell! Lutheran Germany from 1550 to 1650 or 1700. In neither country was it in-

scaliar conjuncture of circumces, which it would require prod analytical power to make
The Catholics, however, have
substituted in the corrections that stances, which it would require proout. The Catholics, however, nave this advantage in the comparison, that whereas in Germany the Lutheran capital, Wittenberg, was as deep in capital, Wittenberg, was as deep in associations, bad books and every the mire of foul-mouthed and persecuting intolerance as any other part (although in Germany perhaps the Calvinistic minority was worse). Rome, as Bishop Creighton himself declares (and he is both learned, impartial and Protestant ) was precisely that part of the Roman Catholic world in which the broadest views of things were taken, and in which bigotry had the least control. He is speaking of the time before the Reformation, but it is true of the time after it, although perhaps in the height of the great struggle from 1550 to 1600 this serenity of temper was more or less eclipsed.

Assuredly we ought to expect to find the essential spirit of a system especially in its focus and capital. Now, as has been shown by Hagemann, Harnack, Creighton, and many others, of both religions, Rome from the beginning felt herself called like no other See to the position of supreme moderatrix. Few Popes, as Newman points out, have been great doctors. Saint Leo is per-haps the only one who is a doctor in the most eminent sense, although Saint Gregory the Great also ranks as Doctor Ecclesiae. The usual function of Rome has been not to produce but o balance, to judge. But the judicial emper wages continual war with the partizan temper. It is curious that the one pope who has fallen under the anathema of the Church appears to have incurred it by carrying this disposition to hear both sides, or perhaps rather to silence both sides, to an ex treme. And in 1520 Pope Adrian VI., even after the solemn excommunica tion of Luther by Leo X., was willing to re open the whole matter, and to give Luther the opportunity to show hat his language had a sounder meaning than appeared. Had the Saxon been willing to meet the overtures of the plous Dutchman, it might perhaps

by Protestant writers for her extreme slowness to decide a great many active theological disputes, and for refusing in many cases to decide at all. If this is a fault, it is decidedly a happy fault, a felix culpa As the Pastor Aeternus teaches, how can the Church decide, to allow, and no society of reasonable where the matter is not contained in the apostolic revelation? Stet pro ratione voluntas may sound grand to Luther, but it has not been so much in favor with Rome. And even when the matter may perhaps be found in the original revelation, yet is Rome always bound to pronounce finally on an obscure question of subor-dinate importance, and there-by perhaps tempt many good men into schism? If the rough and ready proceedings of some of our Protestant churches are pointed out to her, she may perhaps suggest that as she existed before them, and rather looks forward to surviving them, she is more inclined to recommend to them her example of patience than to follow

their example of precipitancy.
CHARLES C. STARBUCK. 12 Meacham street, North Cambridge, Mass.

FIVE - MINUTES' SERMON

Eighth Sunday after Pentecost,

PRUDENCE.

The children of this world are wiser in their meration, than the children of light." (Luke

the children of light. How carefully do they not consider all circumstances in matters of business! How wisely do they not arrange matters to their own benefit! The unjust steward, mentioned in the gospel of to day, was one of these wise children of the world; he arranged, although unjustly, to make friends for himself who would, after his inevitable dismissa from office, provide for him. Our Lord praised the steward and places him before us as an example for imi-tation, not in being unjust, but in as much as he was careful to provide for the future. Indeed, my Christian friends, if we were but half as wise and self sacrificing in caring for our Basides this common matter of the souls, as the children of the world are in providing for their body; if we would do for Heaven a small part of what they do for earth, we would certainly become great saints.

To convince you of this fact, consider how solicitous the children of the world are concerning their health, the first and most necessary condition for earthly happiness. How careful they are in avoiding anything that might endanger it! A slight cold is might endanger it ! looked upon as a veritable calamity, and if they become really sick what sacrifices do they not make, to become well ! The best doctors are engaged s very nearly in most the costliest medicines are procured things with the Westminster Confesourneys are undertaken to any par of the world, and all this, to enjoy the cleasures of the world a few years longer. It is certainly not my intention to blame this care and solicitude of health, but should it not be an example for us Christians to use that holy anxiety in caring for our immorcourse, the heresy hunting instinct is active enough throughout the whole Christian fold, and beyond it. It beof creed. The disposition to make a equally tremble before mortal sin which separates the soul from God,

As the children of the world so care-

truction. If we have had the terrible misfortune of falling into mortal sin, can there be anything more important than to be reconciled with God and thus restore the scul to supernatural life! Surely Christian prudence de-mands this above all things. Alas! Where are the Christians who take these things to heart and observe them? We are taught by faith, that the fires of heil are burning beneath

our feet and that death can, at any moment, summon us before God ; and yet, who can count the frivolous, indifferent Christians who, unmoved by these terrible considerations, can live for weeks and months, yea, for years, in laughter and joy, in enmity with God, although any moment may for them the beginning of their eter-nal damnation. Oh, terrible blindnal damnation. On, terrible blind-ness! Our divine Redeemer has just cause for the mournful complaint The children of this world are wiser in their generation than the

The words of our Blessed Redeemen may be taken in another sense. The children of this world wish to enjoy not only health and a long life-they wish also to partake of the greates ease and happiness. For this purpose, they are incessantly watching to ac-cumulate the goods of this world, that hey may be as comfortable as possible. In this also there is food for meditation. We should be equally desirous for our happiness in eternity as are the children of the world for their temporal happiness; and with the same zeal with which they seek wealth and pleasure, we should strive to amass virtues and good works, spiritual treasures and merits for eternity. Heaven is the reward or good works and can be purchased only with the coin acceptable to God: this is not ave wrought to infinite blessing.

I have known Rome to be reproached by Protestant writers for her extreme those set decide a great many active beginning and for a protestant writers. They of temporal cares, and in time, will worldiness sink into an ocean of They are anxious for all things except the most necessary, the salvation of their immortal souls, the preparation for death, until the time for mercy is

past, and then it is too late.

My dear Christians, let us not imitate these deluded sinners, but deeply inscribe on our hearts what St. John says: "The world passes away and concupiscense thereof; but that doth the will of God abideth forever." (I. John'2, 17.) Let us take the children of the world as examples when we work for Heaven and always keep before our eyes death, judgment, Let us strive, with Heaven and hell. the same zeal as they, after treasures, but after those genuine treasures which Jesus teaches us in the gospel to seek, which neither the rust not the moth can consume, nor thieves break in and steal. Let us, by remaining in a state of grace, sanctify our works by daily making a good in tention, thus rendering all our thoughts, words and works, a continnous chain of glorious Heaven. Carrying out this resolution, we shall have no cause to tremble when the Lord will say to us in the hour of death: "Give an account of your stewardship, for now thou canst be steward no longer," because our things, enter thou into the joy of the Lord," (Matt. 25, 21.) Amen.

As soon as you perceive that you are tempted, follow the example of children; when they see a wolf or a bear, they at once run to the arms of their father or mother, or at least they call out to them for help. It is the remedy which our Lord taught when He said: Pray, lest you enter into temptation-St. Francis De Sales.

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trial, and you will not regret it.

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He is vain, who puts his trust in men in creatures. Be not ashamed to serve others, and

to appear poor in the world, for the love of Jesus Christ. Confide not in thyself, but place thy

hope in God.

Do what is in thy power, and God will be with thy good will.

Trust not in thine own knowledge

nor in the cunning of any man living, but rather in the grace of God, who helpeth the humble and humbleth those who presume on themselves.

Glory not in riches, if thou hast hem; nor in friends, because they are powerful; but in God, who giveth all things and desireth to give himself above all things.

Boast not of thy stature nor of the

beauty of the body which is spoiled and disfigured by a little sickness. Do not take a pride in thy talents or thy wit : lest thou displease God, to whom appertain every natural good quality and talent which thou hast.

lest perhaps thou be accounted wors in the sight of God, who knowsth what is in man.

Be not proud of thine own works for the judgments of God are dif-

Esteem not thyself better than others;

ferent from the judgments of men and oftentimes that displeases Him, which pleases men. If thou hast anything of good, believe better things of others, that thou

mayest preserve humility.

It will do thee no harm to esteem thyself the worst of all; but it will hurt thee very much to prefer thyself

pefore any one. Continual peace is with the humble; but in the heart of the proud are fre-quent envy and indignation.

PURE CATHOLIC LITERATURE.

Dr. Benjamin F. De Costa in Donahoe's. A false atmosphere is another hind-rance with which we have to deal. for good works in connection

This powerfully indisposes a young with the parish. The botanist assures us that every plant grows in a solu-tion of itself. This is wonderfully il lustrated by the geologist in connection with the coal-bearing or carboniferous period of the earth's history, when men could not possibly have lived in the air then largely charged with carbonic acid gas. Unfortunately the carboniferous period has not yet passed away. A malfarious mental environment exists. It is generated, in part, by bad literature. The Holy Father has granted special favors t those who spend fifteen minutes a day in reading the Holy Scriptures, but, even on Sunday, the Word of God is neglected in favor of "yellow" newspapers which carpet and kaleidoscope the parlor floor in many nominally Catholic homes. The dime magazine The Actress's Own-gamboged and salacious-serves as a dispossess on the healthy Catholic magazine, week ly paper and review. Yet a Cath olic mind calls for a pure Cath-olic literature. Catholic work requires an atmosphere of Catholic thought, which is not stimulated by the impure newspaper that protrude from its patron's pocket, Sunday morning. In a saffcon atmosphere religious Indifference is generated and profanity soon follows, together with all manner of disrespect for the Holy Name. Thus a young man easily learns to eschew the very thought of activity in the parish for the glory of God, and he often gravitates to a place with the sidewalk set, "The children of this world are wiser in their generation, than the children of light." (Luke accounts being found perfect, our list. S.)

It is certainly a true, although a bood and faithful servant because humiliating fact, that the children of the world are in their way wiser than the world are in their way wiser than the children of light. How carefully things, I will place thee over many the children of light. How carefully man, first know his environment, what kind of air he lives in, what he reads, what plays he sees, and when, where and with whom he takes his re-

A conscientious person should be ware of getting into a passion, for every sharp word one speaks lodges in one's own heart, and such slivers hurt us worse than any one else. - Mrs. H. Beecher Stowe.

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the nerve tonic.

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correct impurities in the blood.

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families of those whom she meets. Expressing an interest in that which she sees is interesting to others.

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Showing "small courtesies" to humble people without an air of patron-

Honor Your Father and Mother.

George Washington when quite young was about to go to sea as a midshipman. Everything was in readiness; his trunk had been taken on board the boat, and he went to bid his mother farewell, when he saw tears filling her eyes. Seeing her distress, he turned to the servant and said:

"Go and tell them to fetch my trunk back. I will not go away to break my mother's heart."
His mother, struck with his decision said to him, "George, God has promised to bless the children that honor

their parents, and I believe He wil bless you." We are sure to be richly blessed of God when we obey His com

Do not exhaust your superlativ terms on common and insignifican things. When the bread is good t say it is splendid. When a thin is merely pretty, say just that. Don say you were never so cold or so he before in your life. You have been so twenty times. The little girl wh was badly frightened on one occasion expressed the superlative habit to the full when she exclaimed, "I nev-was so scared to death in my life."

Don't say it was the heaviest rain the worst storm you ever witnesse You have lived through a dozen su and will do so again. Tell a story e actly as it is, coloring it not an infin tesimal tint to suit your wishes. of the most difficult things in life is tell the exact truth. It takes a hi

order of intellect to do it. Don't plaster any common thing over with adjectives or expictives.
you do, it shows that you are not a p son of good judgment and that y use all the fine words up over triff you will have none left to describe re ly great sensations. Remember t and use just plain, moderate words describe merely ordinary objects So shall your diction become elegant and expressive and not

wordy and sloppy .- Journal of Edu A Divine Example. We are told that after Christ, t in His twelfth year, left the Ter with His parents, "He went d with them and came to Nazareth was subject to them." Here is a les a divine example for youth to l The Christ child. though He was, subjects Himself to will and commands of two of His tures. He obeys them, He se them and shows Himself in all the a dutiful and respectful Son. many children are there not found in the world to day, childr Christian parents and calling t selves Christian boys and girls who when they reach the age of to years—if, indeed, not before the consider themselves entitled to em

pation from parental control guidance! If they cannot—as should not assuredly — secure emancipation, they disobey parents whenever they can safe so; and the reverence and duty they outwardly render to then irksome and insincere. To all children the Christ-child dwelli Nazareth and showing Himself le ly obedient and subject to Mary Joseph, those sainted guardians youth speaks and exhorts th imitate Him in His behavior His Blessed Mother and His father. - Sacred Heart Review.

Napoleon's Gratitude.

The world prates much of "i tude," but this, like other catch repays individual investigation the social world who raises th Is it the man who has poured millions to endow hospitals an aries? Is it the woman who ha her life to the care of the sick a and needy? Indeed, no! the the first to tell of the boundless tude heaped at their feet. Let the person tempted to term ask himself three question

Have I ever deliberately act deserving the gratitude 'Have I not received for

thanks out of all proportion small effort?" "Have I myself always e prompt and hearty gratitude f favor done me by others?"

Such a catechism, honestly a will inevitably lead to large structive results. Much has been written of called heartleseness of that gre ganizer the world has ever

Napoleon Bonaparte. The that he had few, indeed, to return thanks. A notable was the Baroness de Courtot, as the baroness de Courtot, the baroness de Courtot, as the Baroness de Courtot, as the Baroness de Courtot. been lady in waiting to the Lamballe, the intimate friend Antoinette. The princess w

"You are very awkward, Regnius!"

"How is that, my lord?" asked the informer respectfully, but with singular assurance.

"Read." simply remarked Domitian.

"You are very awkward, Regnius!"

Misitius is certainly in communication have seen, in informing the Emperor that have seen, in

to ten them why, mother, sue said, printed Effie's photograph. He pro-

duced also a reading glass, and hand-ing both to Effie, asked her to look at the biot on the wall in the picture.

### OUR BOYS AND GIRLS.

Wny She Is " So Nice." Always shielding others at her own expense. Making a sacrifice cheerfully when-

ever one is to be made. Avoiding discussions in the presence

of a third party.

Apologizing without reservation when an apology is needed. Always repressing criticism when

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order of intellect to do it. Don't plaster any common thing all over with adjectives or expletives. If you do, it shows that you are not a person of good judgment and that you cannot see things as they are. If you use all the fine words up over trifles, you will have none left to describe real ly great sensations. Remember this and use just plain, moderate words to describe merely ordinary objects and So shall your diction become elegant and expressive and not be wordy and sloppy. - Journal of Educa-

# A Divine Example.

We are told that after Christ, then in His twelfth year, left the Temple with His parents, "He went down with them and came to Nazareth and was subject to them." Here is a lesson, a divine example for youth to learn The Christ child, Gcd though He was, subjects Himself to the will and commands of two of His creatures. He obeys them, He served them and shows Himself in all things them and shows Himself in all things a dutiful and respectful Son. How many children are there not to be found in the world to-day, children of Christian parents and calling themselves Christian boys and girls, too, who when they reach the age of twelve years-if, indeed, not before thatconsider themselves entitled to emancipation from parental control and guidance! If they cannot—as they should not assuredly—secure that emancipation, they disobey their emancipation, they disobey their parents whenever they can safely do so; and the reverence and duty which they outwardly render to them are irksome and insincere. To all such children the Christ-child dwelling in Nazareth and showing Himself lovingly obedient and subject to Mary and Joseph, those sainted guardians of His youth speaks and exhorts them to imitate Him in His behavior toward His Blessed Mother and His foster father. - Sacred Heart Review.

### Napoleon's Gratitude.

The world prates much of "ingrati-tude," but this, like other catchwords, repays individual investigation. In the social world who raises the cry? Is it the man who has poured out his millions to endow hospitals and libr-Is it the woman who has given her life to the care of the sick and poor and needy? Indeed, no! these are the first to tell of the boundless gratitude heaped at their feet.

Let the person tempted to use the term ask himself three questions : Have I ever deliberately done an

act deserving the gratitude of an-

"Have I not received for that act thanks out of all proportion to my small effort ?"

"Have I myself always expressed prompt and hearty gratitude for every favor done me by others?"

Such a catechism, honestly answered will inevitably lead to large and in-

structive results.

Much has been written of the socalled heartleseness of that greatest organizer the world has ever known, Napoleon Bonaparte. The truth is that he had few, indeed, to whom to return thanks. A notable exception was the Baroness de Courtot, who had been lady in waiting to the Princess Lamballa, the intimate friend of Marie Lamballe, the intimate friend of Marie
Antoinette. The princess was killed
Antoinette. The princess was killed
Antoinette. Open's horrified

During the First Consulate the exiled Baroness returned to Paris to plead her cause before Napoleon. Brusquely he demanded her errand.

"Monsieur," she begs, "will you permit me to tell you a story?" He gave a rude consent and she began her story. She was at Brienne on the occasion of an annual examination of the military cadets. The guests carried wreaths with them. The young Baroness had one of laurels,

At this point of the story the first Consul could no longer contain him-self. Says the Baroness:

sen. Says the Baroness:

"I was suddenly interrupted by a strange sound—half sigh, half exclamation of joy—and the Lext moment the Consul had sprung forward and clasped both my hands in his. Overwhelming emotion shone in his dark eyes and

trembled in his voice.
... So you were that sweet, kind girl, mademoiselle? On, ask what you I promise beforehand to will of me. I promise beforehand to grant it. Will you accept a pension-a post of any kind? You shall have your property back; you whi pered kind words to me. You gave me my first crown '

Could anything be more dramatic? The woman kneeling before the future Emperor had made the one bright spot in the forlorn boy's school days, and all the years between he had hugged her memory gratefully to his heart. -The Youths' Companion. .

### The Bare Legged Boy. "What's the matter with him?"

asked the bare legged boy.
I had climbed over a fence to see why a robin flattered and screamed from the top of an apple tree, and the bare legged boy, "with his brig morning face," had followed me. with his bright and

"Looks to me as if he had gotten his leg tangled in a cotton string while he was trying to weave it into his nest,'

We looked a little more closely and found that it was so. The poor little bird was frightened all but to death and had so nearly exhausted himself in his struggles to get loose that his cries were growing fainter and fainter.

"In about two minutes more he'll be hanging there as quiet as a partridge in the window of the fish and game market," observed my companion,

coolly "Don't you think we had better res-cue him?" I asked.

"How are we going to do it?" he inquired, with fine nonchalance "Climb up and until him," I ans-

wered. "I think I see you climbing a tree! he replied, surveying my gray hair with the unobjectionable, because inevitable, contempt of youth for even

middle age. "Ah, but you are going to do the

climbing."
"Not I! I must be off to school!" "What! And leave that poor little

hird to suffer and die? It was only half past eight, and what he was anxious about was evidently a

ball game before the final bell. He looked up at me with his big brown eyes as if something had suddenly touched his heart. Throwing his book upon the ground and placing his little bare feet in my hand for a "boost," he "shinned" up the trunk, crawled on the branch

drove his little beak deep into the hand of his rescuer.

"Ouch! Is that the way you treat your friends? You can die for all I care!" cried the boy, wringing his hand and starting backward,
"No! No!" said I. "Don't leave

"No! No!" said I. "Din't leave him. He was frightened, not ungrate-ful."

Crawling back he took the string in his hand, broke it and descended with the crying bird.

We stood there together and slowly

untangled the treacherous twine, the boy's interest deepening every mo "Now," said I, when he had un

fastened the last knot, "smooth him down a little so that he will know that you are his friend (and be careful to rub his feathers the right way) and then let him go. "I kind o' hate to part with him,

he said, stroking him softly, and lay-ing the palpitating body against his round red cheek. I smiled.
"I guess he is rested now, and you

better let him go,"
"I sin't in no hurry."

"Oh! I thought you were danger of being late?" He winkled with his left eye. I waited a little longer. "Well, he said, reluctantly, "the best friends must part," and giving the

bird a kiss, he opened his hands.
With a joyous leap and a wild song of gladness the liberated captive soared into the heavens and disappeared. The boy stood watching the varnishing speck, his eyes suffused with a strange light, and softly said to him-

self.
"Gee! I guess he'll remember me!" I took his face into both my hands

and said : "You have done a Christ like deed for our Saviour 'preached the Gospel to the poor, healed the broken-hearted, recovered sight to the blind and set at liberty those who were bruised.

And then I kissed him as he kissed the robin and let him go. - Commercial Tribune.

Pimples on the face are not only annoy-ing, but they indicate bad blood. Hood's Sarsaparilla cures them by purifying the blood.

### CHATS WITH YOUNG MEN.

One of the qualities essential to a manly character and conducive to success in any walk of life is

Steadfastness. The main incentive which inspires men to labor is the desire to succeed in life. Their ideas of what constitutes success vary greatly. Wealth is the goal of most men. Some desire power, political or social, a few want distinction in literature or art, and a very few will be satisfied if they can do some good in the world. All of these obects are more or less interwoven, so that the aspirations of men are multiplex, but they can all be summed up in the one word, Success. They want to accomplish some more or less defin-

ite object in life, and to do so they will

have to be both diligent and persistent. The quality that is most needed is steadfastness of purpose. Every one is familiar with some man who has failed after years of effort be-cause he has become discouraged just when he was at the point of achieving his purpose. His calling may have required him to make sacrifices respecting his personal habits. He has been required, it may be, to abstain from the should be ambitions drinking and smoking because of his daily association with persons to whom the benefits of such ability such practices are distasteful. Slowly the benefits of such ability such practices are distasteful. God has implanted in his content and praisework. required, it may be, to abstain from tion that is of the greatest value to him, and then, discouraged or tempted, he begins to relax a little his safe rules of conduct. In an incredibly short space of time his reputation, built up with so much care, vanishes. The abstinence of years counts as nothing against a single offense. His reputa

tion is destroyed and he fails for want of steadfastness.

As a matter of strict justice it might appear to be reasonable to weigh against a man's evil conduct his good deeds, but that is not the way of the world. One wrong outweighs a life-time of good. So far as reputation is concerned good deeds count for nothing when offset in part by evil, or they count for less than nothing, being con sidered aggravations of the offense. In a doubtful case reputation is of some value, as throwing doubt upon unproved charges; but where the evidence of wrong is complete, good reputation makes the offense seem greater than it would be if committed by one known to be bad. Harsh though the udgment of the world may seem to be, t is nevertheless just. Those who start out with right principles should be steadfast. They must be honest and true in spite of all discouragements. A single lapse will destroy all the good reputation they may have established, but if they remain steadfast to right principles they will either succeed in their purpose or they will at least have the satisfaction of knowing that they fought a good fight. But success is al most assured to the steadfast man. There will be years of discouragement during which he appears to be making no progress, but all the time he is lay-ing the foundations of reputation and some day his opportunity will come and he will reap at once the fruits of

Providence plays its part in this matter. Some men deserve and get at once their reward. Opportunities open before them. Others deserve rewards, but get them not at all or only

until after long years of waiting.

Not long ago the obituary of a bank president was published. It was high ly flattering. He had entered his bank as a clerk; in a few years the death of the cashier made an opening to which he was promoted, and he had scarcely had time to settle in this position before other deaths opened to him the way to the presidency. There after he lived a long, useful and honor able life, but for forty years he barred the way to succession by men who were just as deserving of promotion as he had been.

The individual has no control of these chances. The best that he can do is to remain steadfast and true to high principles, so that when the chance opens before him he may have such re putation as will help him to achieve his ambition, whatever it may be.

### Money-Getting.

In the course of an elaborate defens of a certain fiscal magnate who is popularly believe to the posssessor of great fortune dishonestly acquired, a ember of the United States Congres declared on the floor of the House that we all want to make money ; that's what we are after." This sentiment describes the aim and end of all human endevor, according to those who meas-ure life by the yardstick of material philosophy. Unfortunately the drift of civilization has been such as to tain nearly all minds with the poisonous doctrine. What are we here for? make money, to get rich, to outstrip our brethren in the scramble for worldgoods and the rewards of selfishness What Success means in the popular

estimation, is the accumulation wealth; Failure, the absence of sub-stantial trophies of the contest for pelf. Parents, ambitious to start their children "right," strive to give them
these "advantages" which spring
rom the cultivation of the instinct of
"cuteness." They look more closely
after the development of the faculty for sharp dealing than they do for the training of the nobler attributes of mind and character, because, as they explain, the conflict for success is a hard one, and the keenest and most selfish have the best chance. Little or no account is taken of the Christian aspect of the matter. That is left for the future consideration or, too often, forgotten altogether. And this explains why some foolish people cherish the hallucination that a better train-

### God than in religious educational establishments, and why they will not, and do not seem to care to be disabused of this erroneous impression. The really important elements of education are supposed to be able to take care of themselves, so long as the mental angles are carefully and assiduous ly sharpened to perform their functions

reme struggle for-What? The poor, miserable stuff, which, when acquired by the concentration and persistent employment of all the energies of the intellect and body, to the exclusion of everything else, de-prives both of the capacity for rational

in competition with others in the sup-

enjoyment. We do not for one moment mean to disparage aspiration and effort for opulence among our Catholic young men. Not at all. On the other hand, we commend them to exert themselves strenuously to better their condition financially and socially, to leave no honorable means untried to accomplish this purpose. It is a duty which every young man owes to himself and to society to make the most intelligent use of his opportunities to improve his position and prepare for those responhe should and may be expected to as-

sibilites which in the course of nature sume. He should be ambitions to That is a proper and praiseworthy motive. Slothful neglect in the matter of making the most of the graces vouchsafed and failure to avail oneself of every rightful means of intellectual, social and material betterment, involves a distinct disregard of an obligation that will unquestionably figure in the final accounting of our stewardship before the Just Judge and the Master of our being. We do not, therefore, in the least, underrate either the necessity or the desirability of attaining to the highest possible degree of prosperity within reach, by honorable effort and the energetic employment of those gifts with which our Creator has en-dowed us. What we intend to point out, is the danger of following the materialistic spirit of the times, which goes to the other extreme, and sets up the golden calf as an object of adoration, the spirit which regards meneygetting as the most laudable of human occupations, and exalts the acquisition of wealth to the first rank of human achievement. This spirit is lamentably prevalent among our Catholic people as a consequence of en-vironment and the influence of daily association of the idea with movement about them. the filters through all our social converse and every thought and aspira tion is impregnated with it. How to get rich? This is the universal quesget rich? tion, and the one grand inspiration of all our ambitions and works as though we were assured of an indefinite lease of existence in which to solve the prob

lem and enjoy the fruits of its accomplishment. From the religious point of view, which is the only available one for a Catholic of honest faith and sincerity of purpose, the folly and madness of seeking riches as an end and not a means to the sole end of importauce worthy of consideration, are sim ply appalling. In looking at the mat er in the light of our eternal destiny which affords the only logical test of our acts and motives the game of the world lings is most emphatically not worth the candle. Think a moment. Suppose you sacrifice every other impulse and all the higher and better inspirations of your life to this one object, as he fashion too commonly is, what may you look forward to in the event of be-

Even granting that fortune favors your quest, the best years and powers of your physical and intellectual being will be consumed in the struggle. will not dare to relinquish your grasp upon the implements of prosperity until the rewards are reasonably securesecurity which at best is very precar-

This in all human probability will carry you beyond the meridian of your earthly span and what is left? Possioly the doubtful gratification of having distanced the multitude in the race Taste for the enjoyments to which you looked forward as the chief reward of your prowess has already perished. You derive no pleasure from the things towards which you pressed forward with such joyous anticipations. You discover too late that you have been pursuing a phantom. In reaching for the shadow you have lost the substance. The single chance of happi-ness which this fleeting pilgrimage offers, had eluded your grasp. Such has been the experience of every human creature who yielding to the sordid lust of money enthralled all the faculties and energies and resources of mind and body to consummate the deign. The only rational employment of riches is in serving the better and nobler activities of spiritual and intel-

lectual culture. Therefore unless the passion for money-getting be tempered by pursuit of higher ambitions to which it is rendered subsidiary, "success" will be bar-ren of good and a curse to its author, as it has proven in thousands upon thousands of instances with which the

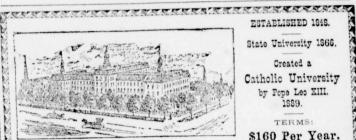
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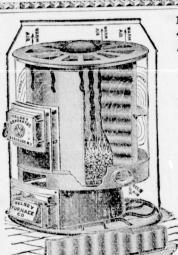
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YEARS OF PAIN. The Experience of Mr. William Smith of Hawkesbury, who Suffered for Many Years from Kidney Trouble.

From the Post, Hawkesbury, Ont. Everybody in Hawkesbury knows Mr. William Smith. He came here when the town was yet in its village days, as one of the lumber company staff of mechanics. In 1881 Mr. Smith was appointed town constable, and filled that position until very recently.
As is well known to many of Mr. Smith's friends he had suffered much from kidney trouble for quite a number f years past, and at times the pain in his back was so great that he was almost physically incapable of exertion. He doctored a great deal, sometimes get-ting temporary relief, but the cause of the trouble was not removed, and soon the pains, accompanied alternately by chills and fever, returned. At last he came to look upon his condition as one which no medicine could permanently which no medicine could permanently aid. Indeed his condition might still have been one of much suffering had not Mrs. Smith ultimately prevailed upon her husband to give Dr. Williams Pink Pills a trial. "It seemed," said Mr. Smith to a reporter of the Post, "that it was a useless experiment, and yet I was willing to do almost anything that would bring relief. I had not used the pills long before there was undoubted relief, more in fact than I had obtained from any their was undoubted relief, more in fact than I had obtained from any their was undoubted relief, more in fact than I had obtained from any their was undoubted relief. aid. Indeed his condition might still fact than I had obtained from any other medicine. I continued their use, and soon all symptoms of the trouble that had made my life one of much misery for many years was gone. I feel that I am cured, and have no hesitation in saying that the cure is due to Dr. Williams' Pink Pills, and I never lose an opportunity of recommending the pills to neighbors who

may be ailing. Dr. Williams' Pink Pills cure by going to the root of the disease. They renew and build up the blood, and strengthen the nerves, thus driving disease from the system. If your lealer does not keep them, they will be sent postpaid at 50 cents a box, or exes for \$2 50, by addressing the Dr. Williams Medicine Co., Brock-

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FAITH OF OUR FATHERS' "THE SACRAMENTS OF THE CHURCH" AND "CATHOLIC CEREMONIES"

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Food supplies the substance for repairing the wastes of the body, and gives strength. Sleep affords the opportunity for these repairs to be made. Both are necessary to health. If you can't eat and sleep, take Hood's Sarsaparilla. It creates a good applies the sweet, restful sleep of childhood. Be sure to get Hood's.

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### LITTLE FOLKS' ANNUAL 1900.

Price Five Cents.

This beautiful and attractive little Annual for Our Boys and Girls has just appeared for 1900, and is even more charming than the previous unabers. The frontispiece is "Bethle-neu" Justus and His Biessee Mother in the and surrounded by adoring choirs of angels. "The Most Sacred Heart and the Saints of God" (illustrated): a delightful story from the pen of Sara Trainer Smith—the last one writing the surrounded that the saints of God" (illustrated): "Jesus Subject to His Parents" (poem): "The Rose of the Vatican" (illustrated): "The Little Doll" (illustrated); Humorous Argraphs for the little folk, as well as a regenumber of illustrated games, tricks and puzzles contribute to make this little book the best and cheapest we have ever read.

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GOFFINE'S INSTRUCTIONS ON

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# Cobbett's "Reformation."

Just issued, a new edition of the Protestani Reformation, by Wm. Cobbett. Revised, with Notes and Preface by Very Rev. Francis Aidaa Gasquet, D. D., O. S. P. The book is printed in large, clear type. As it is published at a new price of 55 cents per copy in the United States 50 cents will have to be charged in Canada. It will be sent to any address on receipt of the Will be sent to any address on receipt of the Sum, in stamps.

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### CURIOUS RELIGIOUS CUSTOMS IN ARMENIA.

Very quaint and curious are the Christian customs of the East. There is such a spirit of conservatism among the Orientals, particularly among those who live in and about the Holy Land, that we may well believe that what we witness there to-day has been the traditional custom for ages, and in all probability has its origin away back at the source of the great stream of Christianity. Bishop Paul, of Tar-sus, describes in the Catholic World Magazine for July the religious customs of the present day among his own people, and in reading about them we led to believe that we are living in the ninth rather than in the nineteenth He describes the curious betrothal and marriage ceremonies and funeral customs. Speaking of the funeral customs. Speak death of a priest he says:

"When the deceased is a priest every effort is made to carry out the Christian ritual in all its splendid detail. The procession makes the cir-cuit of all the churches; at different places it stops in the street and the Gospel is read over the dead. The shops are closed and the women sus-pend their duties. The deceased is interred in the court of the church, clothed in his sacred vestments The farmers send sheep to be distributed poor; usually they con-the mourning for eight If the deceased is a married priest, his widow can never again remarry; likewise the priest, if his wife should die, cannot contract a second marriage, but must remain a widower to the end of his life. Celibacy in this country is reserved to those priests whom the Bishop at their ordination judges to be worthy of the honor.

### THE TRANSVAAL WAR.

THE TRANSVAAL WAR.

The stirring news from China during the past few weeks has thrown that from South Africa so completely into the back-ground that there has been but little intelligence of importance from the latter country since the Chinese trouble began.

A despatch from Lord Roberts of the 20th inst. states that thirteen miles East of Heidelberg, an attack was made on the British post by a Boer force on the 19th. The post was garrisoned by 200 Jubbin Fushiers, 120 Engineers, and 10 of the Yeomanry, who repulsed the Boers after a sharp light.

On the same day General Little was meet by De Wet's force near Lindley, defeating them. Middleburg has been attacked by Lord Roberts with a strong force, and the progress. P. Kruger is there directly one the Capetown Artred More in addressing the Capetown action of the Wet of the W

long. Heckpoort has been occupied by General Methuer, and Ian Hamilton. General Methuer, and Ian Hamilton and Manon are containing to occup new portions of the territory between Bethlehem and Ficksburg.

The Boers under Gen Grobier are constantly retiring before Hamilton's advance, and it is cytiently their desire to annoy the British as much as they can, while avoiding any pitched battle.

much as they can, while avoiding any pos-battle.

The most of the actual fighting of the week appears to have been done by Generals Hamil ton and Rundle. The former beat back the Hoers constantly, the latter retiring to beyond Waterval, while the British took possession of the vacacted positions. Generals Hutton and Smith—Dorrison, on the north-west have also driven back the Boers and occupied their posi-tions. Rundle has also made considerable advance, driving the Boers eastward from Biddulphsberg.

### A SPLENDID SHOWING.

A SPLENDID SHOWING.

The following are the names of the Separate School pupils of London who were successful at the Collegiate Entrance examinations (given in the order of merit.) I wently nine pupils wrote: all passed except three, and these, obtaining on the total more than the required numbers of marks, but failed in one subject, were recommended, and will doubtless be allowed to enter the Institute as pupils after the holidays. James D. Collins of Septer's school) second son of Denis Collins of West London, has the honor of obtaining the highest number of marks amonest the boys of they Angels' School, stood second highest of all the girls. The list, which we give below, speaks for itself, and reflects credit on the Separate School teachers (the Sisters of St. Joseph and the Ladies of the Sacred Heart) as well as on their bright young pupils:

ST. PETER'S SCHOOL.

James D. Collins, 888; Frederick Dewan, 810;

ST. PETER S SCHOOL.

James D. Collins, S88; Frederick Dewan, Sl0;
Lens Mahoney, S65; Edward Reynolds, 784;
Louis Hanavan, S65; Mary Kelly, 782; Gerald
Labelle, 766; Ernest, Hurley, 735; Margete Boyle,
735; James Gleen, 766; Katte Flannigan, 689;
Parnell Flannigan, 662; Edna Walsh 647;
James Nevillo, 645; Joseph McKeough, 627;
James Kensella, 604.

James Kinsella, 601.

HOLY ANGELS' SCHOOL.

Jessie McGregor, 866; Lizzie Jenkins, 846;
May Traher, 777; Gertrude Durkin, 739; Jennie
Flynn, 673; William Murray, 681; Annie Finnegan, 637; Mary Boyle, 631; Annie Smith.
620; Mark Healy, 559.

SACRED HEART SCHOOL.

Jennie Friend, 713; Ella McGowan, 625;
Mary Phelan, 584.

O'CALLAGHAN-STOCK.

A very pretty wedding took place in St. Patrick's church, Kinkora, on Tuesday morning, June 18th, when Miss Louisa Stock, one of our most popular young ladies, was united in matrimony to Mr. William O'Callaghan, of Wawanosh. About 10 o'clock the bridal party entered the church to the strains of a wedding march played by Mrs. James Brown, cousin of the bride, who also sang some very fine selections during the Mass. The bride was handsomely dressed in white organic, trimmed with rich lace and satin ribbons, and carried a bouquet of bridal roses and smilax. She was assisted by her cousin, Miss Kate Malloy, who was prettily attired in white organic over yellow, and a hat to match; while Mr. W. Donnelly of Wawanosh assisted the groom. After the Nuprial Mass celebrated, the happy couple, accompanied by their friends and relatives, drove to the residence of the bridal couple left on the afternoon train for eastern points, followed by the best wishes of of their numerous friends. The presents were beautiful and numerous, showing in what respect the bride to tride states.

### ARCHDIOCESE OF TOKONTO.

NIAGARA FALLS. NIAGARA FALLS.

Week before last His Grace Archbishop O'Connor and the priests of the archdiocese of Toronto were on retreat at the Carmelite Hospice. Rev. Theodore MacDonald, O. C., conducted the exercises.

The annual piterimage to the Shrine of Our Lady of Peace at Falls View brought together a large number of piterims on the day of the Scapular Festival, Very Rev. J. McHall of the Niagara (N. Y.) University preached the panegyric.

panegyric.
The Hospice of the Carmelites is now open.
The guests are gradually filling up the big

building.

Rev. Chrysostom Anderson, O. C. C., an old
Western Ontario boy was ordained with other
Carmelites at St. Vincents' college, Penn., last
week

Carmelites at St. Vincents' college, Penn., last week.
Confirmation was given in St. Patrick's church, by Most Rev. Archbishop O'Connor on July 18th.
During the recent High School Entrance examinations held at the Collegiate Institute, Niagara Falls, the following ten pupils from St. Patrick's parochial school all passed successivily, viz. Joseph Langly, William Hughson, Holena Gates, Mary Rogers, Lizzle Rosa, welle McCall, Itene Flynn, Stella S. Kimmins, Mary Kelly and Fanny Reilly. Last year four-teen out of fifteen from the same school passed. It is a pieasure to know that every one passed this year. Much praise is due to Sister M. Isabella and her able associates from Loretto Academy.

TORONTO.

Academy.

TORONTO.

On Saturday, the 11th inst., the members of the Young Ladies chair of St. Joseph's church, Leslie street, with a few friends spent a most enjoyable time piculcking at Centre Island. After partaking of a sumptious repast at which all the delicacies which the provided, the young ladies and their guests passed a most pleasant evening in ball piaying, swinging, chatting, etc. On Sunday, the bish inst. in St. Joseph's church the singing and music at the 9 o'clock Mass were lavished by the same choir. The singing part with the same choir. The singing part, the least, was splendid and too much praise samot be given to the young ladies taking part. The "Kyrie" was rendered bithe full-choir in splendid style. The "Ave Misses Ida Luke and Frances Lanphier and Mr. Yogel was of a high order of merit. Mrs. Manson, at the request of the choir, rendered style.

Great credit is due Mrs. Laura C. vaget, the inectress of the choir, who in the short space f a couple of months, during which the choir as been under her charge has brought it to uch a standard of officiency. We cannot close without mentioning the reanist, Miss Le Ray, whose playing was greaty appreciated, both by the choir and congregation.

### ARCHDIOCESE OF OTTAWA.

Rev. Fathers Alexis and Albert, of the Camuchin Order have arrived from France. The
ormer will be Guardian of the Hintonburg
Ottawa) Monastery for the ensuing three
cears. Rev. Father Maurice has gone to take
charge of that at Restigoushe, N. B.
Rev. Father Moise is expected to return to
Canada shortly, in restored health.
The Children of Mary of St. Brigid's church
will hold their third annual picnic on the 15th
of August.

will hold their third annual piccie on the ister of August.

A number of boys are expected by the Steamship Tunisian, sent out by the Catholic Society of London. They will arrive about the 5th inst., at the new Opington home, Hintonburg, near this city.

Very Rev. Father Monpeunt, Provincial of of the Dominican Friars, arrived here on Thursday last. He will remain for some days; he is accompanied by Very Rev. Father Adam, the Vice-Provincial.

### DIOCESE OF HAMILTON.

The Hamilton Separate schools showed again the efficiency of their work by passing successfully the following list at the High The Hamilton Separate schools showed again the efficiency of their work by passing successfully the following list at the High School Entrance Examination:

Zita Bastien, 568; Nellie Callaghan, 583; Bridget Daiy, 594; Irene Daly, 672; Mary Luttley, 571; Mary Donovan, 697; Mary Hurley, 557; Mary Joyce, 784; Jennie Keating, 568; Nellie Lahiff, 561; Lizzle McNutty, 692; Mary Magerus, 556; Irene Meegan, 556; Mary Nugent, 559; Mary Phoenix, 583; Jennie Tracey, 653; Frank Boyes, 744; Leo J. Nelligan, 639; John Jameson 611; Royal Pigott; 693; John Maloney, 659; Stafford Simons, 599; Herbert Martin, 561; Edward Sullivan, 641; Augustine McKonty, 633; Fred Wimot, 741; Thomas Nash, 746; Charles Bastien, 591; David Nelligan, 569; and Daniel Galvin 576:

### A VENERABLE PRIEST'S DEATH THE DEAN OF THE P. E. ISLAND CLERGY

VERSAL REGRET.

classes and creeds together and make them rec-the bond of their common humanity like the death of some old landmark in the community about whom all the sweetest memories en-twine. There was a beautiful death in Prince about whom an the twine. There was a beautiful death in Fritten Edward Island last week, which seemed Edward Island last week, which seemed Edward Island last week, which seemed to knit the whole community in underest low and sympathy to the Rev. Francis John Mc Oonald, for skyl part of the Rev. Francis John Mc Oonald, for skyl part of Rev. Francis John Mc Oonald, for skyl part of Rev. Francis John Mc Oonald, for skyl part of Rev. Francis John Mc Oonald, for skyl part of God in the Garden Francis as priest of God in the Garden Francis whom, like a true Father, he exerted inneelf to leave behind him to continue the Master's work. There is an old unwritten ecclematical law that every priest should at least leave one successor whom his advice and assistance has advanced to the priesthood. Father Francis, as he was lovingly known, was not content with the mere letter of the law; he worked in season and out to multiply the number by almost the highest figure in the table. And those pious, talented, affectionate levites smoothed with tenderphands the pillow of his old age.

Sixty years a priest! What a marvellous time to stand at the altar and mediate between man and His Maker! Father Francis' deeds of charity

spenks for itself, and reflects credit on the Soparde School teachers the Siners of Soparde School teachers will as on the firth young pupils.

James D. Collins, SSS; Frederick bewan. Sittlens Manager, 781; Mary Kelly, 762; Gerald Labelle, 505; Errest Hurler, 183; Amergan School, 183; Amergan Scho

after more than a half dozen priests were employed in the work he had performed single handed, the faithful, confiding in his rare judgment, rich counsel and rare virtue, wore out his threshold at St. George's, where he had titted in the latter years of his ministrated in their comings and goings.

The state of the ministration of the results of the state of the ministration of the results of the results of the state of the state

the funeral of a confrere as was the case at St George's yesterday; and the representative people of the hairy of King's County joined themselves to his parishioners in honoring the many of the beloved Father Francis. Long before the hour for the services in honoring the many of the beloved Father Francis. Long before the hour for the services the church was packed with people. Masses had been said by the visiting clergy from daybreak, and after the Matins land Lauds for the dead, sang in choir, Bishop McDonald commenced the Pentifical Requiem Mass. He was assisted by Rev. Father Wm. Phelan as arch-pries and Rev. Fathers Walker and McIntyre, as deacons, Revs. A. McAulay and Mr. McLellan, ecclesastic, were masters of ceremonies. The Very Rev, James Phalen and the Revs. D. F. McDonald, James Æ McDonald, S. T. Phalen, Dr. Chattson, A. E. Barke, Peter Curran, Dr. Morrison, D. J. Gillis, P. C. Gauthier, I. R. A. McDonald and some others had seats in the sanctuary. The coffin, amidst blazing tapers was placed just outside the altar rail covered by a thick black pall. The church was heavily draped in black, relieved by white crosses and emblems. The eulogy was pronounced by Rev. Father Burke, and was in every way worthy of the solemn occasion. The eloquent preacher chose for his text: "And I heard a voice from Heaven saying to me: Write, Blessed are the dead who die in the Lord. From henceforth now saith the Spirit that they may rest from their labors: for their works follow them. (Revelations xiv: 13. ").

At the end of the Mass the ibera was chanted by a full choir and the spirit that they may rest from their labors: for their works follow them. (Revelations xiv: 13. ").

At the end of the Mass the ibera was chanted by a full choir and the spirit that they may rest from their labors: for their works follow them. (Revelations xiv: 13. ").

At the end of the Mass the ibera was chanted by a full choir and the whole in the priestly proteges recently gone on before. All the arrangements for the funeral were most complete

Addresses Presented-Replies Made Town Gaily Decorated-Route of Pro cessions—Bands in Attendance Children and the Delegate.

The following report from a Bathurst correspondent, giving an account of the Apostolic Delegate's reception at that place, will, we know, prove interesting to our readers. His Excellency Mgr. Diemede Falconio Archbisnop of Larissa, and Papal Delegate to Danada, who has been making an official visit on the Bishops of the Maritime Provinces, arrived at Bathurst last Friday evening by accommodation train. ived at Bathurst last Friday evening by accommedation train.

Long before the arrival of the train about
three thousand persons in teams and on foot
had gathered in the vicinity of the L C, R,
station to welcome His Excellency, who was
accompanied from Chatham by Mgr. Barry
and a number of clergymen. He was received
at the station by the Bathurst town and village
church committees in charge of Rev. W. F.
Purcell, assistant to Mgr. Barry, and Rev, W.
Yarrilly, of the village. The line of march was
jmmediately formed in the following order;

immediately formed in the following order:

Mr. E. M. Bateman, marshal.

Village Band.

Mic. Mae Indians.

Town and Village Committees.

His Excellency, with Bishop Barry and Rev.

Father Fisher (about forty members of the C. M. B. A. forming a bodyguard on either side of the carriage).

Members of the clergy in teams.

His Honor Judge Wilkinson and the Sheriff of Gloucester.

Gloucester.

Rev. W. Street and Wardens of St. George's

Episcopal Church

The procession was the largest ever seen on he North Shore, and covered a distance of

The citizens of paintres left hotma anome to show that they highly appreciated the visit of such a distinguished visitor as the representative of our Holy Father. The decorations all along the line of march were very elaborate and gave evidence of the deep attachment of the Catholic population of this section of the province to their religion and the head of the Church.

province to their religion and the head of the Church.

At the I. C. R. station a handsome arch, with appropriate mottoes and decorated with British and Papal colors, soanned the street, and from this point along the streets of the village, across the bridge to the town, a distance of nearly two miles, on eitherside were to be seen decorations of spruce and bunting. As the visitors entered the town another very large arch spanned the street in front of the post office, which bore the motto "Bienvenu., The procession continued along Water street to King street and to the handsome granite Church of the Sacred Heart, where, immediately opposite the residence of Bishop Barry, another arch had to be passed under. This arch was surmounted by a large cross, around which were entwined the Papal colors, and wasprofusely decorated with British, French and Papal flags. Acroes the front of this arch was the word "Welcome." Streamers of flags were stretched from the presbytery to the church and to the school lately creeted for the Sisters of Charity. The handsome decorations on the veranda of the presbytery and throughout the church grounds were very attractive, and brought forth many expressions of admiration, especially from the visiting clergy and His Excellency.

On his arrival at the presbytery His Excellency was escorted to the church by the clergy, altar boys and C. M. B. A., where the following address of welcome was read by the Rev. W. Varilly:

To His Excellency the Most Reverend Dlomede Falconio, Archbishop of Larissa. Apostolic

us the favor of the Apostolic Benediction.
(Signed) † THOS. F. BARRY.
Bishop Coadjutor
WM. VARRILY, Pt.
T. D. ADAMS,
SAMUEL MELANSON.

The Papal Delegate, in reply, thanked the clergy and people for the very warm manner in which they had received him as the representative of the Pope. The enthusiasm and warmth displayed in the preparations go to show me that your zeal for your religion and your deep attachment to the Holy Father have prompted you to do honor to the person sent here as his delegate. His excellency was pleased to learn that thronghou! Canada the Catholic population was prosperous, living in peace, and enjoying full religious liberty. He next referred to the times when catholics had to endure persecution and misery for the name of the Church, and concluded his remarks by giving the Papal benediction. The solemn benediction of the Bleesed Sacrament ended the ceremonies in the Church.

His Excellency dined with Mgr. Barry and the clergy. In the evening, about 9 oclock, the village band played in front of the presbytery, where there was a fine display of fireworks.

Saturday morning, at 10 oclock lidered in the upper church, worgoous decorations to be send by Master Amos Hali, and Miss Ha Gallant, accompanied by four little tots, presented His Excellency with a handsome bouquet, Mgr. Falconio was very happy in his reply. He referred to the love Our Redeemer had for the little children, and added the Holy Father always delighted in hearing of the progress made by the little ones. He exhorted them to be always good, pious and obedient so as to grow up useful members of society.

In the atternoon at 3 oclock a public reception was held. Notwithstanding the very disagreeable weather a very large number of beeing introduced to His Excellency After the reception Mgr. Falconio, accompanied by Bishop Barry and Rev. Father Fisher, enjoyed a drive around Bathurst Basin.

Sunday morning His Excellency celebrated Mass at 8 oclock, and at 10 oclock a Pontifical High Mass was celebrated by Mgr. Barry, with His Excellency and Rev. Father Fisher, enjoyed a ferve around Bathurst Basin.

Sormany, with Very Revs. L. Dugal. V. G., and W. E. Sormany, in

clergy dined at Rev. W. Varrilly's, and returned to town about 9 o'clock.

Monday was agreeably spent visiting the different places of interest around Bathurst and His Excellency took his departure for Campbellton by the evening train.

The reception accorded Mgr. Falconio was pronounced by persons competent to judge one of the most elaborate and enthusiastic given the Apostolic Delegate since his arrival in Canada. His Excellency himself lost no opportunity to show his appreciation of the efforts put forth by the people to welcome him and frequently expressed his delight at the hearty greetings he had received from the people of Bathurst,

### THE TROUBLE IN CHINA.

The situation in China has produced ma

to King street and to the handsome granited thurch of the Sacred Heart, where, nimeted there have the thurch of the Sacred Heart, where, nimeted the hurch to be passed under. This arch was surmounted by a large cross, around which were entwined the Panal colors, and was profusely decorated with British, Furch and the word of the control of the hurch and to the school lately erected for the Sacred Heart of the church and to the school lately erected for the Sacred Heart of the church and to the school lately erected for the Sacred Heart of the church and to the school lately erected for the Sacred Heart of the church and to the school lately erected for the Sacred Heart of the church and to the school lately erected for the Sacred Heart of the church and the church by the clergy, altar boys and C. M. B. A., where the following address of welcome was read by the Rev. The Sacred Heart of the Conduct of the Cond

differ greatly from that of France.

The Chinese Ministers at London and Washington are making strenuous efforts to make it believed that the legations are still safe, but little reliance is placed on their representations. It is added that the capture of Ten Tsin by the allies has very greatly discomfited the Chinese Government, and that it is for this reason that the Emperor is moving to obtain beace.

### WHEN OLD JACK DIED.

When old Jack died we stayed from school (they said
At home we needn't go that day), and none
Of us ate, any breakfast—only one.
And that one was papa, and his eyes were red
When he came round where we were, by the When he can be shed.
Where Jack was lying, half way in the sun And half in the shade. When we begun To cry out loud pa turned and dropped his head
And went away; and mamma, she went

back
Into the kitchen. Then, for a long while
All to ourselves like, we stood there and
cried—
We thought so many good things of old Jack,
And funny things—although we didn't

When old Jack died it seemed a human friend Had suddenly gone from us; that some face That we had loved to fondle and embrace From babyhood no more would condescend To smile on us forever. We might bend With tearful eyes above him, interlace Our chubby fingers o'er him, romp and race, Plead with him, call and coax — aye, we might send

send
The old halloo up for him, whistle, hist
(if sobs had let us) or, as wildly vain,
Snapped thumbs, called "Speak!" and he
had not replied:
We might have gone down on our knees and kissed
The tousled ears, and yet they must remain
Deaf, motionless we knew — when old Jack

When old Jack died, it seemed to us, som

way,
That all the other dogs in town were pained
With our bereavement, and some that were
chained
Even unslipped their collars on that day
To visit Jack in state, as though to pay
A last sai tribute there, while neighbors

A last sad tribute there, while heighbord craned above the high board fence, and designed. To sight 'Poor dog!' remembering how they Had confied him when alive, perchance because For love of them he leaped to lick their hands—
Now that he could not, were they satisfied? We children thought that, as we crossed his

paws, And o'er his grave, way down the bottom-Wrote "Our First Love Lies Here," when old Jack died! -James Whitcomb Riley.

### NEW BOOK.

The Catholic Book Exchange, 120 West 69th Street, New York, N. Y., has lately published a cheap and interesting little brochure on De-votion to the Holy Spirit, the author of which is Rev. Joseph McSoriey, C. S. P. Paper, 5cts.

### MARKET REPORTS.

LONDON.

State State

70c.

Meat.— Pork, per cwt., \$6.75 to \$7.25; beef, cow., \$4.75 to \$5.40; beef, heifers and steers, \$5.50 to \$6.00; veal, by carcass, \$5.50 to \$6.00; wantoo... by carcass, \$5.00 to \$6.00; lamb, by lb, 12 to 125c.; lambs by the carcass. \$4.50 to \$6.00; lamb, by the quarter, \$1.00 to \$1.50;

TORONTO. its part has accepted unhesitatingly the gage thus thrown down and declared that from the 17th of July the state of war is to be held as existing between the two countries in Siberia. The Russians are, therefore, preparing to meet the Chinese invaders with an army of 200,000 men to be brought to the front at once, with more to follow as they are found needful. Prince Tuan on his side is said to have summoned 350,000 men for the prosecuting the invasion of Russian territory, but it is confidently assumed that all the forces which Tuan may be able to bring into the field will be overmarched by the Russians.

The town of Blagavestcnensk in Eastern Siberia was in fact taken by the Chinese after a brief investment, but it has already been relieved and retaken by the Russians after as brief investment, but it has already been relieved and retaken by the Russians after a brief investment, but it has already been relieved and retaken by the Chinese after a brief investment, but it has already been relieved and retaken by the Chinese after a brief investment, but it has already been relieved and retaken by the Russians after as brief investment, but it has already been relieved and retaken by the Chinese after a brief investment, but it has already been relieved and retaken by the Chinese after a brief investment, but it has already been relieved and retaken by the Chinese after a brief investment, but it has already been relieved and retaken by the Chinese after a brief investment, but it has already been relieved and retaken by the Chinese, after a brief investment, but it has already been relieved and retaken by the Chinese after a brief investment, but it has already been relieved and retaken by the Chinese after a brief investment, but it is confident to the relieved and retaken by the Chinese after a brief investment, but it is confident to the relieved and retaken by the Chinese after a state, and Berlin and the relieved and retaken by the Chinese after a brief investment, but it is confident to the relieved and

MONTREAL.

Montreal, July 26. —The grain market continues dull and values are easier. Manitoba wheat quoted at 82c for No. 1 hard afloat. Fort William. Quotations afloat, Montreal are —Peas, 69¢, to 70¢; oats, 31c; barley, 51c to 52c; rye, 65c. to 65¢c. Fiour is steady; Manitoba patents, \$5; strong bakers, \$160 to \$4.70; winter patents, \$3,80; to \$1,15; traight rollers, \$370 to \$3,80; and \$1,15; to \$1,85 in bags; Manitoba bran, at \$14,50 to \$1,50 in bags; and Ontario bran at \$14 to \$14.50 in bulk; shorts \$16,50 to \$17; and moullie, \$18 to \$22. Receipts to day were 2,955 bbls flour. Provisions are easy. Dressed hogs, \$8.20 to \$2,15 to 13c; Canada short cut mess nork, \$17 to \$18. Butter is slightly easier at 20 to 21½ for finest creamery. Cheese is easy at \$15 to 13¢c. to 14¢c. sand dealers now ask 13 to 13¢c. for large lots of candled eggs, Straight receipts are quoted at 12 to 12¢c; seconds are in good demand at 11c, to 11½c; and culls at 9 to 9¢c.

Latest Live Stock Markets.

Latest Live Stock Markets.

TORONTO.

Toronto, July 26. — The following is the range of quotations at Western cattle market this morning:
Cattle — Shippers, per cwt., \$4.30 to \$5.00; butcher choice, do., \$4.25 to \$4.62; butcher, medium to good, \$3.25 to \$3.75; butcher., inferior, 3.00 to \$3.25; stockers, per cwt., \$3 to \$3.50; Sheep and lambs—Sheep, per cwt., \$3.50 to \$4.00; spring lambs, each, \$2.50 to \$4.00; spring lambs, each, \$2.50 to \$4.50; butcher, medium to good, \$2.50 to \$4.50; butcher, inferior, \$2.50 to \$3.00.

Milkers and Caives,—Cows, each, \$25 to \$45; caives, each, \$2 to \$10.

Hogs—Choice hogs, per cwt., \$6 to \$6.25; light hogs, per cwt., \$5.02 to \$5.574; sows, \$3.25 to \$3.50, stags, \$2.00 to \$2.50.

EAST BUFFALO.

stags, \$2.00 to \$2.50.

East Buffalo, N. Y., July 26.—Cattle in good position active demand. Caives, choice to extra, \$5.75 to \$6; good to choice, \$5.00 to \$8.75. Sheep and lambs. dull and lower; spring lambs, choice to extra, \$5.50 to \$5.75; common to fair, \$1.25 to \$4.75; sheep and yearlings, \$4.50 to \$4.75; sheep and yearlings, \$4.50 to \$4.75. Hoge, fair position; heavy, \$5.35 to \$5.49; mixed, \$5.46; Yorkers, \$5.35 to \$5.74.

Plgs, \$5.30 to \$5.55; stags, \$3.50 to \$4; close steady.

steady.

He that can not forgive others breaks the bridge over which he must pass himself; for every one has need to be forgiven.—Herbert. We ought never to think we have done enough when there is a question of eternity.—So Green,

### CATHOLIC DOCTOR WANTED.

A GOOD CATHOLIC DOCTOR, SOBER, having good references, with a good knowledge of French, duly qualified for Ontario, wanted, French Canadian Doctor with above qualifications preferred. Apply to Rev Henri Martei, P. P., Bonfield, Nippissing, Ont.

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SEPT. 6 to 15, 1900.

The Prominent Live Stock & Agricultural Exhibition of 1900.

Space Filling Up Rapidly
Make Entries Now and Secure Good Space and Stabling

Better than all previous how. Do not miss seeing the unexeeled Fire Works Displays "The Attack of the Arn ored Train Though the Boer Stronghold," and many other billiant devices, assisted by the greatest at lists of the continent in many caring acrobatic feats and Interesting Novelties.

Special and Late Trains over all railways. Prize Lists and Programmes. LT.-COL. W. M. GARTSHORE,

J. A. NELLES,

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

Books (Cloth-Bound) at 30 Cents Each.
Any of the following books, neatly bound in cloth. I can supply for 30 cents each. Cash to accompany orders. by Charles Dickens: The Poems and Plays of Oliver Goldsmith: The Scottish Chiefs, a romance by Miss Jane Porter: Handy Andy, a Tale of Irish Life, by Samuel Lover: Life of Pnilip Sheridan, the dashing, brave and successful soldier, by Joseph Faulkner: Travels into several remote Nations of the World, by Lemuel Gulliver, irist a surgeon and then a captain of several ships: The Vicar of Wakefield, by Oliver Goldsmith: Barnaby Rudge, a tale of the Riots of "Eighty." by Charles Dickens: Twice Told Tales, by Nathaniel Hawthorner: Rob Roy, by Sir Walter Scott, Bart: Waverley, or This Sixty Years Since, by Sir Walter Scott: Guy Mannering, or the Astrologer, by Sir Walter Scott: Character Sketches of Young Ladies, Young Gentlemen, and Young Couples, by Charles Dickens: Thaddeus of Warsaw, by Jane Porter: The Children of the Abbey, a tale, by Regina Marie Roche: Evangeline, a tale of Acadie, by Henry Wadsworth Longfellow:

# 

CEALED TENDERIS addressed to the undersigned, and endorsed "Tender for Post Office, &c., at Sarnia, Ont.," will be received at his office until Friday, 3rd August, 1900, inclusively, for the erection of a building for Post Office, &c., at Sarnia, Ont., according to plans and specification to be seen on application to Mr. John B. Watson, Front St., Sarnia, and at the Department of Public Works, Ottawa.

Persons tendering are notified that tenders will not be considered unless made on the form supplied and signed with their actual signatures.

will not be considered unless made on the form supplied and signed with their actual signatures.

Each tender must be accompanied by an accepted bank cheque made payable to the order of the Honorable the Minister of Public Works, equal to ten per cent (10 p. c.) of the amount of the tender which will be forfeited if the party decline to enter into a contract when called upon to do so, or if he fail to complete the work contracted for If the tender be not accepted the cheque will be returned.

The Department does not bind itself to accept the lowest or any tender.

By order.

JOS. R. ROY.

Acting Secretary.

Department of Public Works.

Ottawa, 13th July, 1900.

Nowspapers inserting this advertisement



SIMCOE-BALSAM LAKE DIVISION.

CEALED TENDERS addressed to the und

SEALED TENDERS addressed to the undersigned, and endorsed. Tender for Trett consigned, and endorsed. Tender for Trett consigned, and endorsed. Tender for Trett consigned in the service at this Office until near Friday. 2th August, 1999, for the consider of the considering the service of the considering the divided into two sections.

Plans, specifications of the work and forms of Contract can be seen at the office of the Chief Engineer of the Department of Railways and Canais, at Ottawa, or at the Superintending Engineer's Office, Peterboro, where forms of tender can be obtained on and after Tuesday, 21th July, 1990.

In the case of firms there must be attached the actual signatures of the full name, the nature of the occupation and place of residence of each member of the same, and further, an accepted bank cheque for the sum of \$15000 must accompany the tender for each section; these accepted cheques must be endorsed over to the Minister of Railways and Canais, and will be forfeited if the parties tendering decine entering into contract for work at the rates and terms stated in the offer submitted. The accepted cheques thus sent in will be returned to the respective parties whose tenders are not accepted.

By order,

By order.
L. K. JONES.
Department of Railways and Canals,
Ottawa July 16th. 1990.
Newspapers inserting this advertisement
without authority from the Department will
not be paid for it.

### TEACHER WANTED.

TEACHER WANTED FOR S. S. NO. 6, Pilkington, holding 2nd class certificate. Duties to commence after vacation, Address, stating terms, etc., to George Haennel, or Anthony Kurtz or John Cody, Trustees, Wiesenburg P. O.

TEACHER WANTED FOR S. S. NO. 7
Ellice, holding 2nd or 3rd class certificate.
Duties to commerce after vacation. Apply abonce stating salary. Michael Hoys, secretary, 26bringville P. O. 1136 2.

WANTED A QUALIFIED TEACHER FOR W. R. C. Separate School, Section No. 22, Township of Gloucester. Duties to commence August 19th, 1999. Apply stating salary to M. H. Kenny, Orleans, P. O., Ont. 1136-2. WANTED ASSISTANT TEACHER HOLD-

Wing a legal certificate, and knowing French. Salary \$275 00. Address R. J. A. Primeau, S. J. Sault Ste Marie, Ont. 1136 2 FEMALE TEACHER WANTED FOR R. C. S. S. No. 3, March. Having a legal certificate of qualification, for the balance of 1960. Duties to began the 15th of August. Apply at once, stating salary. Thomas Scissons, Secretary, Dunrobin P. O., Carleton County, Ont. 11344

TEACHER WANTED FOR REGIOPOLIS College, Kingston, to do Form I High College, Kinsston, to do Form I High School work. One capable of teaching junior leaving French and German preferred. Salory leaving French and German preferred. Salory \$300. Rev. Chas. J. Mea, Dean. 11348.

Catholic Prayer Booke, Rosartes, lars, Religious Pictures, Statuary and Church Ornaments Educational works. Mail order receive prompt attention. D & J SADLIER & CO. Montreal

JOHN FERGUSON & SONS. The Leading Undertakers and Emba, marro Open Night and Day, Telephone—House 573; Factory 545,

# VOLUME XXII.

### Whe Catholic Record

London, Saturday, August 4, 1900. ANOTHER BOOK FROM DR. BARRY.

Epis

ing.

Ire

It is announced that the Rev. Dr. Barry is engaged upon a historical work, dealing with the Papacy as a world power, from Gregory the Great to Boniface VIII. We are very glad of syst it, for we believe that his splendid abilities should not be frittered away in the writing of novels which have to | chil our mind a very doubtful value. A literary artist to his finger tips, a doo scholar of acknowledged brilliancy and versatility, he should give us a readable and enduring volume.

WITHOUT A TITLE.

William Waldorf Astor is not likely to get a title this year, unless it be that of Grand Commander of the Order of the Cad. The money spent in the buying of castles, in entertaining, in social frivolities, has not purchased him an abiding place within the sacred precincts of the aristocratic circles. And now he has been cut by the Prince of Wales-and has been forced to go to Germany for a bath, owing to the fact that the aforesaid royal personage, who has, accord ing to Mr. Dooley, a big pull at the City Hall, had the water cut off in London.

### MEXICO.

Our readers will remember that the Methodist Bishop McLaren published some time ago an account of a jaunt to Mexico. He certainly endeavored to avoid the methods of the ordinary clerical tourist, and his article, we must say, whilst not entitled to unqualified approval, was unmarred by the crass stupidity and anti Catholic hostility of the ordinary Protestant production. He had, of course, something to say anent the superstitions of the Mexicans, and was surprised at some things which he could not understand, just as a Mexican would be were he to hear the sighing and groaning, the whin ing and howling of the revival or camp meeting. But is it not strange that a gentleman of culture presumably should venture to write of questions of which he is as ignorant as that immortal individual of Chicago who told a wondering public that Cardinal Satolli wore a tonsure on his shoulder and a thurifer on his head.

Writing from Mexico Dr. Estragues assures the Bishop that there are in England and the United States three times more absurd superstitions than in Mexico. We think the Bishop will, after a little observation, statement. In the United States and in our own fair land any loquacious fakir can be depended upon to make a decent living. As a clairvoyant or telepathist or expounder of inanities he can always find some gullible and interested auditors. The Latin races may be deficient in material resources, but they are, in some things, at least, not such picturesque lunatics as their Anglo Saxon brethren.

IRELAND vs. SCOTLAND.

Some one wants to know why Ire land has not been so prosperous Scotland. Material prosperity arg mentagain! Now, our brethren wou ascribe Scotland's material advance the "open Bible" and Ireland's pover to the fact that it has been a pries ridden country, and to various oth things that do duty on second rate le ture platforms. The right answer however, can be found by reading t

history of the two countries. Scotland lost nothing by beco ing a portion of the British E pire. It was not overrun by la less soldiery, nor were the lar filehed from their lawful owner With her own laws to guide her s with every encouragement given education and commerce, it is not ficult to assign the cause of her p gress. She was handicapped for a t by John Knox and his pillaging fians, twho, as Wesley said, did devil's work, but they happily w not immortal.

With respect to Ireland one is prised that she is on the map of world. Beginning with the last st made by the Irish for that unspeak Stuart, Ireland's history is but a cord of blood and oppression. T