VOLUME XXII.

LONDON, ONTARIO, SATURDAY, SEPTEMBER 15, 1900.

NO. 1.143.

Lindon, Saturday, Sept. 15, 1900. A GOOD MOVE.

The Archbishops and Bishops of Ire-20th, passed the following resolution:

"In view of the general elections which are believed to be imminent, we deem it our duty to express our earnest hope that Catholic electors will not support any candidate who will not expressly pledge himself to use his best exertions for the establishment of a University to which the Catholics of Ireland can repair without sacrifice of their religious convictions. We hope that the members who go to Westminister will present a united front to their opponents and demand that they in the matter of education should be on an equality with their Protestant fellow-countrymen. At any rate we shall have the fair play so dear to the heart of the Anglo-Saxon put again to the test. 20th, passed the following resolution:

THE WAR.

Free State and the Transvaal.

Writing in the New York Journal, he gives some startling information, gleaned, according to him, from documents found upon English officers who states that the War office had, some months before the war, been in posses sion of detailed information concerning the various forts-their armament -that Lord Lanedowne declared Kingdom "the supply of ammunition leave unlovely marks on his soul. sufficient for a protracted campaign " and other data that go to show that produce the individuals who are lov-October, 1899

He contends that Lord Lansdowne's "Military Notes" prove the existence affection, without peace, slanderers, of a conspiracy against the South incontinent, unmerciful, without kind-African Republics. We do not think ness, traitors, stubborn, puffed up, and Mr. Davitt will get the lovers of justice and civilization to swallow this medi cine. The facts may be against them, but it will be another case of "so much the worse for the facts."

A GRAB AND MURDER TYPE.

Mr. Demetrius Boulger, a gentle man who writes extensively in various magazines, is away behind the age, that is, the age not represented by the fire eating German Emperor and his kind. He has in him the making of a thorough paced freebooter, and had he been vouchsafed a part in the days of Drake and Hawkins, he would have been an unmitigated terror. Just now he is crying out for blood -and more blood. He advises the Powers to destroy Pekin-to harry and to kill and then to divide what is left China is to murder her. It is a very simple and effective way, but to deed for life's battle, but it never reconcile it with the principles that are supposed to dominate European States may tax the resources of the truculent and redoubtable Boulger. We do not believe he carries much weight, but he is interesting as a type-prominent now-who, drunk with the passion of the game of grab and murder, utter sentiments repugnant to every believer in Christianity.

U. S. PUBLIC SCHOOL SYSTEM.

ago a glowing eulogy of the public school of the United States. It was fashloning a superior sort of citizen It was the source of national greatness And when every subject of Uncle Sam would know how to read and write the American eagle would announce to an admiring world the beginning of the millenium. Up to date, however, the is all that its panegyrist would have it witnesses admit, religion from the entire life of the great majority of the fruits would by this time be manifest." After fifty years of common schooland vicious lads and young men who have no visible means of support. Crime and vice have increased pari of the Public school system. Filial re. female missionary returns with a tale or the Papile school system. Final respect and parental love have both of superstitions practices of Catholic and under arms day and night. The

called upon all who really believed in God to thank Him that He has preserved the Roman Catholic Church in this country true to that theory of education in which our fathers first land assembled at Maynooth, June founded the Public schools of the land, and which has been so madly perverted

> CATHOLIC COLLEGES SUPER IOR.

The parents who commit the edu-

cational interests of their children to institutions not under Catholic auspices are guilty of the most deplorable and criminal carelessness. If they choose to subject their offspring to the enervating and corrupting influence of a non-Catholic atmosphere they will have on their hands later on some polished imi-Mr. Michael Davitt has sprung a tations of ungodliness. They will surprise on the British public by show. assure you that their children are safe ing that Mr. Chamberlain and his quite able in fact to withstand anyallies knew, despite their protestations thing that may prove harmful to their to the contrary, the strength of the faith. This is the most pitiable drivel that can be born of ignorance. The children are, so far as sturdiness of belief goes, as safe as an impressionable female at the mercy of a reckless libertine. We contend that it is impossible had surrendered to General Botha. He for a Catholic lad to come out of a godless school or college unscathed. It may not attack his faith, but the disregard for all religion-the contempt for it as having no bearing on the life which has a commercial value the Boers had obtained in the United -these and other things are bound to

This system of education tends to England was not taken by surprise in ers of themselves, covetous, haughty, proud, blasphemous, disobedient to parents, ungrateful, wicked, without lovers of pleasures rather than of God.

Again we are told that non sectarian institutions have as pupils the better class, and that, consequently, Catholics brought into contact with it get a better idea of life and manners than they would otherwise obtain in their own institutions. It goes without saying that the Catholic who alleges that as an excuse must be mentally and morally twisted. Life and manners forsooth! And for these, which are understood only by Catholic students, immortal souls created for God must be

The only system of education is the Catholic one-that system that is based on and directed by religion; that cultivates and develops the entire moral being of the man. It lays stress upon the point that the "one thing necessary " should be the aim of the ceases to remind us that our real life, for which we are born, begins when we are summoned into eternity. But while doing this Catholic educators are aware of the intellectual needs of the present day, and spare no pains in order to meet them. As a result we have colleges that are second to none, Despite prejudice and the half-hearted support of Catholics our halls of learning can, so far as secular education goes, turn out graduates who can challenge comparison with any in the We remember reading some time country. The Catholic parent who sends his children elsewhere is false to his duty and recreant to his God.

THE HONORING OF RELICS.

The boxes of chocolate sent by the Queen to the soldiers are eagerly sought after as mementoes of the South African war. Amongst the relic hunt-United States has its own share of ets are individuals who manifest but troubles. It is the dumping-ground a compassionate pity for what they of fads innumerable, the paradise of style the antiquated ignorance of Cathsocial and religious fakirs and home olics who persist in venerating the reof not a few who do anything but lies of the men and women whose mem. prove that the Public school education ories are cherished and honored by the Church of God. If, however, bullets In banishing religion from the from the veldt and buttons from khaki schools it has banished, as impartial uniforms are set aside as possessions beyond price, why may not we pursue a similar line of conduct with regard American people. "If the public to the saints who have been soldiers in school were," said Richard Grant a truer and higher sense than they White, "what it was set up to be, its who have contributed their quota of blood and courage to the British cause in South Africa? But in this, as in other ing, our large towns swarm with idle matters, our separated brethren are wont to allow the bogiesthat have been evolved from the imaginations of their forbears to frighten them out of all passu, almost with the development sense and decency. And when some

way hunting boxes of chocolate, etc., and regard it as a patriotic occupation, whilst Catholics may not, without being branded as idolaters, venerate the relies of saints.

On this point the Church teaches that the bodies of holy martyrs and of others now living with Christ, which were the living members of Christ and the temple of the Holy Ghost, by Him to be raised up and glorified unto everlasting life, are to be venerated by the faithful, through which many benefits are bestowed on man by God : so that they who affirm that veneration and honor are not due to the relies of Saints, or that such relics and sacred monuments are uselessly honored by the faithful, and that the places dedicated to their memories are in vain visited for the sake of impetrating their aid, are absolutely to be con-

demned. In the above words our readers will discover the motives which induce us to honor the relics of Saints. We know that it is asserted we attach a supernatural efficacy to bones and garments. We do nothing of the kind. We believe that relics have of themselves no virtue or power, but that God uses them as instruments to dispense favors. We read in the Acts that God wrought special miracles by the hand of Paul, so that there were brought from his body to the sick handkerchiefs and aprons, and the diseases departed from them, and the wicked spirits went out of them.

The pages of history can furnish many a testimony to the fact that the honor of relics and miracles wrought through their instrumentality have been since the beginning the inalienable possession of the Catholic Church. We know our brethren scoff at miracles, but if they are sustained by the most irrefragable proof what are they going to do about it? Must they reject them, for the reason as Middleton confesses, that "if they admit the testimony they must accept the facts, and with them the institution they illustrate."

FRANCE'S " CATHOLIC SALVA-TION ARMY.

seen a Catholic Salvation I have It is not as noisy as Booth's, is a thousand times more dem onstrative. They are called the As sumptionists. The man who really founded them is forgotten in the blaze and glory of the achievements of the two Bailey Brothers. They have no connection with the Bailey Brothers of circus fame, and they are in no way related to them; but a similarity in name is accompanied by a very strik-ing resemblance in talent. The French Bailey Brothers are priests, it was a new doctrine and involved the and they have undertaken to convert necessity of a change from the doctrines the slums of Paris. They have a religious order of Sisters who share with them the labor and giory of the under-taking. They have a vast and fruitful field in Paris. The common people are neglected to a frightful extent in the French capital; and the priests are not to blame. In the faubourgs there are parishes of forty and fifty thousand souls with only a littlechurch and one priest. You may ask why there are not more. The government establishes parishes, and the presen government of the republic cares little for the souls of the people so long as they have their votes. The Arch bishop of Paris tried the experiment of establishing chapels, but he was con-fronted with an old law which forbids the opening of a chapel without the permission of the government.

There are 3,600,000 people in Paris and there are only ninety parishes. To meet this crying evil a number of young priests have banded together and, with the sanction of Cardinal Richard, have undertaken to evangelize the faubourgs. They are meeting with very signal success. They pub lish a paper called La Bie Catholique, and from it I have learned much about their work and methods.

But for any work of this kind or-ganization is needed. The Assump-tionists have gone into the field and they are reaping a glorious harvest. They are the publishers of La Croix, the paper which the French government suppressed the other day and from which the Pope recently ordered the Assumptionists to withdraw. La Croix is a dignified edition of the War Cry of the Salvation Army. It has penetrated every nook and corner of Frrnce; and is sold for a sou and is published daily. It has a Paris edition and an edition for every prevince in Frnace. It is violently opposed to the republic and its articles are fierce and fantastical.

These Assumptionists have organized pilgrimages everywhere and they keep the French Church on the march

The Catholic Record diminished. And Rev. Dr. Hodge | countries the bogies become very real | Assumptionists became very wealthy. They own millions of dellars worth of the best property in Paris. These Bailey Brothers are extraordinary business men as well as tactful lead. The government became alarmed when they found that La Croix had its candidates in every department of the country and were actually pre pared to grapple with the infidel abor tion of 1870. They suppressed the so ciety and confiscated its property.

After their condemnation the Cardina paid them a visit of condolence and the government complained to Leo XIII. The latter promptly ordered the The latter promptly ordered the Fathers to withdraw from politics and the management of La Croix. Fathers were nominally suppressed and La Croix is nominally under lay management; but things are going on pretty much as before. denying the fact that the Assumptionists have thoroughly aroused the Cath olics of France; and to day the latter resemble an army in array. They have carried Paris and now defy the government at every point of the pol

The priests walk the streets like connuerors, and the Catholic people are broud to show that they are with the Church and against the infidel, Freemason, Jewish cabal in Quay D'Orsay The government is pressing its tem porary advantage and is now trying to tax the orders to death. They have mulcted the Marists 300,000 francs and the others in proportion under the law of accroissments. They have ordered the Jesuits and Redemptorists to cease giving missions and threaten still further reprisals. But they have not confiscated any property They obtained a judgment against the Passionists of the Avenue Champs Elzie last month, but the sheriff has not put in an appearance yet. hard to say what will be the final outcome of the death struggle. People who pretend to know stroke their heads and say: "Wait till after the exposi-tion."-Rev. D. S. Phelan, in the Western Watchman.

THE MALIGNANT POWER OF RE-LIGIOUS PREJUDICE.

May not an important lesson be learned from the conduct of the Scribes and Pharisees, in presence of the miracles of our Lord? On one occasion, we are told, He healed a para lytic by simply telling him to stretch forth his hand, and it was restored. But the Scribes and Pharisees who witnessed the miracle, instead of being convinced of His divine power and be ing converted, "were filled with madss and conferred with one another what they might do to Jesus."

Filled with madness because He performed a manifest miracle before their eyes! That was strange. Why should they refuse to give assent to the claim of a divine Teacher who thus established His authority by a manifest miracle? Nay, why should the Scribes and Pharisees not only refuse to believe in Him but be filled with madness and confer with one another what they might do to Him?

It was the malignant power of religious prejudice. They did not like our Saviour's doctrine. In the first place, and practices in which they had been educated; and, second, His doctrine was too strict. He inculcated a too high and severe morality for them. their hearts they hated Jesus because He furnished such convincing proof of the divinity of His teaching that they could not deny it, yet they determined not to believe—not to yield assent and become His disciples. That made them become His disciples. That made them augry, and anger is always the reply of a man convinced against his will Are there not Scribes and Pharisees

in our day and generation? Catholic Church is the legitimate inheritor of the teaching and authority of our Lord. She is constantly de monstrating the divinity of her origin, the superiority of her teaching, the wonderful efficacy of the supernatural power lodged in her for the healing and uplifting of the nations. God has confirmed her teaching and divine authority by miracles as stupendous and certain as the Gospel miracles themselves. Her own existence, however, during all the centuries in the face of such trials and difficulties is itself a miracle and proof that she is in God's keeping. And what is the effect? Alas! the Scribes and Pharisees, filled with a prejudice which if not malignant is neither reasonable nor charitable, refuse to believe, and they consult together how they may cripple and destroy the Church. They are angry. They publish the most abominable lies about her—lies made out of wnole cloth. They never cease to misrepresent and malign her, and they go as far as they dare in depriving her of her just rights and privi

leges.

Does she demonstrate her power in converting, civilizing and Christianiz-ing, the Indians? She must be leprived of all Government aid, and the poor children of the forest, as far as they are concerned, turned over to the cold charity, the heartless indifference and selfish greed and inefficiency of official secularism.

It is proved beyond possibility of reasonable doubt, even by Protestant

testimony, that the condition of the Sir' Charles' initial tactics were a mis-Filipinos is a model of purity, virtu and contented happiness—in the language of Sergeant Peyton, a Protest-ant Episcopalian, "I do not know ant Episcopalian, that on the earth there is a people so cleanly, so moral, so temperate, and so devout as they!" So much the worse for them. That is their misworse for them. fortune, their fault-they are Romanists and they must have the Protestant Bible with its multitude of contradictory interpreters, and all the glorious privileges and blessings of Protestant civilization, including civil marriage, divorce, secular, godless education with the multiplication of drinking saloons, gambling hells, and other hells not proper to mention to ears

The misfortune of the Filipinos is that they were converted, civilized and Christianized by the monks and friars, who, though they make them the most cleanly, the most moral, the most temperate and the most devout nation on the face of the earth, yet made them devout Roman Catholics. That can not be forgiven to the monks and friars, and we must make haste to undo their nefarious work as soon as possible by confiscating their property and crippling their efforts in doing further good. It was, indeed, a marvelous work -a miracle of divine grace and blessing, such as Protestantism never has done nor ever can do. But Protestantism is not going to be convinced—it is angry—at least it hates the Church—and it is plotting how to destroy the good work as soon as pos sible. Such is the malignant power of religious prejudice. - Sacred Heart

HOW RUSSELL CORNERED PIGOTT.

Describing the memorable legal

battle of Parnell against the Times

which began on Ost. 22, 1888, and ended Nov. 22, 1889, the London News says: Of all those scenes the most stirring was, of course, Russell's cross examination of Pigett, which began on Feb. 21, 1889. During the whole of the preceding day and the first few hours of the 21st Sir Charles Russell had been making his last preparations for his onslaught. He had turned Houston inside out, so to speak. And he had been quietly taking stock of Richard Pigott during the forger's long winded, plausible story to Sir Richard Webster. Who can for get his treatment of the prim, priggish. composed, bandboxical Houston? Composed, I mean, until Mr. Houston became demoralized by the merriment caused by his own admissions in answer to abrupt little questions, delivered in a sort of confidential undertone, curiously at vari ance with the sudden, searching gaze that accompanied them. After elever years I can see Mr. Houston, in the flesh as it were, coming miserably to grief in that cross-examination about the black bag in which Pigott and his alleged confederates brought the Parnell letters to their purchaser in the Hotel des Deux Mondes, Avenue de l'Opera. Paris I can hear the laughter in the densely packed court laughter promptly suppressed by the usher—while Mr. Houston told how he waited "upstairs" while the bargain-ing for the letters was going on "downstairs," and how he refrained from going "downstairs," or seeing who was there, or taking any part whatever in the bargaining—"be cause," said Mr. Houston, "I wished to keep myself aloof; I wanted to keep myself in ignorance of the source of I can hear Sir Charles the letters." I can hear Sir Charles'
"aye"—"aye"—"aye," uttered at
intervals, quietly encouragingly as it were, while the smart Mr. Houston was laying bare his own extreme simplicity—or worse. Sir Charles looked at the ceiling. Then down again, in an absent minded sort of way. He unpockets his snuffbox. He taps the lid. With his right thumb he helps himself to a "pinch," You didn't go downstars?" The couffy quite casually. "No." The souffy brown handkerchief half way up to Sir Charles' nose stops. The keen eyes look Mr. Houston through and Laugh " No?" "No." ter-and furious rebuke in the usher's eyes. At 1:30 on the following day Sir

Richard Webster's examination Richard Pigott came to an end. most before Sir Richard sat him down Sir Charles was up. The loud mur-mur of talk that broke out after Pigott's "evidence" came to a dead stop. You could hear a pin fall as Russell and Pigott stood there conronting each other. "Take that"
-the words rang out sharply
in the breathless silence. "That"
was a sheet of paper which Sir Charles Russell held out. Pigott took it—gaz-ing the while at Sir Charles in blank be puzzlement. Everybody in court glanced at each other. 'He has him," a barrister whispered, turning round to me. "Write down 'livelihood to me. Write down internounce it is the internounce of its internounce of the internounce flushed face. It will be remembered that in one of the forged letters Pigott had spelled the last word "hesitency." It has often been said since, and by experienced members of the bar that

take. Was it not probable that Pigott, warned by the early discussions about the forgeries, would have taken care to spell the word aright? Pigott might have done it. But he didn't. Charles Russell had taken stock of his man and considered the effect of a surprise. The subject suggests a mili-tary analogy. By "the rules of war," Wellington, say the military critics, "ought" to have been beaten at Waterloo. But he wasn't-and there's an end on't. An ordinary advocate would not have started with "Take Sir Charles Russell was not that." an ordinary advocate—he was an advocate of genius, and that first shot of his was decisive. Pigott's round, broad back, as he bends down (after screwing his eyeglass into its place) to scrawl the word "hesttency," and when he stands up again, a short, stoutish, round-shouldered man, with a bald, shiny head, bushy white whiskers and moustache, large irresolute mouth, big, fleshy nose and smallish eyes far apart. Many an amusing scene occurred in the cross-examination which showed how Pigott had tried to swindle both side - Parnellites and anti-Parnellites. But the most amusing of all were caused by Pigott's admissions as to his persistent efforts to sell " information" to Mr. Forster, to cajole and even bully Mr. Forster, and by his excuses for not emigrating to America with the help of the money which, he said, kindly Mr. Forster had given him more than once for the purpose. Sir Charles Russell, quietly helping himself to a contemplative pinch now and again, Pigott making self more ludicrous every instant with his story of excuses to and the three judges trying hard to preserve a severe composure-made an ineffaceable picture. The three judges were not equally successful. Sir James Hannen compressed his lips. Sir Alexander Smith thrust his bands into his pockets and stared hard at the ceiling. Mr. Justice Day laughed outright-reddened and laughed at each fresh recital of Pigott's failure to emigrate with poor Mr. Forster's money. The only absolutely self possessed man there was Russell himself, now seem-ingly lost in a brown study, new tapping his snuff box as if in search for an idea, now taking a pinch and then darting a searching look at his victim, with a brief, half confidential question. The emotional side of Russell's nature, his inborn tenderness, his deep humanity, revealed themselves in all their unconscious strength in the magnificent, historic speech in which he summed up his case, not merely for the

A JESUIT RULING CHINA.

Parnellites, but for the Ireland of his

The Catholic World Magazine has a very readable article on the "Prospect of the Church in China," beautifully illustrated, too. It details something of the introduction of Christianity among the Chinese, and among others relates the following curious story :

"An interesting incident showing the prestige of the Catholic missionaries in China in the second half of the long reign of Kang Hi is related in a letter by the French Jesuit, Father Jartoux. A famine resulting from inundation, was during this year devastating the province of Shantung, The mandarins were unable to cope with the evil. A number of them were punished and many others fell into disgrace. It was then the Emperor summoned the missionaries to his presence. He informed them that it was their co operation alone that he desired in combating the dreadful scourge. He placed some thousands of taels in their hands and requested them to go forth and take measures for the relief of the suffering. It is a charming picture that the missionary draws of the troops of starving Chinese flocking to the Catholic priests with the confidence of obtaining relief; of the method of the latter in cooking and apportioning in the various districts the huge quantities of rice and herbs necessary to satisfy the urgent needs, and of their carrying out the whole arrangements with a discipline and order as perfect as if a highly trained European army were concerned. This was in the year 1704, more than a century before the first Protestant missionary set foot in China.

BYRON AND THE CATHOLIC CHURCH.

From the Ave Maria

It was recently noted in this magazine that all the lineal descendants two families—of Lord Byron are Catholics. In the new edition of Byron's works, published by Murray, there are a number of hitherto unpublished leters, in one of which the poet writes: When I turn thirty, I will turn de-I feel a great devotion that way in Catholic churches and when I hear he organ." In another of these interesting letters he records his intention of placing his daughter Allegra in a convent and having her brought up a good Roman Catholic and (it may be) a nun."

That was a good prescription given by a physician to a patient; do something for somebody.—Father Faber.

AURELIA;

THE JEWS OF CAPENA GATE.

PART THIRD-THE VESTAL. CHAPTER XVI-CONTINUED.

It was represented to Lucius Maximu that this was the only feasible plan, in the new situation brought about by the revel-ations of Marcus Regulus; that Domitian ations of Marcus Regulus; that Domitian possessed immense resources, and would inevitably crush Antonius; that it was therefore advisable to forestall him; to fall suddenly upon the general of the army of Germany; defeat him; take and destroy his papers, and thereby prevent the emperor from wreaking vengeance upon all who had participated in the plot for his overthrow. With nothing but vague suspicions, Domitian would probably not dare to order the murders he already contemplated.

ably not dare to order the ready contemplated.

It is true that this would be sacrificing Antonius; but what was the life of one many were in danger; and man when so many were in danger; and would not Maximus himself be one of the victims, if Domitian learned the share he was to have taken in the proposed insur

rection?

Those whom fortune abandons seldon find friendships strong enough to remain faithful in the hour of adversity. Maxi mus, frightened by the serious news sent him from Rome; knowing better than any one else that Antonius was not yet ready either to attack or resist; and fearing for his own safety, resolved at once to abandon his accomplice. He raised pre-cipitately his camp, and marched with his legions against Lucius Antonius. andden rise of the Rhine had complicate the embarassment of this general, who separated from the greater portion of his troops, was reduced to inactivity. Maxiattacked him at once, and gained a

easy victory.

Lucius Antonius was killed in thi battle. A soldier cut off his head, and preserved this bloody trophy to present it to Domitian. The latter arrived shortly after to reap the fruits of his lieutenant's victory. But his hopes were disap-pointed. Maximus had hastened to de stroy every document conceruing the plan of insurrection. Domitian was in a fear-ful rage when he learned that he could get no clue to the accomplices of Antonius, and that the designs formed against him must remain an impenetrable mystery. He did not punish Maximus, how ever, for the latter's hasty zeal. But he committed unheard-of structities in Ger-many, where he remained some time, trying to discover the lost thread of the

when he returned to Rome his resent. ment knew no bounds. Then commenced a reign of terror for the capital of the world. Tacitus has described with inimitable energy of language those scenes of horror. Death or banishment were the fate of the wealthiest and most virtuous citizens. The informers attained the greatest favors: the rewards they reaped were odious as the infamous acts by

which they earned them.

Pliny-the-Younger, in his letters, has also described those days of universal desolation. But he mourns, above all, the numerous friends of which he was robbed by death and banishment.

But Domitian's relentless pers were not confined to men whose politics influence could have given him umbrage The philosophers had already been driven away by him from Rome and Italy; scholars, historians and poets were now comprised in the renewed edicts of expulsion. For some secret motive the Chris-tians were spared, and neither Flavius Clemens nor his two sons were moles at the time. It is only two years later that the Christian persecution commenced in which Flavius Clemens suffered mar

It may be that the uneasiness caused to the emperor by the recently suppressed insurrection was the scret of his lenience towards his relatives. The young Caesar were very popular, and the people who had borne so long with Domitian's crimes, would probably not suffer him to sacrifice to his fury the princes they

looked upon as their future rulers.

There may have been another caus for the tyrant's hesitancy. The strange adventure of Minerva's statue, disarmed by a God more powerful than Jupiter, was still present to his memory, and he could not help thinking that he would, perhaps, himself succumb, if he dared to

attack the worshippers of that mysterious and terrible divinity. What became of the Grand Vestal amsdst general gloom and terror? Since the emperor's return she had lived in continued anxiety. She had found strength and courage to bear the burthen of her sorrows only in the devoted friend-ship of Cecelia and Aurelia, who scarcely left her.

Cecelia, wishing to complete the work

commenced, spoke to her with affectionate perseverance of the celestial hopes of bristianity, and of the contempt which the greatest misfortune must inspire to those who see in another life an everlast ing reward and eternal repose. But the Grand Vestal was too cruelly troubled to understand these words of comfort. She could think of n othing but the fearful prospect of a terrible death in the vault of the Campus Sceleratus, and it seemed of the Campus Sceleratus, and it seemed to her that Christianity, far from saving her from this cruel fate, would only be another motive for the pontiffs to order the death of the unfaithful priestess who had renounced her creed.

She derived more comfort from the as-

surance given her by the divine Aurelia, who proposed to intervene near the em-peror as soon as she who had been to her a second mother would be seriously threatened, and to save her once more. Domitian would not resist when he should set his niece at his feet.

Domitian seemed to think no more of me with the execution of a Vestal, condemned in accordance with the most rigorous provisions of the ancient religious law whose traditions he wished to perpetuate. But, at last, this project, conceived long ago, presented itself anew to his mind. It would be the nual e

means of illustrating his reign.
He therefore sent for Marcus Regulus, and stated to him that he would proceed as High Pontiff against the Grand Vestal,

instance and consequently, deserved death on two grounds of accusation.

"Yes, my lord," replied Regulus; "but Metellus Celer is not in your power; and without an accomplice to show to the people, the accusation against a Vestal becomes difficult to manage, and must, at all events, lose its intended effect."

compliment, for at the time of the Saturnalia, people who could write exercised themselves in the flowery style of composition, sending graceful or pleasant epistles to their friends.

The Saturnalia was instituted in the remotest period of antiquity, in commemoration of that fabulous reign of Saturn during which there was neither master nor slave; when everything was held in

"Regulus, it is for you to find this man; you took charge of the management of this business: you must bring about its successful termination."

The emperor was dissatisfied. He dismissed the informer.

Decidedly, Regulus was unlucky. The two great undertakings to which he had devoted himself, and in which he had displayed so much activity, contributed

devoted himself, and in which he had displayed so much activity, contributed little to strengthen his credit and to maintain him in favor. His denunciations against the Christians, had, doubtless, seemed rash and dangerous, for the emperor, far from provoking new revelations, would not suffer him to refer to the subject. The accusation against the Grand Vestal had succeeded better, since Domitian had resolved to proceed: but, nevertheless, there was always some circumstance happening to diminish in the prince's mind the high opinion he had formed of the informer's great ability.

The disappearance of Metellus Celer at the very time he was wanted, was not likely to revive the emperor's singularly weakened confidence. Regulus under-

likely to revive the emperor's singularly weakened confidence. Regulus understood this, and made extraordinary efforts to find Cornelia's pretended accomplice. He neglected all other business and took very little part in the persecution of the citizens. Yet, for a long time, he almost despaired of success. He had lost the spy he had boasted of having placed near Metellus. The young man having discovered that his servant was the agent of his worst enemy, treated him as he had done Parmenon.

At last, one day, when the disappointed informer was beseeching the gods to crown with success the search which was to lead an unfortunate young man to the most cruel death, a courier came to inform him that Metellus Celer had been seized in his retreat, and was now on his

form him that Meteline Celer had been seized in his retreat, and was now on his way to Rome, well secured in a closed litter, and under good escort. The wretch hastened to carry this im-

portant news to the emperor. But, no his way to the Palatine house, Regulus met with an adventure so strange, that we must devote to it a new chapter

CHAPTER XVII.

THE SATURNALIA. To go from his residence to the Pala tine house, Regulus had to cross the For-um. He found that spacious place filled with an immense crowd of people, enjoying themselves in a noisy and disorder! manner.

informer suddenly remembered that it was the day of the Saturnalia, and this delirious multitude was entirely composed of slaves—temporarily the masters of Rome—and who were there only to give themselves up to the wildest revels, and all the license permitted by a

a few days of freedom.

Marcus Regulus would have turned back, but it was too late. A slave, who was seated on the pretor's chair, had per-

ceived him, and cried out:
"By Saturn, here comes, I believe,
that rascal, Marcus Regulus! Lictors
let that man be arrested and brought be

let that man be arrested and brought before me!"

The individual who gave this singular
order—which made the informer shudder
—was one of our oldest acquaintances.
It was Palaestrion, the slave porter of the
divine Aurelia. He was accompanied by
his huge dog, so well fed upon cooked
frogs, and which he had sworn to set upon Regalus, the first day he should meet
him. Yes, it was Palaestrion, in person, n

onger chained by the waist to the wall of his lodge; but Palaestrion triumphant honored, obeyed; Palaestrion wearing the insignia of the urban pretor and sit ting upon his chair; commanding to lict ors, and giving orders which were as promptly carried out as the magistrate's He had hardly spoken when the lictors seized the informer, amidst the joyful ac-clamations of the multitude. This Regu-lus, whose name made so many tremble now stood abashed and humbled, at the feet of the slave whose disdainful and ironical looks increased hisanxiety. But how came Palaestrion to obtain this power, and to preside over the tribunal o

Palaestrion was the hero of the

feast of Saturnalia.
On the evening of the sixteenth day of the Kalends of January, a pontiff had appeared, according to long established ustom, under the portico of the temple of Saturn, situated in the centre of the Forum, and had cried thrice in a loud and solemn voice: Saturnalia! Saturnalia! Saturnalia!

At this proclamation, long expected by the impatient and tumultuous multitude, cries of joy rent the air, and a thousand voices replied to the priest by repeating the consecrated exclamation: Io! Io! Saturnalia! Io! Saturnalia!

In answer to this signal, gangs of slaves

rush from every direction, invading the Forum with an impetuosity which the current of the Tiber would have scarcely attained had it suddenly broke through its dikes. All these slaves wear the cap its dikes. All these slaves wear the cap of liberty, as though they had just been set free. Their joy is delirious and the air is filled with their songs and shouts. The last comers find no room in the crowded Forum, and they spread in every direction over the city which will remain during seven entire days the threatre of their wild revels and of licenting excesses substituted in this occasion. ous excesses authorized on this occasion by both law and custom.

Such was the inauguration of the Saturnalia; such the first outburst of the popular intoxication whose increasing manifestations ended only after every pleasure had been exhausted. This season of liberty for the slave was

This season of liberty for the slave was also one of rejoicing for the master. It was the time for making friendly calls and sending presents. This ancient custom was generally observed by the poor and the rich, the humble and the great. Nobody would have liked to neglect it and everything, from the precious jewel to the toy of trifling value, or even the bunch of onions from the little garden plot was received with gratingle as a plot, was received with gratitude, as a memento of good omen for the coming

There is nothing better than this annual exchange of little gifts. We cannot, after eighteen hundred years, criticise a custom from which we have derived our own practice of New Year's gifts, and even our letters of congratulation and compliment, for at the time of the Satur-

common, and piety, justice and concord reigned upon the earth. Succeeding gener-ations had sought to perpetuate the mem-ory of that happy time which the poets styled the Golden Age, by annual festiv-ities which should recall that primitive equality, that peace and happiness, now

equality, that peace and happiness, now flown forever.

In the principle, this feast was celebrated in one single day—on the four-teenth of the Kalends of January (December 19th). Julius Caesar when he reformed the calendar, added two days to the month of December, which were claimed as belonging to the Saturnalia, and this was confirmed by a subsequent edict which fixed their legal duration to three days. Subsequently, the celebration of the Sigillaria, also in honor of Saturn, and of the feast of his wife Ops, the goddees of the earth, were added to the Saturnalia, extending their duration to seven days.

even days.

The male slaves alone enjoyed this short period of liberty in December; the women had their turn on the Kalends of March, when the year formerly com-menced. The servants then became the mistresses, and the proudest nations of the aristocracy had to submit to their exigencies. This feast, which lasted bu one day, was styled Matronalia.

Banqueting was the principal source of enjoyment during the Saturnalia, and custom required that it should be at the expense of the masters. The latter were expense of the masters. The latter were sometimes admitted to partake of their servants barquet, and then in the midst of the general confusion and unrestrained license, they had to suffer at the hands of their drunken slaves, the violent reproaches, the offensive railing and harsh truths inspired by a revengeful recollection of evils suffered or, by a simple detruths inspired by a revengeful recollec-tion of evils suffered, or by a simple de-sire to debase those who were condemned to bear temporarily these trials. Atother imes, the slaves were even more exact ing, and they compelled citizens of the highest rank to wait on them. In this case, the most ridiculous commands, orders the most difficult to execute, and subjection to the most fantastic whims were added as a bitter derision to the necessity of this temporary slavery. The law authorized everything short

of bodily violence, and the masters had to submit tamely. It was even expressly forbidden to exercise reprisals upon the slave, when, after using to its full extent his vexatious privilege, he resumed the

yoke of servitude.

These were not, however, the only joys to which these wretches aspired during these few days of interruption to their habitual condition of suffering. After the intemperance of the table, they must try the intemperance of honors. Having copied the vices of their masters, they must ape them in their dignities.

must ape them in their dignities.

The forum became necessarily the theatre upon which were given these grotesque representations of social organization. The slaves assumed the functions privileges of the magistrates and functionaries. All this was done seriously, with comic importance, and with due regard for all the accessories appertaining to each different dignity, such as the costumes, the lictors, the curule chair, and even the rostrum for improvinged operators. The functions of vised orators. The functions of preto were the most sought after in these sati-rical and often humorous mummeries of the "life in the open air" of the forum, pecause they gave occasion to the most amusing decisions. On this occasion Palaestrion had been

designated by the votes of his fellow slaves, in the mock election held for the

slaves, in the mock election field for the office of urban pretor.

Palastrion, the slave porter of the divine Aurelia,—the niece of Domitian and future Empress of the Romans—had immediately conquered a consideration and importance proportionate to the supreme destinies of that young and the control of th noble matron. The servant reflects the greatness of his master, and this reflection had thrown around Palaestrion a sort of halo, the brightness of which he did not

No other slave had better enjoyed the him captive in his lodge, and had rushed to the Forum, followed by his faithful dog. He had been one of the first to hear the proclamation of the Saturnalia.

To relate everything worthy of note that Palaestrion and his dog had accom-plished during the first six days, would

require a volume.

He had plunged headlong into all the ardent pleasures of the Saturnalia; he had left far behind all who attempted to follow him; he had particularly distinguished himself in those huge banquets worthy of Homer's heroes.

In one word, Palaestrion, as we have already stated, was the hero of the Saturnalia. He had been proclaimed the king of the festive board; and when from the trighing were arrived. from the triclinia were carried to the Forum the last scenes of this festival of liberty, upon which another sun was not to shine, the unanimous voice of his com rades enthusiastically proclaimed Pal-aestrion worthy of the dignified office of pretor.

Palaestrion donned bravely the magisterial robe; appointed his lictors; an terial robe; appointed his fictors; and, sitting in the pretor's chair, prepared to perform his judicial duties. But a judge without a case to try cuts a sorry figure, and poor Palaestrion saw with embarassment the disappointed looks of the audience, as the hours passed without a single pleader presenting himself in court though the criers made themselves. ourt, though the criers made themselves hoarse in inviting the people to test the prudence and justice of the learned judge.

Palaestrion's face was growing purple with shame as he listened to the increas-ing titter which circulated in the mirthful crowd, and the big sweat drops rolled from his brow. It was at this perplexing juncture that he caught sight of Regulus. The slave-pretor recognized immediately his quondam tempter, and, in a stentorian voice, ordered his arrest. He intended to carry his revengeful joke as far as the license of the Saturnalia permitted, and with this view he called to his dog. The animal, who was circulating freely among the crowd, in two bounds took his place near his master's curule chair. "Ah! Cerberus!" said Palaestrion, pat

ting him on the back, "attention! old boy, we are going to have some fun!" boy, we are going to have some lun.

The dog wagged his tail and showed his double row of sharp teeth, as if he

the crowd. Palaestrion had reconquered the crowd. Palaestrion had reconquered all his waning popularity, for curiosity was awakened and every one looked for scenes of more than usual interest. A thousand voices mingled with the growls of the dog, who, his glowing eyes fixed an his master's, only awaited a signal to spring upon the trembling wretch whom the lictors had brought to the bar of the tribunal.

Io! Saturnalia! Io! Io! Palaestrion!" repeated the multitude wild excitement.

rild excitement.

Palaestrion was enjoying his own triumph and the terror of Marcus Regulus raisestrion was enjoying his own tri-mph and the terror of Marcias Regulus. His silence and the ironical expression of his looks increased the intolerable an-guish of his victim. At last, the slave-pretor extended his hand to command at-tention, and the tumult ceased as if by magic. The slaves looked on in breath-less expression.

magic. The sisted solution in the sex expectation.

"What is your name?" asked the magistrate, addressing Regulus.

"I am a citizen, and I protest against all acts of personal violence," replied the informer, trying to give some assurance to his voice.

informer, trying to give some assurant to his voice,

"Very well," said the slave-pretor;

"but this is the time of the Saturnalia, and you are accused..."

"What charge can be trumped up against me?" asked Regulus.

"Was it not you," replied Palaestrion, who, by corrupt means, tempted the fidelity of the woman Doris, a slave in the household of the divine Aurelia, and brought upon her the punishment which is caused her death?... What have you to reply?"

to reply?"

The informer shuddered, but remained

"Was it not you, again," resumed the "Was it not you, again," resumed the magistrate, "who, concealing your name, came ta a poor slave named Palaestrion to offer him his freedom, and who endeavored by your insidious questions to surprise the secrets of the divine Aurelia's household, thereby exposing said Palaestrion to perish, like Doris, under the public executionar's lash." ic executioner's lash ?"
"Palaestrion, Palaestrion," exclaimed

Regulus in a supplicating tone, "I swear that my intentions towards you were sin-cere, and it was not my fault if they were not realized."

"Hush! wretch. . . Here I am no longer Palaestrion. I am a judge who interrogates. . Come, are these facts true or false? . . By Saturn! take care not realized.

at you do not prevaricate!"
But instead of replying to this question Regulus sprang back, uttering a piercing cry. This unexpected incident was caused by Cerberus. Pending the interrogatory, the dog had gradually approached the informer, and had finally inserted his sharp fangs into the latter's thigh; such, at least, appeared to be the fact, from the manner in which the ani-mal still held on to his tunic. "Cerberus! Cerberus!" cried Palaes trion angrily.

The dog immediately let go his hold.

"Lictors! chastise this insubordinate animal who will not wait for the signal." The lictors, detaching a few rods from their fasces, struck the dog who howled with pain. The crowd applauded this act of justice. "Regulus," resumed the slave, evident-

"Regulus," resumed the slave, evidently gratified by these public marks of approbation, "have you anything to say in ustification of these charges? . . . Speak! . I listen." The wretched man could find only

. . I did not know . . . I could not know that I was exposing you to any danger.'

"I am not concerned in this case: Re-"I am not concerned in this case. I we gulus; cease, therefore, misunderstanding my words and pronouncing my name. The question at issue is the trade you follow and the misfortunes which result from your informations. Is it not nough that you have attempted to introduce treachery under the roof of my noble mistress, and that a young girl has perished, a victim to the temptations of your That is what you must f from . . . Or othergold? . . That is what you n justify yourself from . . . Or ot wise you cannot escape punishment. for me, I despise the solicitations with which you tried to deceive me, and as a judge, I must forget them. For the time I charge you to answer without I must forget them. For the last

Palaestrion had spoken these words with great dignity and firmness. The humble slave seemed to be gradually penetrated with the greatness of his func-tions, and he introduced the majesty of truth in the fiction undertaken for amuse

Marcus Regulus, completely over-whelmed, could think of nothing except how he should effect his escape; his eyes wandered about anxiously, watching a favorable opportunity. But flight was no easy matter. Cerberus was there, an at-tentive sentinel, and all around, the serried ranks of the multitude presented ar impassible barrier. No friendly face met the informer's eager glance; he saw, everywhere, nothing but cruel smiles which told him plainly how much the spectacle of his anguish was enjoyed by those who waited for Palaestrion's judg-

The Pretor, silent and collected, was thinking of what sentence he should pro-nounce. A new incident here distracted the attention of the crowd. The melodious sounds of a flute were heard in the direction of the portico of Saturn's temple, and the pontiff was seen issuing from the sacred edifice, where he had been performing an explatory sacrifice. He was accompanied by Misitius playing the harmonious instrument used upon such occasions. The crowd made way respectfully, and the pontiff and his musician soon found themselves in front of the slave-pretor's court.

A drowning man catches at straws, and Regulus no sooner recognized the priest than he sprang towards him, claiming his protection in the most pitful accents. "Saturnalia!' cried Palaestrion, to stop the movement which the pontiff, surprised at finding Regulus in this embarrassing predicament, was about to make in his favor; "Saturnalia! this man belongs to

me until the sentence I am going to pass shall have been executed!"
"It is true," said the priest, "we are in the days of Saturnalia, and you are the

the days of Saturnaia, and you are the masters! Regulus, may the gods protect thee, I can do nothing."

The pontiff went away, leaving to his fate Regulus who trembled with rage and gave vent to his disappointment in the most fearful imprecations. Misitius would have followed the pontiff, but Paleagtrion would not permit it.

ture of command, "your presence is re-quired here. Your instrument must mark time for the exercise to which I shall condemn Regulus as a just punish-ment for his crimes. I command you to

stay!"
The unfortunate Misitius would have rather been a hundred miles from Rome, than to find himself in the presence of the wretch he had so much cause to fear! but it was as impossible for Misitius to discher Palestrice as for Regular to wretch he had so much cause to fear! but it was as impossible for Misitius to disobey Palaestrion, as for Regulus to escape from the punishment about to be inflicted.

Misitius stopped, and waited patiently for further orders. The look that Regulus model the proof fellow shudder.

for further orders. The look that Regulus gave him made the poor fellow shudder. Palaestrion, seated on his curule chair proclaimed silence and announced that he would now pronounce the sentence of the culprit.

The crowd listened with eager curios-

"It appears," said the slave pretor in a "It appears," said the slave-pretor in a solemn voice, and using the consecrated formula, "that Marcus Regulus, informer, here present, is the author, through his seductions, of the death of a young girl named Doris, a slave in the household of the divine Aurelia. Consequently, I order that he shall be tossed in a blanket, and that the flute-player shall

accompany with the sounds of his instru-ment the execution of this sentence. The whole Forum shook under the thunder of applause which greeted the judgment of the wise Palaestrion. No sentence could have been imagined to crown with a more diverting practical joke the feast of the Saturnalia and to reach, at the same time, the much feared and hated man upon whom it was to be

played.

A large circle was formed around the downcast informer; twelve athletic slaves seized him and, despite his struggles, stretched him at full length on a wide carpet, which impatient hands were lift-ing; and Misitius commenced playing a symphony amidst the plaudits of the deighted crowd and the cries, repeated by

Saturnalia! Io! Saturnalia! Io! Regulated by the modulations of Mis-Regulated by the modulations of Mis-itius's fute, the cadenced motion was ac-complished with a perfection that gave it additional force. The informer's body scarcely touched the carpet than it was again thrown to a prodigious height. These aerial evolutions could be witnessed from all parts of the Forum, and the savage acclamations which greeted it showed how keenly the multitude enjoyed the distress of the wretched Regulus. His

distress of the wretched Regulus. His most cruel enemy must have pitied him!

At last, not perhaps through merciful feelings, but because every punishment must have an end, Palaestrion ordered the tossers to stop. Marcus Regulus fell back once more on the carpet, whence he was permitted to roll on the pavement. In a moment he stood on his feet. His face was deathly relach his aves flashed In a moment he stood on his feet. His face was deathly pale; his eyes flashed with rage; but his voice failed him; he could not utter a word. Palaestrion ordered the crowd to give way and let Regulus go where he pleased. The wretch, still dizzy from his recent performance, and assailed by the jeers of his tormentors, availed himself of this permission and fled with the precipitancy of one who escapes from some terrible

Palaestrion had come down from his urule chair.
"Regulus!" he cried, when the inform

er was at some distance, "I am no longer thy judge, but I made an oath and it must be fulfilled!"

must be fulfilled!"

Then, called Cerberus, he pointed out to him the retreating form of the informer. The dog sprang after him with the speed of an arrow. A few bounds sufficed him to overtake Regulus, who uttered a terrible cry and turned to throw on Palaestrion a look full of deadly hate. on Palaestrion a look full of deadly nate.

"Cerberus! Cerberus! enough! come back, sir!" Palaestrion called to his dog; and his voice had a satisfied and triumphant tone. He had kept his word and consummated his vengeance. At the sound of the master's voice, the obedient dog had let go the leg, into which he had inserted his sharpointed row of teath.

inserted his sharp-pointed row of teeth; he returned quietly, bringing with him a piece of Regulus's tunic as a trophy. Palaestrion was carried in triumph to turnalia

On the next morning he had resumed his chain in the porter's lodge for another year. So he thought at least, for the poor wretch could not foresee what was about o happen. Regulus, notwithstanding his cruel mis

hap, had not renounced his design of ad-vising the emperor of Metellus Celer's capture. He arrived at the Palatine house, still trembling with rage and fear, and thirsting tor revenge, but prepared to dissemble in order the better to secure it. At sight of the informer's haggard looks and disordered dress, Domitian was struck with surprise.

TO BE CONTINUED.

CROWFOOT'S PRIEST. Canada is older and younger than

the United States. It is not unco to pass within half an hour's journey settlement dating from the time of Richelieu, and a colony not yet a week old. The whole vast Dominion contains only five millions of souls—a pop ulation about equal to the combined census returns of Greater New York and Philadelphia. The Canadian Indians, still tribal and picturesque, are far more interesting than our ducky "wards of the nation." Almost always they are Catholic, their religion the result of the untiring labors of the French missionaries. Julian Ralph, when traveling through Western Can ada, was keen to notice the work of missions. Himself a Protestant, he did not hesitate to testify to the influence of those whom Stevenson called the only real missionaries-the priests who sacrifice all for God's work among those who know Him not.

The former chief of the Blackfeet, Crowfoot, and Father Lacombe, the Catholic missionary to the tribe, are described as having been the most in teresting and influential characters in the newer part of Canda. They had much to do with controlling the peace of a territory the size of a great empire. The chief was more than In the finding of the first and the same and first and the first and the first and the slave's intentions might be.

The most savage clamors greeted the informer, who had been recognized by the first and the slave's intentions might be.

The chief was more than gave vent to his disappointment in the imprecations. Misiting the slave's intentions might be.

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The chief was more than gave vent to his disappointment in the gave vent to his disappointment in the gave years old, the priest a drawn gave vent to his disappointment in the gave years old, the priest a drawn gave vent to his disappointment in the gave years old, the priest a drawn gave vent to his disappointment in the gave years old, the priest a drawn gave vent to his disappointment in the gave years old, the priest a drawn gave vent to his disappointment in the gave years old, the priest a drawn gave years old, the gave years old, the priest a drawn gave years old, the priest a drawn gave years old, the gave years old, the gave years old, the gave year

In the chief's boyhood the red man held undisputed sway from the Lakes to the Rockies. In the priest's youth vancing hosts from Europe. But Father Lacombe came bearing the clive branch of religion, and the Christian scholar and the barbarian pecame fast friends, intimates in a companionship as picturesque and out of the common as any the world could

produce. When not even a half-breed Indian has dared to risk his life among angry about their duty fearlessly and unscathed. There was one, just after the massacre of the Little Big Horn, who built a cross of rough wood, painted it white, fastened it to his buck-board and drove through the country in which a white man with a pale face and blonde hair would not have lived

two hours. It must be remembered that in a vast region of country the French priest and voyageur and courier de bois were the first white men the Indi-ans saw, and while the explorers and the traders seldom quarreled with the red men or offered violence to them, the priests never did. They went about like women and children—or, rather, like nothing else than priests. They quickly learned the tongues of the savages, treated them fairly, showed the sublimest courage and acted as counsellors, physicians and friends. There is at least one brave Indian fighter in our own army who will state it as his belief that if all the white men had done thus we would have had but little trouble with our

United States Indians. From Father Lacombe's one sees the snow capped Rockles sixty miles away, lying above the horizon like a line of clouds tinged with the delicate hues of mother-of pearl in the sunshine. Calgary was a mere post in the wilderness for years after the priest went there. The huffaloes roamed the prairies in fabulous numbers, the Indians used the bow and arrow in the chase, and the maps we studied at the time showed the whole region enclosed in a loop and marked, Blackfoot Indians.

But the other Indians were loth to accept this disposition of the territory as final, and the country thereabout was an almost constant battle-ground between the Blackfoot nation of allied tribes and the Sioux, Crows, Flatheads, Crees and others. The good priestfor if ever there was a good man, Father Lacombe is one—saw fighting enough as he roamed with one tribe and the other. His mission led him to ignore tribal differences and to preach o all the Indians of the plain. He knew the chiefs and head men among them all, and so justly did he deal with them that he was not only able to minister to all without attracting the enmity of any, but he came to wield a formidable power over all of them. He knew old Crowfoot in his prime, and as the writer saw them together they were like bosom friends. Together they had shared dreadful privations and survived frightful winters of storms. They had gone side by side through savage battles, and each re-

spected and loved the other.
All through his reign Crowfoot was the greatest Indian monarch in Canada ; possibly no tribe in this country was stronger in numbers than his dur ing the last decade or two. Never was seen a nobler looking Indian or a more king-like man than he. tall and straight, asslim as a girl, and he had the face of an ancient Roman. He never troubled himself to learn the English language; he had little use for his own speech. His grunt "yes" " no " ran all through his tribe. He never shared his honors with a squaw, preferring to live and die an

Altogether Crowfoot was a haughty, picturesque, taciturn, grand old age, a veritable story-book Indian. He never rode or walked without his head men in the retinue, and when he wished particularly to exert his authority and to impress all beholders, his apparel was royal indeed. His coat of bead work was a splendid garment, and weighed a dozen pounds. His leg gear was just as fine-his moccasins would fetch fifty dollars in any city today. To a mere scion of effeminate civilization his kingly crown looked remarkably like an extra tall plug hat, with no crown in the top and a lot of crows' plumes around the band. You may be sure his successor wears that same hat to-day, for the Indians re-

vere the "state-hat" of a brave chief. Crowfoot is dead, and Father La-combe has followed the chief. Only in the far Northwest and in the Indian missions of remote districts in the Province of Quebec may their like be seen in these days of "Anglo-Saxon" domination. Loretto, Caughnawaga, Oka
—in these tiny "reservations" the French priest is still the father and the friend of the dusky tribe.

A QUESTION?

As the strength of the Catholic Church is in the Sacrifice of the Mass, so the strength of the individual Catholic in the Sucrament of the Eucharist. How then can the Catholic who believes the words of Christ: "Unless you eat My Flesh and drink My Blood, you cannot have life in you," stay away from Communion for months and months and menths? Does he prefer in his soul the presence of the devil to the Presence of God?

Take your crucifix in your hand and ask yourselves whether this is the religion of the soft, easy, worldly, luxurious days in which we live; whether the crucifix does not teach you a lesson of mortification, of self-denial, of cruci-fixion of the flesh,—Cardinal Manning

WHEN FARMS WERE ABAN. good DCNED.

Just over the hill on the old Mill Road as you go out of Charenton, you will notice the two homes, one a mere white cottage, long built, and lying deep back in the field behind a little grove of lilac shubbery; the other, a dwelling of more pretention, but so fast toppling toward ruin that the very vagrants from the wayside, and the painters who come out from the habitation as in great manner

eithe drea Bon

The huge, homely chimney rears itself still boldly up but every other portion, from the eaves to the door sill, has yielded more or less to the persist ent forces of demolition. The old-fashioned gables are weather stained and riddled; the slanting roof shakes with the wind as if it would slide off to the ground; the pale green shutters hang loosely on their fixtures, and the white paint of the clapboarding has grown washy where it has not altogether disappeared. The great front door is never opened now; the eagle shaped knocker that has hung there for ten decades has grown prown with its crusting of oxide, and the grass parterie, which runs down from the threshold to the two great elms bending over the road, is no longer a smooth-shaven lawn, but is s general free camping ground for the flowery children of Mother Nature. Hollyhocks side by side with dock weeds, ribbon grass close at hand with lamb's quarters, violets so tender and sun flowers so hardy, are all huddled together in that community of abode and live out a life of sweetness ever amid that anarchy. It is the realization of the visionary's social dream.

It was here that they lived, both lads of nineteen, when the war broke out Mike Hartley in the little house at the lilacs, Harvey Stedman in the big near the road. Between the two households lies the well kept ceme tery where Charenton has been burying its generations ever since the epoch of King Phillip's War. Puritans of the old days and Puritans of the recent, many of them good men, some of of them wicked men, repose beneath the tufty verdure, waiting for the trumpets of the resurrection.

Mike and Harvey were comrades yea, almost brothers. In those years there was no high school in Charenton; and when the two boys had passed together through the last class of the grammar grade, Mr. Stedman came one evening to the little Hartley abode and very generously, in hi whole souled way, offered to young Mike the same chance in life that he was offering his own, single son.
This chance was the opportunity of
learning the trade of carpentering the for Harvey's father was himself the master-joiner of the village. Mike, in his heart of gratefulness, never forgot this act of purest kindness, and when Mr. Stedman died, Mike cherished his obligations toward the son as all the more tenaciously binding.

Neither was very rich; neither was extremely talented. Yet Mike, rating the roadside manor as a residence veritably palatial, looked up to young Stedman as to one surrounded with lavish wealth, and Harvey on his side, having noted Mike's cleverness in the schoolrooms, thought that Hartley was nothing short of a human genius. the first five lustrums of one's life it is easy to become a hero worshipper.

Politics were stirring in those im

pulsive days. Excitement ran high the voice clamoring for abolition har roused every village population from Bunker Hill to the Berkshire valleys in districts further south blows wer struck that left rankling wounds, an bitter words were hurled that provoke many a caustic memory. Mike we an abolitionist of the better but ine fective sort. He instinctively looke up to Douglas, of Illinois, as the ide patriot; and when he spoke of the matter at all he said that the genuine best remedy for the critical case wou be for the nation to buy the slaves any cost short of bloodshed; pay as price in the money of the land, as then turn the Africans over into t body of American free men. In vague way Mike felt that at twen one he would be in principle oblig to cast a different ballot from the ticl which he knew Harvey Stedm But as yet th was going to vote. interest in national questions a merely platonic; it hung fire, and not fret them much. Even the fi campaign, wnich had just wound with Lincoln's triumph, had failed stimilate within them the moment enthusiasm, so well-nigh gene throughout the North. South States had proclaimed their manifes of secession, Southern Sanators v resigning their seats; but, never less, the declarations of secession not heeded with genuine or gen seriousness. The widespread belie the time was that in a few mor after the noisy storm of discon would have spent itself; after all

> to their places in the national he hold. Mike used to say that " most of talk." Hardey used to call it buff game of politics." Poli The politics that interested them were the fishing-pole and the fow piece. To come in from the with a string of beauties, spe with the tints from the rainbow, or to come back from the heart lowland thicket with a brace of partridge; these were the vic

> froth and talk and bluster, the S

from below the Dixie line would

back, like real but wayward child

Politics! One candidate

WHEN FARMS WERE ABAN-DCNED.

Just over the hill on the old Mill Road as you go out of Charenton, you will notice the two homes, one a white cottage, long built, and lying deep back in the field behind a little grove of lilac shubbery; the other, a dwelling of more pretention, but so fast toppling toward ruin that the very vagrants from the wayside, and painters who come out from the with their etching-folios, regard habitation as in great manner

The huge, homely chimney rears itself still boldly up but every other portion, from the eaves to the door sill, has yielded more or less to the persist ent forces of demolition. The oldfashioned gables are weather stained and riddled; the slanting roof shakes and riddled; the stanting root shakes with the wind as if it would slide cff to the ground; the pale green shutters hang loosely on their fixtures, and the white paint of the clapboarding has grown washy where it has not altogether disappeared. The great front door is never opened now the eagle shaped knocker that has hung there for ten decades has grown brown with its crusting of oxide, and the grass parterie, which runs down from the threshold to the two great elms bending over the road, is no longer a smooth-shaven lawn, but is a general free camping ground for the flowery children of Mother Nature. Hollyhocks side by side with dock weeds, ribbon grass close at hand with lamb's quarters, violets so tender and sun flowers so hardy, are all huddled together in that community of abode, and live out a life of sweetness even amid that anarchy. It is the realization of the visionary's social dream.

It was here that they lived, both lads of nineteen, when the war broke out Mike Hartley in the little house at the lilacs, Harvey Stedman in the big near the road. Between the two households lies the well kept ceme tery where Charenton has been bury ing its generations ever since the epoch of King Paillip's War. Puritans of the old days and Puritans of the recent, many of them good men, some of of them wicked men, repose beneath the tufty verdure, waiting for the trumpets of the resurrection.

Mike and Harvey were comrades; yea, almost brothers. In those years there was no high school in Charenton; and when the two boys had ed together through the last class of the grammar grade, Mr. Stedman came one evening to the little Hartley abode and very generously, in his whole souled way, offered to young Mike the same chance in life that he was offering his own, single son. This chance was the opportunity of learning the trade of carpentering; for Harvey's father was himself the master joiner of the village. Mike, in his heart of gratefulness, never forgot this act of purest kindness, and Mr. Stedman died, Mike cherished his obligations toward the son as all the more tenaciously binding.

Neither was very rich; neither was ktremely talented. Yet Mike, rating the roadside manor as a residence veritably palatial, looked up to young Stedman as to one surreunded with lavish wealth, and Harvey on his side, having noted Mike's cleverness in the school rooms, thought, that Harvey schoolrooms, thought that Hartley was nothing short of a human genius. the first five lustrums of one's life it is easy to become a hero worshipper.

Politics were stirring in those impulsive days. Excitement ran high ; the voice clamoring for abolition had d every village population from Bunker Hill to the Berkshire valleys, in districts further south blows were struck that left rankling wounds, and bitter words were hurled that provoked many a caustic memory. Mike was an abolitionist of the better but ineffective sort. He instinctively looked up to Douglas, of Illinois, as the ideal patriot; and when he spoke of the matter at all he said that the genuinely best remedy for the critical case would be for the nation to buy the slaves a any cost short of bloodsh ed; pay any price in the money of the land, and then turn the Africans over into the body of American free men. In a vague way Mike felt that at twenty one he would be in principle obliged to cast a different ballot from the ticket which he knew Harvey Stedman was going to vote. But as yet their interest in national questions was merely platonic; it hung fire, and did not fret them much. Even the fiery campaign, which had just wound up with Lincoln's triumph, had failed to stimilate within them the momentous enthusiasm, so well-nigh general throughout the North. Southern States had proclaimed their manifestoes of secession, Southern Senators were resigning their seats; but, nevertheless, the declarations of secession were not heeded with genuine or general seriousness. The widespread belief at the time was that in a few months, after the noisy storm of discontent would have spent it elf; after all the froth and talk and bluster, the States from below the Dixie line would come back, like real but wayward children, to their places in the national house

Mike used to say that " most of it is talk." Haraey used to call it "the bluff game of politics." Politics! The politics that interested them most were the fishing-pole and the fowling-To come in from the brook with a string of beauties, speckled with the tints from the rainbow, or to or to come back from the heart of the lowland thicket with a brace of plump partridge; these were the victories that made their young faces beam with

Politics! One candidate was as

go and break your neck for the sake of Of course it would be a fine either? dream to unbind the gyves of the Bondsman. But how? Mike an-Bondsman. But how? Mike answered: "By fair means." Harvey answered: By any means at all: All are fair." This was the state of All are fair." This was the state of their minds when suddenly upon that memorable day of mid April, the firing upon Sumter came like a stab in the

The telegraph wires did not run through Charenton, then ; and it was late in the afternoon, upon the arrival of the stage coach, that the villagers heard the dreadful news; it was, in fact, late in the dark of the evening that Harvey heard the tidings, and it was Mike himself, who brought him the word. Harvey had been off to the gristmill, and having come back with the load of grain, he finished his chores and was putting away the animals in their stalls for the night. Suddenly he heard a shrill whistle echoing from the fields beyond the cemetery. He knew at once it was Mike's familiar call, and so, passing out into the air, he swung his lantern circle wise in the direction of the Hartley cottage. Anon the whistle was repeated. Stedman, there at, settling down his lantern on the gravel, put his two fingers to his lips and whistled back a piercing answer to Mike. Then in the succeeding stillness he heard Hartley's voice.
"Hold on, Harve! I'm coming

Harvey took the light and drew up close to the cemetery wall, bare excep

for the nervy vines of poisonous ivy.

There he waited. He knew th something was up, for he could hear Mike hurrying. This meant a great Mike hurrying. This meant a great deal; for an injury which had happened to Mike's right ankle in his earliest chilhood had put restriction upon the latter's control of the right foot, he had so trained himself, how foot ; he had so trained himself, however, that in his ordinary walking gait no halting could be detected, and indeed, by recurring exercise he had se schooled himself that he could bound over the surface at a fairly rapid pace. The only difficulty came whenever he tried to strike a regular running gait; no discipline could perfect it; he might skip, bound, hop, but the buoyant, free, easy run h could never attain. Harvey knew all this, and hence it was that Mike's heavy tread hurriedly approaching through the graveyard occasioned him surprise. Hartley seemed to be clear-ing the little sodded mounds at an extraordinary rate. All of a sudden there was a sound as of a collision, a sharp cry rang out from the darkness and the heavy thump of the approach ing step ceased to resound. Some accident had occurred. Harvey, lan tern in hand, bound over the hastened down to the spot. The state of affairs was at once perspicacious. Mike in the darkness and the hurry had stumbled headlong into an open grave.

"Are you hurt, Mike?" "No"; he replied, brushing the loam from his face and raiment. "It gave me quite a shakeup, though, it came so quick. Who's going to be

buried here, I wonder. "It's the Addis family lot. O'd Deacon James dropped off this morn-

ing, they say. "That's news to me. Did you hear the other news?"

"What other news?" "Why, in the newspaper! So you really haven't heard it?

No. What is it?" "Why they've fired on a fort down

What do you think of that?" South. Washington and set up Jeff Davis as

"You don't say, Mike!"
"I'll be darned if I don't, Harve. I've got the paper right here. Hold up that light a little higher and you'll

hear it all. So there beneath the open heavens and beside the old orthodox graveyard Mike read the details, column after column. In the exaggerated language of despatches, struck off in the heat of that feverish crisis, it told the story of Major Anderson's capitulation. Startling vagaries were added to facts that were true; and apprehensive rumors were set down which later on revealed themselves baseless.

"Now, what do you say?" asked, as he closed the recital. "They'll be beaten out of their boots before they get up to put them

on. Mike folded the paper and replaced it in the side pocket of his coat. There was a momentary lapse of thoughtful silence, and then Mike said, very seri-

"Harvey, you and I'll have to go into this.

"The soldiers will settle it, Mike, never you fear!"
Hartley shook his head. "No," he said, "I don't think so. Besides this, the paper states that to morrow morn ing the new President is going to issue a proclamation and call on the country for volunteers. If he does I'm going. It's hard to throw up home and friends,

but I'm going to do it, Harve. I'm going, if I have to go alone. You ought to come, too The alarm had indeed rung. Before the week's end there was a public re-cruiting in little Charenton. The town hall was draped with drapings of the patriotic colors, and the flag of Old Glory rustled high on the flagstaff There was music in the streets above. and the martial songs of the nation were heard in the rolling of the Speeches were made that

good as another, they reasoned. Why for the names of volunteers. The first to step forward at the signal was young Harvey Stedman, and jus: behind him, ready to take the same wet pen from his hand, was his fellow joiner, the young, broad shouldered Hartley. As the two signatures went down upon the scroll of honor, the townsmen of Charenton, assembled and witnessing, cheered and cheered till the walls sent

back a chorus of resonant echoes A few days later the conscripts met for official enrolment. The medical examinations had been made, the civic standing of the volunteers had been looked into and the report of accepted volunteers was then officially proclaimed The first name announced and accepted was that of Harry Stadman. The name which immediately followed was that of Michael Hartley. When it was uttered the officer in charge an "Excused from service nounced: "Excused from service.

Mike stood up with indignation mir-

rored on his broad face.
"Why am I refused?" he demanded, and the power of a giant's lungs wa in his voice.

'Physically disabled," was the reply. "What's that," shouted Mike. "The medical examiner has reported that you are not able to run."
"I know I can't run. Is that the

eason that I am not admitted as a Union soldier? "You lack no other qualification,"

it was told him. "Well, captain," said Mike boldly, "if I thought that for soldiers you needed men who could run, I would never have taken the trouble to put in

my name for enlistment."
The officer smiled gladfully.
"That's the talk we like to hear," he Young man, your name will said. remain upon the service roll.

Thus it came about that upon that very day Mike and Harvey, fitted to uniforms of blue, were hurried along to the South in the first regiments that answered the great President's call.

Upon New Year's Day, 1863, a regiment lay bivouacked in an open area beside Stone River. The soldiers of that regiment had been in action the day before, and the hour was dark and late when an opportunity was given them of spreading out their blankets and lying down to a few hours of need They were awakened in ed slumber. They were awakened in the gray of New Year's morning by the sound of bullets pattering around them like nuts falling from a tree. Bugles rang out at once, and an officer, already up in his saddle, came dashing His face wore something of a along. sleepy look and his hair showed dis

"Come, boys," he shouted. "Quick work now. The devils are after us again; they're heading this way in Stand up stiff against them, remember, and fall back in good order when you get the signal."

It was one of the sudden surprises so frequent upon the firing line. Hastily throwing themselves into array, the bluecoats faced the roll of Southern musketry. It had come perciptibly nearer, the bullets no longer dropped like harmless nuts but came whistling past their ears in mad earnest; soldiers of the regiment were dropping here and there in their tracks Behind the regiment, itself, at only a furlong's distance, stood the artillery men of the same division. The latter were drawn up in position in a piece of sparse woodland, and watched eagerly their chance to open fire. Unfortunately this opportunity was delayed. were forced to stay idly at their lanyards, unable to boom their guns until their own regiment comrades, massed in the open space just in front, and firing back volleys over the "Get out!"
"And they swear that before a month goes by, they'll take the City on the ground they were yielding, would have ground they were yielding, would have ground they were yielding, would have been they be th the Union cannon.

The advance of the Confederate grays was firm and steady. ever they halted, it was but for an instant, and even then it was to raise their guns and pour out a rattle of murderous musketry, before which the lines of the Union regiment grew thinner and more disordered. An impulse of panic ran along the line; some of the soldiers started back in pell-mell precipitancy, and even the color-bear er turned timidly aside. The next mo-ment a bullet laid him dead at the foot of his flag-staff. Another's grasp seized it and raised it towards heaven Four minutes later the Stars and Stripes went down again. A third claimant pounced upon the fallen ban ner and up it went resolutely in his

firm arm.
"Hold it steady, Mike," sang out his nearest comrade, "it will be my turn next.

"All right, Harve," he answered and a grim look settled over his broad, honest face.

A Southern cannon had opened fire on the right. A belch of flame shot forth, and then, instantaneously, some mighty object came ploughing into the earth beneath Mike and Harvey Some moments later, when Harvey opened his eyes, the Confederates were passing over him, and, with that chivalry which penetrates even into the heart of war, the gray-vested sol-diers took care not to touch him in passing. He had been terribly wounded. An officer passed by An officer paused long enough to offer him a blanket and to hold a drink to his lips. Harvey was growing faint with pain and ebbing blood, and as he gazed, there at his side, lay Mike's dead, mangled body horrible to look upon. A portion of the regiment's banner, torn into shreds and soiled with loam, had wrapped it-

self under the corpses of the heroes. Late in the afternoon the Southern Infantry were driven back across that very ground. The action was there-fore terminated for the day, and with drums. Speeches were made that touched the heart and quickened the spirit, and then, when the fires were all aglow, the books were thrown open in the cessation which ensued, the constitution of her dogmas. A puny, rickety, pass-

their brothers who had fallen ; and here, upon that cold, midwinter field, they found Mike and Harvey dead, side by side, with the folds of the regiment's standard endearingly touching

Their bodies were laid away together beneath the Tennessee battle ground; but far off in the North, at Charenton, little girls in white dresses go in procession every year in May; and there, beside each of two shapely stone me mortals, chiseled with the grace of deft workmanship at the quarries of Rut-land, the soft young hands reach tenderly down to place on the green sward a fragrant circlet of tributary flowers. Two stone memorials-Harvey's is in the famous old Puritan graveyard on the road to the mill, the other is in the newer cemetery at the lake-sidewill notice a large granite cross at the gateway, and the word underneath: Requiescat! - Joseph Gordian Daley, in the Sacred Heart Union.

A FACT AND ITS EXPLANA TION.

The keen-sighted author of "The Triumph of Failure " puts this remark into the mouth of one of his characters: "I never yet met a Protestant who was not anxious to talk religion, nor a Catholic who was not anxious to avoid it. Why?" Because," answers another character, "we are so sure of our religion it does not interest us. You know that there must be doubt in order to create interest." Most readers will, we think, endorse the remark, though it sounds somewhat too sweep ing. The explanation, however, does not explain. The reluctance of Catholics to talk religion springs, we submit, not from a sense of security begotten of convictions of the Church's infallible authority, but rather from their failure duly to qualify themselves for intelligent discussion of religious questions. Indifference, not simple faith—cowardice, not pious simple faith-cowardice, not confidence-are the real causes of the phenomenon alleged.

It seems to us that people take a strange view of God's purpose in es-tablishing an infallible Church, who think that Catholics are exempted from all thought and consideration in the matter of religion-that, when they say "Credo" their duty is done, and that because they are secure of the truth they are justified in losing all interest in it. "Our Lord," says the interest in it. author of "External Religion, quires of educated Catholics, besides certain intelligence about their belief proportioned to their general ability and opportunities; nor can any man be credited with deep or vital faith if it is not a faith that seek intelligence as far as intelligence is possible for him ; if, from being a matter of practical utility for him, it does

not come to be also one of intellectual Again it is hardly true that interes in religion—such a feeling of personal concernment in religion as fixes one's attention upon it—is inspired only by doubt. The seeker after truth is interested in his way, while they who have found it or have never lost it, can be interested in it as a possession to be used for their own spiritual betterment, for the defence of Catholic teaching against the everlasting hostility of history, science or criticism, and for the enlightenment of those whose eyes are still held. But, out of the multitude of so called educated Catholics, how few they are who real-ize their duties or their opportunities Their knowledge of their wonderful faith is restricted to a few commonplaces of the catechism imperfectly reinstruction imperfectly assimilated. Though bound to be able to give a reason for the faith that is in them and to make it intelligible to those who in quire of them, they are content to live in ignorance. This is something in ignorance. This is something which outsiders cannot understand. That more scandal does not arise than actually arises is due to the charitable fiction that Catholics, in speaking about their beliefs, habitually practice a sort of "disciple of the secret.

ginning of Christianity when intelectual interest in religion was so neces sary or so potent for good as it is to day. Difficulties and objections that once exercised only the learned few and were discussed only in practically inaccessible tones, have become com monplaces of popular discourse and the stock-in trade of journalists and novel Sectarian Christianity confesses itself a failure, The preachers do not know what to preach and the people do not know what to believe. The words of Christ that man liveth not by bread atone are finding a new illustration in shese days. Owen Meredith says that man 'can live without literature, live without books ; but civilized man can not live without cooks." For "cooks religion " and his cheap jingle read " becomes a solemn truth. Men cannot get along without religion and they feel that religion does not consist of vague emotions. The tendrils of the soul, so to speak, are the soul, so to speak, are ever reaching for something to hold to And this is the reason why religious discussions are so frequent in almost every class of society, high and low. Travelled people can give abundant testimony to the fact. Human science, with all its triumphs, is impotent to solve the riddle of life. There is rennaissance of interest, respectful, per-haps, rather than cordial, in the Church, which time, the great test of truth, has shown to be the only consistent, the only enduring form of Christianity. Men want to know the secret of her vitality, the facts of her history and constitution, the meaning

bluecoats came out to pick up those of ive faith-one that has no more vitality than a potato that sprouts neglected in a cellar corner-is not what inquirers expect of us, still less what God expects of us. We need to be personally active, to make ourselves Church would have us be. A few men and women have realized what the mission of an educated Cath. olic is in these days. Our heart goes out to them in blessings. May the leaven of their example penetrate the sodden indifference of the majority. May they inspire their brethren with an interest in their Church which shall take on a more becoming and practical form than mere pharisaical criticism of the clergy .- Providence Journal.

CONVERSIONS TO THE FAITH

One reason why conversions to the faith are not more numerous is the fact that the lives of many Catholics do not show up any better than those of their neigh bors. They profess to belong to the true Church but they do not live ac-cording to the laws of the Church and the Church is judged by their actions. This is not as it should be. Take the proper pride in your religion by living ip to it, and thus make of yourselves better men and women, more upright citizens, and truer children of eternal Father.

NUNS BUILD THEIR OWN CON VENT.

A recent traveler in South Africa tells of Benedictine nuns who have undertaken not only to build their house, but even to manufacture the material. These devoted women have already made over 100,000 bricks with their own hands. We notice that Protestant contributions to missionary works have shrunk amazingly since it was disaverted that many of their "missionaries "and their families were living in luxurious ease on the money.

No such accusation has ever, so far as we know, been brought against Catholic missionaries, of whom these Sisters are a type. But in justice to our separated brethren, it must be said that if these heroic nuns were their missionaries they would probably be more generously supported than they now are.

CHRISTIAN MARRIAGES.

We think that some Catholics regard marriage as something on a par with the state of the farmer, the mason and We would, however, the shoemaker. fain believe that they do not entertain this opinion, which was fathered by Calvin, but their conduct betimes justi fies us in declaring that they have an inadequate idea of the sacredness of matrimony. The holiness of Christian matrimony is, we are told by the Second Council of Baltimore, connected with our own most sacred associations and duties; and it cannot be lost sight of, in however small a degree, with out entailing the most serious quences. Such being the case the contracting parties should prepare them selves for it in the way prescribed by the Church. In reading the account of marriages in the daily prints, where elaborate trousseaus and the glare and glitter of wealth absord eve/ything, of marriages performed by civil magistrates, of the laws of marriage mocked at by every passing caprice-one is forced to believe that the dignity of matrimony has indeed fallen on evil days. But we know that the Church has stood a patient and a watchful sentinel at the Christian of the catechism imperfectly re-red and few points of pulpit and destruction. This is a fact so plainly written on the pages of history that non Catholics have ascribed to her conduct whatever good there is in our present civilization. She would also have her children receive that holy sacrament in the Church. It has been always a matter of wonder to us why some Catholics will persist in doing otherwise. Without commenting on the spurning of sacred laws, it certain okens a thoroughly un Catholic spirit. It is a pledge of future unhap-On the other hand, who, asks There never was a time since the be-Tertullian, can express the happiness of that marriage which the Church approves, which sacrifice confirms and which blessing seals—angels announce it, and the Father ratifies?

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Published Weekly at 484 and 486 Richts street, London. Ontario. Price of subscription-62.00 per annum. BDITORS:

BEV. GEORGE R. NORTHGRAVES,
Author of "Mistakes of Modern Infidela."

THOMAS COFFEY.
Publisher and Proprietor, Thomas Coffey

Messrs. Luke King, John Nigh. P. J. Nevel nd Joseph S. King, are fully authorized to re-cive subscriptions and transact all other busi-oss for the Catholic Record.

ness for the CATHOLIC RECORD.

Rates of Advertising—Ten cents per line each insertion, agate measurement.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, the Bishops of Hamilton, Peterborough, and Oxdensburg, N. Y., and the clery throughout the Dominion.

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

Arrears must be paid in full before the paper gan be stopped.

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hen subscribers change their residence inportant 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 readyour estimable paper, THE CATHOLIC REGORD, and congratulate you upon the manner in which it is published.

Its matter and form are both good; and struly Catholic spirit pervades the whole.

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

Therefore, with pleasure, I can recomme
it to the faithful.
Blessing you, and wishing you success,
Believe me. to remain elieve me, to remain,
Yours faithfully in Jesus Christ,
,+D. FALCONIO, Arch. of Lariss

Apost, Deleg. London, Saturday, Sept. 15, 1900.

LI . HUNG . CHANG DISGUSTED.

A letter from Shanghai received by Mr. Robertson Macaulay, President of Montreal, from his son, states that Li-Hung - Chang left Shanghan very much disgusted with the reception he got from the foreign cfficials there.

Mr. Macaulay adds: When he [Li-Hung-Chang] was in Ho Kong, he was given a most royal reception, but as foreigners here are very doubtful of his friendliness, he was only allowed a guard of eight, and an arch that the Chinese were putting up was ordered to be removed. Altogether he was given the cold shoulder, and he felt it very much."

CONVERTS FROM MORMONISM

A recent issue of the Missionary states that a Catholic Church has been erected in Dampsey Valley for the exclusive use of converts from Mormonism. The pastor of this Church is Missionary says : " Every time I hold services there I find some one who is anxious to leave the hodge podge of Mormon belief and return to the old faith." There are no more faithful converts than those from Mormonism. Especially they, show a tender love to Jesus in the Sacrament of love. Father Hendrick cannot visit this Church at present oftener than once in two months, but at each visit the whole congregation prepare for Holy

It is gratifying to learn that so much good is being effected in bringing back to the fold of Christ those who have wandered so far from Christian truth as to have adopted the gross superstitions of Mormonism. From all accounts received, it is only from Protestant countries that Mormonism ever obtained recruits, so that converts from that crelute gain to the Catholic Church.

THE DUKE OF NORFOLK.

The Dake of Norfolk returned from South Africa to Arundel, June 28th, and his first act was to go to the Catholic church on his estate, where a Te Daum was sung in the presence of a large concourse of people, who were, for the most part, his tenants and do mestics. On his arrival at the castle a salute of seventeen guns was fired.

The Duke has set at rest once for all the malicious statements of the anti-Catholic press to the effect that he went to the seat of war as a protest against the pro-Boer views of the Holy Father and the Catholic press of Rome In a letter written to a South African priest he expressly denies that such was the case. We may well under stand that he was influenced solely by patriotic motives, and not by what foreign papers might say about the coures he took.

The Holy Father, as a lover of peace, and the father of Catholics everywhere, regretted the war, and so expressed himself, but he did not express anti British sentiments.

As far as the Roman paper are concerned, they are free to entertain their own political preferences and if some of them, or most of them, favored the Boers, it was their own affair, and no one has the right to hold the Pope responsible for their utter-

THE IRISH PARTY.

According to an associated press telegram, the appeal of the Irish Nationalists for funds with which to carry on their work, has not met with the success which was expected, only \$5,000 paving been received. This sum, in view of the imminence of a general election, is totally inadequate, and it falls far short of what was usually given in times past in response to similar appeals. The cause to which this failure is attributed is the disunion which still exists among the Nationalists, as the party of Mr. Healy has not come into the reunion which was brought about between the Redmondites and the main body of the Nationalists. The Irish people fear that the result of the dissension will be that their contributions if given would fall into the hands of factionists, though if they were certain that they would be truly used to promote the cause of Home Rule, they would undoubtedly be willing to make great sacrifices for the cause of their country. The leaders now see this, and an extra effort is to be made to make the union complete. It is generally supposed that Mr. Wm. O'Brien will be chosen leader of the Nationalist party with a view to his bringing about a complete reunion, in which case Mr. Thos. Sexton would probably be selected as the new leader, under whom all the Sun Life Assurance Company of the parties may be reasonably expected to work harmoniously.

> THE BRAND OF INFERIORITY. In last week's issue of the RECORD statistics were furnished showing that in the matter of judicial appointments the Protestant minority in Quebec were treated with an open hand and their claims recognized with most conspicuous liberality, while the an tithesis of this was the treatment ac corded the Catholic minority in Ontario, who were being branded with the brand of inferiority.

In a pamphlet published in Montreal in August, 1897, entitled "Causes of the Conservative Defeat." one of the Father Hendrick, who in a letter to the principal causes assigned for the Conservative reverses in the District of Montreal in the election of June, 1896, was the disregard by the Bowell Gov ernment of the rights of the Protestant minority in appointments to the Bench by the reduction of the number of Protestant judges from eight (which was almost one out of every four of the whole judiciary) to seven. The writer of the pamphlet says:

writer of the pamphlet says:

"But what caused the most pronounced dissatisfaction in this Province was the failure of the Bowell Government to carry out the understanding that has existed for many years as to the appointments to the Bench from the Protestant minority. The protests against the contemplated breach of faith were numerous and emphatic, and the Government was informed what the consequences would be if the rights of the minority were disregarded. So pronounced was the feeling that Bishop Bond and a large number of the Protestant clergy united in an appeal to the Government insisting on an acknowledgment of the rights of the minority in the distribution of the patronage. All this was disregarded. Then commenced the b stility that grew apace against tose in power, some of whom my friend Mr. Mc Gibbon fittingly described as 'puny deities b stility that grew apace against hose in power, some of whom my friend Mr. Mc Gibbon fittingly described as 'puny deities masquerading with pretentious pomposity.' The united active hostility of the Protestant minority (the Remedial bill not being a factor in their action) contributed largely to the deteat of the Conservatives in the Montreal district in June, 1896."

"There are objections to the interference of ecclesiastics in politics, and as a rule such interference is to be deprecated; but there are times and circumstances when it may be obligatory on them in the interest of their people to intervene for the protection of their rights."

heir rights."
"The Hon. Edward Blake, in a speech de "The Hon. Edward Blake, in a speech de livered more than ten years ago, formulated his views as to the measure which should be meted out to the minority in his own Province, saying: 'I freely render to my Roman Catholic fellew countrymen, first, religious freedom, and next, their stipulated rights; but more, I say, being strong, we ought to be what the strong should always be—generous to the weak. Measure full, heaped up and running over is the measure to be given by the strong to the weak; and by so doing we shall exemplify true Christian principles.'"

by so doing we shall exemplify true Christian principles."

"The Protestant minority here echo every sentiment uttered by the great Liberal Tribune, but while doing so, say it would have been better had Mr. Blake, while in power as a member of the Government, insisted upon practical application being given to his views. Thus object-lessons of true and comprehensive liberality in dealing with the minorities of the various Provinces would have been civen, and an invaluable guide thus furnished for other governments to emulate. But the niggardly spirit in which the minorities were treated by Mr. Mackenzie and his Cabinet was a grievous disappointment after the loud declarations made prior to their accession to power, according to which a new era of wide and extended Liberalism was to dawn upon the country."

tended Liberalism was to dawn upon the country."

The means of redress for any injustice is largely within the power of the minority itself. United action and a determined purpose in a righteous cause rarely fail. And although the minority may have a representative who does not represent, and thereby proves recreant and taithless to the trust, and assumes he has been placed there for self exaltation, he can easily be disciplined by the action of those he misrepresents and the outspoken denunciation of a fearless and independent press."

the Pope responsible for their utterances. The Pope is both able and willing to speak for himself when he deems it advisable.

He that has no resources of mind is more to be pitted than he who is in want of necessaries for the body; and to be obliged to beg our daily happiness from others bespeaks a more lamentable poverty than that of him who begs his daily bread—Colton.

What ha independent press the minority never need despair of securing their rights as long as they do not harness themselves themselves they do not harness themselves themselves treated with they descend to that, rest started with discain. If the minority never need despair of securing their rights as long as they do not harness themselves themselves treated when they descend to that, rest them. To be respected, they must be self-streated with discain. If the minority never need despair of securing their rights as long as they do not harness themselves themselves treated when they descend to that, rest them. To be respected, they must be self-streated with discain. If the minority never need despair of securing their rights as long as they do not harness themselves themselves treated with discain. If the minority never need despair of securing their rights as long as they do not harness themselves themselves treated with discain. If the minority never need despair of securing their rights as long as they do not harness themselves themselv ndependent press."
"With an independent press the minority

by the Protestant minority in this Province, there will not be the same difficulty in the future as there has been in the past in secur-ing a recognition of their fair claims in the ing a recognition of their fair claims in the bestowal of the patronage. One of the chie reliances for this hope is that the minorit are fortunate in having a press unshackle by party considerations when their interest are at stake or when their rights are bein investibled."

are at stake or when their rights are being imperilled."

"Sir Oliver Mowat knows the value of a minority vote, as it kept him in power a quarter of a century. Had that vote been at any time withdrawn, his cause was lost and it is asserted by those who should know that, were he again seeking support from that quarter, the result to him would be most disappointing. And had Sir William Meredith—who is absolutely free from even a speck of sectarian bigotry, and was, it is known, personally much more popular with the Catholic minority than Sir Oliver—not yielded to the inane suggestion of some on its followers that the sectarian cry would lift him into power, he would long ago have been Premier of Oatario. The result or aising that cry was his political undoing Had he resisted the temptation to engage it such a conflict § is success was assured in his own Province, and be might now be Prime Minister of Canada."

The writer then proceeds:

"There are, as the 'Star' justly says, plenty of men of character, principle or ability, available in the Conservative party. What is wanted in a leader is a man of virile force who possesses the qualities of perspicacity and judgment without which great results are seldom accomplished, and who would also keep the middle path and seek safety and moderation, so essential in a mixed community. Endowed with these qualities a leader of the party proclaiming as a fundamental principle that there shall under his leadership be 'equal and exact justice to all men of whatever state or religious persuasion,' that it will not be theoretical but practical equality and justice that will be meted out to every man. With such a leader and with this platform the Conservative party need not be disheartened by the late reverse, as victory is as certain to rest on its banners as it did in 1878."

We hope to see such a declaration The writer then proceeds:

We hope to see such a declaration made by the leader of every political party. And we know this: that whether made or not the party that does not live up to the principles there in enunciated cannot in a mixed community expect to enjoy a lengthened political existence.

There has in the past been a want of cohesion-a want of united action -on the part of the Catholic minority in Ontario, and this in a great measure accounts for the disregard to their rights exhibited by the Dominion Gov ernment. We hope to see a remedy for this in the immediate formation of a Catholic Association for the whole Province on the lines suggested by some of the Bishops in the United States, with a branch in every coun try, which should have the effect of putting an end to the humiliating position now occupied by the Catholic minority. Without cohesion and united action the minority will always be at the mercy of the bigots and intolerants, who unfortunately are to be found in every Government. The Catholics of Ontario will have in this. as in every other effort for their politi cal and social betterment, the hearty support and co-operation of the RE-CORD as an independent journal which will resent all and every attempt by any Government to brand the Catholies of Ostario with the brand of inferiority.

We will return to this subject in our next issue, and deal with the shameless ingratitude exhibited by the Mackenzie Government to its Catholic supporters and with the illiberal tendencies of the present administration

THE RACE PROBLEM IN THE SOUTH.

North Carolina has at last adopted an expedient for the settlement of the race problem, which, though certainly not apparently just, is at least some. what preferable to the continuance of the race war which has been raging for years in the Southern States, resulting in innumerable lynchings and other murders, and in fraudulent balloting at the elections.

The following provision has been added to the State Constitution :

added to the State Constitution:

"Every person presenting himself for registration shall be able to read and write any section of the Constitution in the English language, and before he shall be entitled to vote, he shall have paid, on or before the first day of May of the year in which he professes to vote, his poll-tax for the previous year as prescribed by article 5, section 1 of the Constitution; but no male person who was on Jan. 1, 1867, or at any time prior thereto, entitled to vote under the laws of any State in the United States wherein he then resided, and no lineal descendent of any such person shall be denied the right to register and vote at any election in this State by reason of his failing to possess the educational qualification herein prescribed, provided he shall have registered in accordance with the terms of this section prior to Dec. 1, 1908."

So far as an educational qualification

So far as an educational qualification is concerned, there is much to be said in favor of the above enactment. for it may well'be doubted whether the simple manhood suffrage principle, which gives to the ignorant the same voting power as to the educated, is expedient. It may be said that the man who is so ignorant as not to be able to read and write, at least, the language exercise the franchise, and if the anxious for. amendment rested here there would be at least no great injustice done. But idea says: the positive enfranchisement of all who had votes before the civil; war, and their lineal descendants, removes white men from the category of the sassins, and the Auarchistic exploits will be-sassins, and the Auarchistic exploits will be-

disfranchised, unless they are newly arrived foreigners, while the negroes remain within it : and herein is found the apparent injustice of the law, the purpose of which is to evade the constitutional enactments of the United States which forbid any State to make laws depriving any citizen of the rights of citizenship on account of his color. It is believed that the constitutionality of this enactment will be disputed, and that the matter will be brought before the United States Courts | gone."

Beside this, other papers advise that tained, other Southern States will pass similar law. Such a law has been already passed by the Legislature of Louisiana.

The trouble which was the immediate occasion for the passing of this law was that at one election, a fusion of the Negroes and Populists resulted in a victory for the Fusionists, after which, as a consequence, most of the minor offices in the eastern part of the State were filled by uneducated and incompetent Negroes, while the white men who were appointed to the higher offices, were also totally unfit for their positions. As a result, the propertyowners were left at the mercy of the lawless class, and the Negroes of other States, particularly from Georgia and South Carolina, went into North Carolina to enjoy the glorious privilege of revelling as they pleased without any restraint; for the authorities had no wish to enforce the laws, nor were they able to do so if they had wished it In fact the state, or a great part of it, was in a condition of anarchy, and those whose duty it was to maintain law and order were the most open violators of the law.

This state of affairs was certainly most undesirable; but it remains to be seen whether the Federal Courts will approve of the method by which it is proposed to solve the difficulty.

THE CRIMES OF THE ANAR-CHISTS.

The European press are discussing earnestly the influences at work which produce so many anarchists ready at any personal risk to do the diabolical deeds which have been so frequently perpetrated especially during the last few years.

It has been frequently asserted that the publicity given to crimes of this kind has been one of the causes why so many anarchical assassinations have taken place; and there is pro-

bably much truth in the assertion. The intricacies of the human mind are hard to be understood; but there is little doubt that great publicity given to crime, with minute descriptions how it was committed, and the raising up of the criminal to the rank of a hero, have the effect of inciting others to the commission of similar deeds.

In the case of the anarchists, and of others who have perpetrated crimes of the expectation of being punished, or peculiar atrocity, many newspapers of our escaping punishment for our long drawn out and vivid descriptions of the atrocious deeds, to interview the guilty parties, to publish their portraits, and, in fact, to make heroes of them. Thereby a notoriety is given to assassins, which has a charm for persons who belong to the worst classes of the population of a country, and induces them to endeavor to imitate the model thus set before them. These newspapers may, indeed, condemn the deed, but where there are associations which have formed a public opinion among their members that such deeds are heroic and praiseworthy, the most enthusiastic members of such associations pay little attention to the detestation with which the general public regard the crimes committed, for they have formed their own theory in regard to them, and they esteem them as heroic acts.

They have brooded for years over the unequal distribution of wealth, and have come to the conclusion that the only remedy for this state of things is to murder the rich and all who are in high position, and the notoriety achieved by assassins who are caught red handed in the commission of crime seems to them something to be desired, and they seek a similar notoriety by the commission of similar crimes.

The continental papers appear at last to have come to realize all this, and, as if by common consent, the majority of the prominent papers have abstained carefully from tgiving the of the country in which he lives, is murderer of King Humberto the notorgenerally to be considered not fit to jety which he and his fellows are so

A Buda Pesth paper developing this

come fewer till they cease altogether.

"As soon as an Anarchist finds out that he must go to the gallows with as little fame as an ordinary murderer, and that he will not become famous, his mad fanaticism will vanish for want of encouragement. We must remember that the Anarchist has not any special purpose in view. He attacks any great man after the manner of a wild beast. He does not seek to obtain for himself or for the world in general, or for any class of men. any special advantages. He does not know what he is seeking for. He is simply a Nihilist. If anything allures him on, it is the story of his crime which will be published in the newspapers with his name. Take away this inducement, and the real incentive to his crime, the existence of which if frequently unware of, will be gone."

in giving a description of anarchist crimes, nothing more should be written or printed than is absolutely neces sary to give the public the information of what is going on in the world, and that instead of publishing biographies of this class of assassins, their past history should be passed over in contemptuous silence.

We ourselves believe that there is very much truth in these remarks. Still it cannot be said that newspaper articles which merely state the facts, with simplicity, and show by good reasons the baseness and detestability of anarchical crimes against society, are responsible for the encouragement of these crimes. Such articles create a proper detestation of the crimes so reprobated. It is, therefore, the press which, for the sake of increasing its subscription list, makes the criminals appear as heroes, that is culpable in this regard. There are also papers which avowedly advocate anarchical principles, and these are. as a matter of course, directly responsible for the evils they have encouraged, and probably frequently caused, as the deeds would not generally have been committed if there had not been people to advocate their commission. We, therefore, fully agree with those papers which maintain that revolutionary or anarchical papers should be suppressed by the Government of every country within which their pub lication is now tolerated.

One of the chief causes of the spread of anarchy seems to have been kept in the background in the discussion ita. which has been going on in regard to this subject : that is the support given by several States, and by political parties and others, to godless education. It is the natural result of such a system of education that persons who have grown up under it will feel no moral responsibility either to God or man for their acts. They will feel no responsibility to God, because they have grown up in the belief that there is no God, or if there is a God, that He pays no attention to men's actions; and He feels no responsility to man, because if we have no responsibility to God for the moralty of our actions, the knowledge of a distinction between morally good and wicked acts cannot exist; and then we must be actuated, not by the distinction of what is good or bad, but by misdeeds. That only will be crimina

which will be found out against us. Also, we may be assured that he who is not deterred from the commission of evil by any responsibility to God, will not be deterred by human laws, which have no sanction for their enforcement except the vigilance of the police. If the officers of the law can be eluded by cunning, there will be nothing further to induce those who have been educated without a knowledge of God to avoid wrong-doing.

THE POPE AND KING HUM-BERTO.

According to the telegraphic despatches announcing details of the death and burial of King Humberto of Italy, the King some months before his death applied to Cardinal Guiseppe Prisco, Archbishop of Naples, requesting that a trustworthy priest should be sent to him to hear his confession. A priest was sent, but absolution was lenied unless he would give up Rame. The telegram adds that he was required to abdicate; but this is incredible, as he would certainly not be asked to give up the throne of Italy as a condition of reconciliation with the Church and the Holy Father. It is very possible, however, and most probable, that he would be called upon to give up Rome to the Pope and restore the independence of the Holy See on such terms as the Holy Father would be satisfied with, to come to an agreement.

The telegram goes on to say that the King asked time to consider the matter, as he was anxious to receive the Holy Sacrament of the Eucharist.

It is added that it was this fact, and the readiness manifested by the King to come to some satisfactory agreement

the Pope to allow him Christian burial The Liberal organs in Rome, it is said, endeavor to throw discredit on these statements, and for this reason

the letter of the King to Cardinal Prisco will shortly be published. We cannot say how far these statements are correct, but it would not greatly surprise us to learn at any time that some agreement between the Vatican and the Government has been arrived at. The Government, and especially the King, must be aware of the terrible consequences which ensue to the people of Italy on account of the persecution of the Church, and the consequent evil training given to the people owing to the greatly strained relations existing between the Church

and the State. At present the public schools of Italy are absolutely godless, and the only knowledge of religious obligations obtained by the rising generation is got from the religious schools, which are under the ban of the State. There can be no doubt that the increase of crime, and the diabolical boldness with which the monster anarchy raises its head, are due to the open disrespect shown to religion by official Italy.

The Government cannot be ignorant that disregard for the religion of Christ, and for His representative and Vicar on earth, engenders disrespect and disregard for God, and this in turn begets familiarity with crime, so that Italy must go down deeper and deeper every day into the abyss, until a lasting peace be made with the Holy Father ; and that peace cannot be attained till the Pope be made once more the ruler of an independent territory with Rome for its capital.

It remains to be seen whether the new King and his Government will take any steps towards effecting a reconciliation. We may, however, entertain a hope that this will be the case, the more especially because King VictorEmmanuel III. has expressed the most profound respect for the good lessons he received from his truly plous mother, the Dowager Queen Margher-

A RIDICULOUS STORY.

The London (Eng.) Daily Mail is authority for a statement which the Associated Press has thought it worth while to cable to this continent, that there is a theory current in Ireland to the effect that De Wett, the irrepressible Boer general who has managed to elude the British forces so successfully, even with but a handful of men, and to inflict many defeats upon isolated parties of British soldiers, is not merely an Irishman, but is Charles Stewart Parnell himself in the flesh. The Mail savs:

"The imaginative Celt has built up a romantic story to the effect that Parnell did not die and was not buried: that he attended the funeral which was supposed to be his, and smiled at the credulity of his countrymen? Now it is actually believed in many parts of Ireland that he really is Christian De Wett, and nothing accuracyly spakes and West, and nothing apparently shakes the of of the simple Irish folk in this remark.

he supreme absurdity of this story makes it something to be laughed at as a fairly good joke, and it is barely possible that some simple-minded octogenarians here and there have credited such a tale, as there are to be found some simpletons in every country in the world, and even within the sound of Bow Bells; but to talk plainly, we do not believe, even on the Mail's solemn word, that it has obtained any credence worth talking of among the Irish people, who are not quite so simple as that paper would have us think. In fact we are of the belief that it is one of the sensational stories for which the Mail has been remarkable of late, and especially since the beginning of the Chinese war.

The Mail's correspondents seem to know what kind of stories will take with the intelligent readers of that journal, and they have been furnishing it with narratives which would ete with the marvels related by little Alice in regard to what she saw

We do not know whether to admire most the Mail's cheek in inventing the marvellous tale, or the simplicity of the Associated Press in giving it a place in the news sent over lelude the innocent people of America.

A NOTE OF WARNING Parents and guardians cannot be too

frequently admonished for their own good, and that of the young subject to their authority, with regard to the necessity of sleepless vigilance in supervising the reading matter which finds its way into the hands of their youthful charges. Children will read they must and ought to read-but it is of the utmost importance that parents and guardians make sure that the literature they affect is pure and wholesome. Otherwise, the habit, instead of benefitting them, morally and intellectually, will prove injurious—a detriment alike to their mental and with the Holy Father, which induced Monitor.

FUNERAL OF THE LORD CHIEF JUSTICE

The funeral service for the late Lord Russell of Killowen, Lord Chief Justice of England, took place yesterday morning at the Brompton Oratory, when a low Requiem Mass was celebrated. In accordance with the wish of Lord Russell's family the arrangements in the Oratory, as indeed elsewhere, were of the simplest and plainest character. The high altar was draped in black and generally fitted with funeral furniture, but otherwise the Oratory was unchanged for the purpose of the cere mony. On Monday evening the coffin was placed upon a temporary catafal-que which had been erected just in front of the sanctuary gates, and for some hours lights were burned near it. At the usual hour the Oratory was closed and the body left unwatched, the only light in the church throughout the night being that from the small sanctuary lamp. At the early Masses yesterday morning there were unusually large numbers of worship pers, most of whom passed by the coffin either immediately on entering or just before leaving the church and knelt for some moments in its neighborhood in prayer.

The Requiem Mass was to take place

at 9 o'clock, but long before that hour the Oratory was well filled by the general public, and crowds had congre-gated around the doors and in the street to watch the arrival of the mourners. Close by the coffia were Lady Russell of Killowen, her three daughters, her sister, the Hon. Mrs. Charles Russell, the Hon. Mrs. Cyril Russell, the Hon. Mrs. Francis Russell, Hon. Arthur, the Hon. Cyril, and the Hon. Francis Russell; and these, the chief mourners, brought with them wreaths of flowers, which they placed upon the coffin. Near them sat the Hon. Henry Stonor, who represented the Prince of Wales, and who at hi Royal Highness's request, laid a wreath upon the ceffin. Flowers were also placed upon the ceffin on behalf of ord Russell's two other sons, the Hon Charles Russell, who is at present in Canada, and the Hon. Bertrand Rus sell, who is serving with his regiment in South Africa. Among the congre

sell, who is serving with his regiment in South Africa. Among the congregation were:

The Earl of Rosebery, Lord Wardsworth, Sir W. and Lady MacCormac, Mr. Choate (the American Ambaesador), Mr. H. White (the Secretary to the American Embassy), Mr. F. Rawle (representing the American Bar Association,) Lord Alverstone (the Master of the Rolls), Lord Justice Collins, Mr. Justice Kennedy, Mr. Justice Mathew, Mr. Justice Bigham and Lady Bigham, Mr. Justice Phillimore, Mr. W. W. Grantham (representing Mr. Justice Grantham), Mr. Justice Day and Lady Day, the Speaker and Mrs. Gully, Mr. Asquith, Q. C., M. P., Mr. C. T. Ritchie, M. P., Sir E. Clarke, Q. C., Sir H. Poland, Q. C., Mr. Ambrose, Q. C., and Mrs. Ambrose, Mr. Wheeler, Q. C., Mr. Hammond Chambers, Q. C., Mr. R. Smith, Q. C., Mr. A. Henry (the Recorder of Carlisle), Mr. R. O. B. Lane, Q. C., Mr. Marshall Hall, Q. C., Mr. Harrison, Q. C., Mr. Chadwyck Healey, Q. C., Mr. A. Houston, Q. C., Mr. G. Pitt Lewis, Q. C., Mr. Swinten Eady, Q. C., and Mrs. Eady, Mr. W. R. McConnell, Q. C., Mr. Ingle Joyce, Judge Baylis, Mr. Loveland Loveland, Q. C., Sir W. Q. Jones, Mr. J. G. Horridge (Northern Circuit), Judge Snagge, Mr. Beaumont Morice (Recorder of Hythe), Chevalier Pinto Leite, Sir R. Hunter, Amy, Lady Coleridge, Sir K. Digby [representing the Home Office], the O'Clery, Mr. Alexander Goschen, Countess Elizabeth de Palatiand, Sir G. Sherston Baker, Mr. R. Fellows, Mr. J. D. Crawford, Mr. John O'Connor, Mr. George Milner, Mr. Paul Strickland, Professor Oscar Yunck, Mr. Charles C. Scott, Mr. John Hare, Mr. Esmé de la Rue, Mr. A. O'Rrien, M. P. Mr. A. D'Oyly Carte, Mr. Vessy Knox, Dr. Verdon and Mrs. Verdon, Major Craven, Mr. George Bancroft, Mr. P. O'Brien, M. P., Mr. A O'Connor, Q. C., M. P., Mr. H. C. Richards, and Mrs. Verdon, Major Craven, Mr. George Bancroft, Mr. P. O'Brien. M. P., Mr. A. O'Connor, Q. C., M. P., Mr. H. C. Richards, Q. C., M. P., Mr. Jackson [representing the Treasury], the Rev. Father Carpenter [May nooth College], Mr. Egerton C. Baring Lawford, the Rev. Father Sheehy [All Hallows College, Dublin], the Rev. J. W. Delaney, S. J. [President of the University College, Dublin], the Rev. A. M. Matthew, O. S. M., the Rev. Dean French [Brigg, Lincolnshire], the Rev. D. Walters [New Zealand], the Rev. J. Carlin [Newry], Mr. Henry Sutton, Mr. Joseph Hirst, Mr. E. D. Hoare, Mr. Stead Cox, and Mr. F. Cripps. The principal legal societies were represented, six Sisters of Charity, in Seymour street and there were also present several representatives from Newry.

-the Rev. Mathew Russell, S. J., of Dublin, brother of Lord Russell-preceded by acolytes and the master of ceremonies, the Rev. A. Hoole, left the sacristy, and, slowly passing the catafalque, took up his place in from of the tabernacle, where he stood in prayer for some moments while a large dy of ecclesiastics took seats within the sanctuary. These included the Bishop of Emmaus, Father Kelly, o St. Mary's, Chelsea, the Bishop's chap lain ; Monsignor Provost Barry, Vicar General: Father Bernard Vaughan S. J ; Father Antrobus, Superior of the Oratory; Father Sebastian Bowden, Father Morris, and other Orator ians, and several Dominican, Carme lite, and Capuchin Fathers. The Mas was of the simplest description, but it solemnity was greatly emphasized by the beautiful singing unaccompanied by the choir, first, of Gound's At Verum and subsequently of Rossini Quando Corpus and Auber's O Sali taris. During the absolutions, to as sist in which all the clergy and ac olytes in attendance gathered aroun the catafalque, the Libera was impress

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At the conclusion of the Mass th body was carried down to the mai door where, in the presence of a larg crowd who reverently stood uncovered it was placed in a hearse and conveye to Epsom. While the coffin was bein carried down the principal aisle the choir sang In Paradisum. The mourners remained in their seats for few moments after the coffin had bee removed, and then slowly left the church. The ceremony lasted on 40 minutes, but it was most impressive in its simplicity and solemnity.

FUNERAL OF THE LORD CHIEF JUSTICE.

The funeral service for the late Lord Russell of Killowen, Lord Chief Justice of England, took place yesterday morning at the Brompton Oratory, when a low Requiem Mass was celebrated. In accordance with the wish of Lord Russell's family the arrangements in the Oratory, as indeed elsewhere, were of the simplest and plainest character. The high altar was draped in black and generally fitted with funeral furniture, but otherwise the Oratory was unchanged for the purpose of the cere-On Monday evening the coffin was placed upon a temporary catafal-que which had been erected just in front of the sanctuary gates, and for me hours lights were burned near it. At the usual hour the Oratory was closed and the body left unwatched, the only light in the church throughout the night being that from the small sanctuary lamp. At the early Masses yesterday morning there were unusually large numbers of worshippers, most of whom passed by the coffin either immediately on entering or just before leaving the church and knelt for some moments in its neighborhood

The Requiem Mass was to take place at 9 o'clock, but long before that hour the Oratory was well filled by the general public, and crowds had congre gated around the doors and in street to watch the arrival of the mourners. Close by the coffia were Russell of Killowen, her three daughters, her sister, the Hon. Mrs. Charles Russell, the Hon. Mrs. Cyril Russell, the Hon, Mrs. Francis Russell, and three of Lord Russell's sons, the Hon. Arthur, the Hon. Cyril, and the Hon. Francis Russell; and these, the chief mourners, brought with them wreaths of flowers, which they placed upon the coffin. Near them sat the Hon. Henry Stonor, who represented the Prince of Wales, and who at his Royal Highness's request, laid a wreath upon the ceffin. Flowers were also placed upon the ceffin on behalf of ell's two other sons, the Hon. Charles Russell, who is at present in Canada, and the Hon. Bertrand Rus

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body was carried down to the main door where, in the presence of a large crowd who reverently stood uncovered it was placed in a hearse and conveyed While the coffin was being carried down the principal aisle the choir sang In Paradisum. The mourners remained in their seats for a few moments after the coffin had been removed, and then slowly left the church. The ceremony lasted only 40 minutes, but it was most impressive in its simplicity and solemnity.

The interment at Epsom was wit nessed by a large number of people. A new grave had been made in the Roman Catholic portion of the ceme-It lies within a few paces of the boundary wall, on the eastern side, which separates the cemetery from the open Downs, and near at hand is the grave of Maria Mulholland, wife of the late Joseph S. Mulholland, M. D., of Belfast, and mother of Lady Russell of

At mid-day a large number of the inhabitants of the town had assembled at the graveside, and many of the late Lord Russell's personal friends were already at the cemetery gates awaiting the arrival of the funeral cortege. Among the first to arrive were Canon Wilberforce and Mrs. and cortege. Miss Wilberforce, the Master of the Rolls, Mr. Justice Mathew, Mr. Mathew, Mr. Justice Bigham, Mr. Mac-Donnell, (Master of the Supreme Court), Mr. Justice Kennedy, Mr. Justice Phillimore, Father Mathew Russell, Father Bernard Vaughan, the Rev. W. Delaney, (President of the University College, Dublin) and the Rev. M. Maher, (Stonyhurst College) It was not until 12:30 that the cortege reached the town of Epsom, where it was j ined by carriages sent by Lord Rosebery, Mr. Justice Bucknill, Sir David Evans, Lady Bridge, and Deputations representing the others. Epsom Liberal Club, the Epsom Conservative Club, and the Epsom Literary Association, of which the late Lord Russell was the president, formed part of the procession to the cemetery, which was reached shortly before 1

The coffin, which was covered with wreaths and crosses of white blossoms, was at once taken from the hearse and conveyed to the graveside. preceded by the Rev. T. Morrissey, of psom, private chaplain to the Lord Russell, who was to officiate ather Bernard Vaughan, and Fathe Mathew Russell, and was immediately followed by Mr. Arthur Russell, Mr. Cyri Russell, and Mr. Francis Russell, sons Mr. Holms, son in law, and Mr. Mulholland, Q C, brother in law There were also present at the grave-

side:
Sir George Lewis, His Honor Judge
Greenbow, His Honor Judge Wightman
Wood, Mr. Strachan, Q. C., Mr. Joseoh
Walton, Q. C., Mr. Gosmo Bonsor, M. P.,
Mr. Gibson Bowles, M. P., Mr. T. B. Curran, M. P., Mr. Vessey Knox, Mr. A. W. As
ton (chairman of the Epsom Rural District
Council), the Rev. W. Summers [Congregational Minister of Epsom, the Rev. R. Bathurst, [of Eastbourne], the Rev. H. Noble,
[of Leatherhead], the Rev. H. Keely, [of
Croydon], Mr. R. Block, [elerk to the late Lord
Chief Justice], Mr. P. Clark, [his former
clerk] and representatives of the ushers of
the Queen's Bench Division.

The coffin. with only a bunch of

The coffin, with only a bunch of coses upon it, having been lowered in to the grave, the ordinary Roman Catholic service for use at the graveside was read by Father Morrissey, who blessed the grave. The simple and impressive ceremony thus con cluded, the assembly slowly dispersed

Most of the wreaths were sent by the children, grandchildren, and other re latives of the late Lord Russell, and the cards attached to them bore simply the Christian name of the sender. Lady Russell also sent a wreath; and at tached to a wreath of white flower sent by the Prince of Wales was a card with the following inscription: " A mark of sincere regret and regard from the Prince of Wales."-London (Eng.) Times, August 15.

CATHOLICS IN CANADA.

Letter From Mr. Devlin.

To the Editor of the Dublin (Ireland) Nation Sir-In recent issues of your paper you have able articles dealing with al leged disabilities and grievances in as far as Irish-Catholic Canadians are concerned, and you have placed the sin against both political parties-Lib eral and Conservative. You drew your information on this subject from a cor respondence which appeared in the Toronto Irish Canadian, and you claimed that I would not attempt to defend such conduct. Most undoubtedly would not defend an act of injustice no matter when, where, by whom or against whom perpetrated. I will not even attempt a denial of the fact that in matters of patronage an injustice may not be committed in Canada as elsewhere; but in this latter case would first hold responsible the Irish Catholic Cabinet Ministers, whose duty it is to look after the interests of their co-religionists, and if they should proclaim their inability to obtain fair play for their people then would I brand to which they belong as unfair and absolutely unworthy of our support. At least this is the usual course of political procedure in Canada. So far no such avowal has been made by Messrs Scott and Fitzpatrick, who are the Irish Catholic representatives in the government of the day.

good policy on their part to make such an admission. Granted at once. Then to whom must we look? I would euggest that in such a matter as that before us it would be impossible to go to a more authoritative source than the speeches made during the last five years in the Canadian House of Commons by Irish Catholic members op-posed to Sir Wilfrid Laurier. They are thoroughly informed, fully con-versant with all the facts, and, knowing them as I do, I am quite sure they would not spare the Government in such an important matter as Catholic rights. Take Hon. Mr. Costigan and Messrs Quinn and McInerney, who are prominent exponents of Irish Catholic thought on the Conservative side of Parliament. They have made no such charge in the House as that the Lib-

You will say that it would not be

the conduct of Sir Wilfred Laurier or of his Government could be challenged in this respect, they were the proper men to do it, and the floor of Parliament was certainly the most effective place to ventilate grievances.

Notwithstanding this, I will not pre tend that a grievance here and there may not exist, that, for instance, a position or, indeed, several positions in the civil service, which have been given to others might not have gone to Irish Catholics. The thing is quite to Irish Catholics. The thing is quite possible, but I do most emphatically deny that a policy of ostracism in as far as Irish Catholics are concerned was sither inaugurated or followed by

the Government of Canada. What are the facts? The Irish-Catholics of Canada have two repre entatives in the Government, the one holding the portfolio of Secretary of State, the other filling the post of Solicitor General; you will find Irish-Catholic Members of Parliament, Irish Catholic Senators. You will find your co religionists in almost every branch of the civil service. They are on the bench, they are members of local governments, they are to be found oc-cupying posts of trust and honor in every branch and path of life. I have yet to become acquainted with the country where wiser legislation is to be found, or where, generally speak ing, more liberal and generous ures are provided for the welfare of

Il classes and denominations. In Canada the highest post in the gift of the people is that of Premier. An Irish-Catholic has already occupied it; to-day it is filled by a Catholic.

In the Province of Quebec the civil aws in many instances are made conform to the laws of the Catholic Church, so that what is the law of the Church that is the law of the land, in so far as the Catholic is concerned.

Our school laws, imperfect as they may seem in certain limited localities, are in the great Provinces of Ontario -the seat and the home of three-fourths of the total nonulation -not only most acceptable to Catholies, but broader and more respectful of religious rights than the school laws of any other country. We have in those Provinces Separate schools in the full sense of the word. We have in Canada our great Catholic University of Laval, enjoying the same rights and privileges as any other University, conferring degrees in theology, science, law and medicine.

To sum up the situation, and making full allowance for local prejudices, l country to which I belong the gloryand it is not a small glory - of treating fairly members of every faith and nationality, and if I may particularize a country in which less than any other the Catholic Church is subject to grievance or annoyance.

It is only fair that when such a charge as that which prompted your able articles is made, that we should look into all the facts, and one fact which may have escaped your notice is that in Caaada we are on the eve of a general election, when appeals are nade, perhaps not wisely but effect ively, to religious and racial feelings when all kinds of charges are launched, some no doubt well founded others not quite so clear.

If, however, the power and influence of the Irish-Catholic in Canada is not as extensive as you would wish, it is simply because in the matter of num bers we do not count as other national ities. There is an easy and only way of remedying this. Let us have portion of those who leave Ireland, of those who will not remain, whom in one word von cannot keep our power and influence will increase. We will welcome them. We will give them land rich and productive, laws just and fair, prospects not easily surpassed, a climate healthy and bracing,

Yours very truly, C. R. DEVLIN. Canada Government Offices 14 Westmoreland St. Dablin, 23rd August, 1900

THE CATECHISM.

We had occasion to refer last week to the excellent lessons of the little Too often its teachings are laid aside with the book from which they were temporarily memor ized.

There is one eternal truth found i its pages of which parents might, at this time, make a subject of wholesome and helpful meditation.

The unbroken transmission of the sin of Adam has made the evil results of his unhappy disobedience the inheritance of all his posterity. understanding was darkened, our will was weakened and there was left in us a strong inclination to evil.

How easily parents forget this in their duties toward the children. though they have presented to them their own life efforts which have not een able to level down the strong inclination to evil. That weakness of the will they confess in every fault made manifest in their scrutiny of themselves, or easily discernable to the eyes of others. Ignorance scars more than half the lives that are lived. And yet there are parents, professedly earnest Catholics, who start their children in life without any equip-ment against their own inherent

Children born physically weak and puny, are cared for most zealously and treated with the greatest delicacy and losest attention. Nothing is left un done to remove or to stay the doom of sickness and death which is also an inheritance from Adam.

But the poor soul is allowed to struggle on under its burden of dis-ability. The true weakness of the soul eral party were dealing unjustly with can be replaced with strength only by the Irish Catholics in Canada. Still if means of a religious education. And

that cannot be found in schools where no particular and no practical religion is taught. A few empty Emersonian proverbs cannot fill up the religious needs of a child; and beyond a reco mendation of kindness, and obedience, because they are nice, and of sobriety and honesty and truthfulness, because they make friends and gain riches and bring success, the public schools can nor go in their moral training.

The virtue to endure must have as their unshakable foundation the great truths of religion revealed by Almighty God Himself. Passion may tear them away from this foundation, and evil habits may break them, but the foundation endures, and the re building is a matter of greater ease

All the arguments made use of by parents to justify themselves in de-priving their children of a Catholic ducation are drawn from the worldly advantages, which they believe public school education bestows. Ti Catechism teaches that first, and most important of all, we are intended for Heaven in plain contradiction to those parents who direct all their attention o the things of this earth.

If parents know more of their Cate-chism they would have a greater desire that their children should know it also. - Church Progress.

THE NOBLE ARMY OF MAR-

TYRS. Sacred Heart Review.

We think it expedient in these days of martyrdom in China, to copy for our readers a letter of a young French priest who was martyred in Tonquin in 1861, at the age of thirty one. show the spirit which animates the heart of the true martyr in death. The letter was written to his family in 1854, when he was to leave for his life-work, never to meet them on earth again.

"Well, my dear people, I am going to Tonquin. There the venerable Charles Cornay died a martyr. I do not say that the same fate is reserved for me; but if you will only pray ar dently, perhaps God may grant me like grace. . I am not going to China, but must guide my boat to another shore, a shore on which MM Schoeffler and Bonnard (one on the 1st of May, 1851, the other on the 1st of May, 1852) obtained the martyr's palm. It is in the Annamite country which includes Torquin and Cochin China, where the spirit of persecution is most active. A price is put upon the head of each missionary, and when one is found, they put him to death without hesitation. But God knows His own, and only to those whom He chooses is the grace of martyrdom given. The one is taken, and the other left, and there as everywhere His holy will is done. In spite of the violence and the universality of the perse cution, it is there that the missions are the most flourishing. 'Sanguis Mar-tyrum semen Christianorum. (The blood of the martyrs is the seed of the Church.)' We run the risk likewise of being cut off by pirates in the passage from Hong Kong to Tonquin but that must be as God permits. . . .

This mission, to which I am appointed, is indeed a grand one! Grand in its organization; grand in the number and fervor of its converts, who amount to upwards of 150,000 souls; grander still in hopes ; grand in its native clergy, who number eighty priests and 1,200 catechists; grand in its religious ommunities, for there are upwards of 600 Sisters; grand in its seminaries, where there are more than 300 students; grand in its chief pastor, of whom the highest praise that can be given is, that since his episco-pate, he has added 40,000 sheep to his fold. Is not that a noble escort with which to mount to heaven a beautiful crown for all eternity? I can not tell you with what impatience am looking forward to being under so holy a bishop, to be initiated by him into the apostolic ministry, to be trained in his school, and to march as a simple soldier under the orders of so great a general. There are already six missionaries under him from the Foreign Missionary College. May I make a worthy seventh! And then think of the martyrs, those real glories of Tonquin. The remembrance of their riumph gives fresh courage to thos who are already in the strife." To another friend he writes: "Oh, dear old friend ! every time that the thought of martyrdom comes me, I thrill all

over with joy and hope. Was this only entnusiasm? Seven years later, Theophane Venard indeed received his soul's desire, the grace of martyrdom; and a few days before his death, he wrote from his prison joyous-ly: "I do so love this Tonquin mission! But now, in place of the sweat of my brow, I give them my blood The sword hangs over my head, but have no fears. Our good God has taken pity on my weakness, and filled me with Himself, so that I am happy and even joyous. From time to time I astonish the mandarin's household sing ing:

"Noble Tonquin! land blessed by God!
Thou glorious country of the heroes of
faith!
I came to serve thee. I gladly die for
thee.

So be it, O Lord! Amen."
In this spirit the blessed martyr, Cheophane Venard, entered into his rest and his reward. Do we not understand a little better now what we mean, when we chant in the Te Deum, "The noble army of martrys praise Thee, O Lord!"

Frequently remember to offer for the dying the Precious Blood of Jesus our our Redeemer. Say: "O merciful Jesus, Lover of souls, I pray Thee, by the agony of Thy Sacred Heart and by the sorrows of Thy Immaculate Mother, wash in Thy Blood the sinners of the whole world who are now in their agony, and who must die this day."

LOURDES' HISTORIAN

Relates How He Was Led to Write His Famous Rook.

The death of M. Henri Lasserret which occurred some three weeks ago removes from the world one of those remarkable men who seem special to this age. He thus relates how he was write the book which has made his name known all over the Catholic world, his "History of Oar Lady of Lourdes.

It was, he says, in the year of 1862, that I was threatened with blindness and condemned by order of the physicians to the regime of blue spectacle and opaque glasses hermetically shut He tellsthat after ting out the view. three months of hesitation he decided to recur to "Our Lady of Lourdes."

His friend, Czackil, who afterward became Cardinal, asked for water from the fountain of Lourdes for Lasserre.
While using it he said: "O Holy Virgin, have pity on me and heal my phys cal and moral blindness.

"In pronouncing these words," h continued. "I rubbed successively both my eyes and my forehead with a nap kin which I had dipped in the water of Lourdes. This movement which I am describing did not last more than thirty seconds.

"One may judge of the shock—I might almost say the fear—that came upon me! Hardly had I touched my eyes and my forehead with this mirac ulous water than I felt immediately healed-suddenly, without transition, with a suddenness that in my imper fect language I can only compare to that of a thunderbolt.
"This event changed my life. It

was the first appeal of Providence to write the history of the Virgin who had appeared at Lourdes. Such is the account given by Las-

serre a few weeks ago of the event which happened nearly forty years ago, and it is almost a repetition of that which he gave in his "History of Our Lady of Lourdes

This book was translated into forty three languages, and was universally the number of languages into which it was translated giving evilence of its enormous success

The work brought its author quite a fortune, and in the eyes of many almost raised him to the dignity of a Father of

He was sufficiently rich to give donation of 100 000 francs to the erection of the Cathedral of Lourdes, and a recent deliberation of the Municipa Council of that city gave him the title Citizen of Lourdes.

THE DEVIL'S WORK.

Dr. Stang's little brochure, "The Who He Is and What He Devil, Does," reminds us of a curious case discussed by Father Gallo, S. J., of the Madura Missions, in his treatise on Moral Theology. He testifies that the case is an actual, not an imaginary one-" non est fictus sed factus. Here it is: Certain strange performances on the part of four native women were reported to the local missionary priest. These women were often deprived of their senses, suffered violent couvulsions, and uttered loud cries. They declared that they had been bewitched by a cerlain Brahmin, and while unconscious, seemed to recognize his name when it was pronounced. One of them jumpted into a well, and, in-stead of falling to the bottom in accordance with the laws of gravity, was apparently suspended in the air. her wonderful things are related about the others which we need not mention. When they recovered their senses they could not remember what they said or did. The priest sent for them, watched them closely for nine days, but, though he sprinkled them with holy water, and employed exercisms, could get no positive signs of the presence of the devil. He concluded that the case was one of hysterics, pure and simple, and sent the women home. But as Father Gallo says, subsequent events seemed to prove that the missionary was not cor-rect in his diagnosis. The women on their return from the place where they underwent the exorcisms experienced no further molestation, while the Brahmin whom they blamed for their trouble and who said, when he heard they had gone to the priests, that they would be relieved and that he would die, did die when they came home. Our readers may take the case for what it is worth. To us it seems to show that strange things happen which are not dreamed of in up-to date philosophy. - Providence Visitor.

BISHOP GRAFTON'S RETREAT.

The clergy of Bishop Grafton's diocese, Episcopal, are having a retreat at Fond du Lac. Bishop Grafton is a High Church leader, and has taken to copying the Catholics in everything. We are told that absolute silence will We are told that absolute since "press press to insisted on for the "priests" press to insisted on for the "priests " Mass ent. They will celebrate every morning. Meditations and ser-mons will follow. About noon in-structions will be given concerning the spiritual life, followed by an ex amination of conscience made by each clergyman apart by himself. In the afternoon there will be meditations, vespers, etc. Following the retreat will come the council on Thursday, which is to perform the important office of electing a coadjutor-Bishop. The services of the day will be opened by the singing of ten or twelve "Low Masses" between the hours of 6 and 8 and in the morning at the chapels at the cathedral, at Grafton hall, at the the cathedral, at Grafton hall, at the choir school and at the private chapel in the Bishop's home. Bishop Grafton rify than to guide.—Father Faber,

is evidently pushing his High Churchism to the limit.

THE CRUCIFIXION SCENE AT OBERAMMERGAU.

We are pleased to find in a late number of the Congregationlist a very well-written and sympathic paper on the Passion Play, from which we extract the appended description of cene which is the climax of the drama—the Crucifixion. The subject is treated in an understanding and Catholic spirit which one does not ex pect in a Protestant publication :

"The music changes to the minor key, the late afternoon light fades a little, the shadows across the stage lengthen, the intensity of the audience is at its climax! The Crucifixion follows. It is wonderful—that is the only word for it-the meeting-place of realism and suggestion.

The nails do not actually pierce the hands—the fastening to the cross is simple and yet with it all the impression of real suffering is so well expressed in every line of the weak, tortured body that one can not but feel pity and sympathize. hideousness of such a death comes vividly before one, but only for a moment and then, while the earthquake shakes the temple, the curtain drops behind the cross cutting off from view all the crucifying mob, leaving only the little group about the cross, the two Marys and the disciples. sweet pathos of this scene is irresistible -the grieving love of the mother, the tender compassion of John, and the whole reverential handling given to the descent from the cross has not its equal either in art of literature. words of description, however clear, could ever make so real to the present generation the details of the Crucifix on as does the scene planned and excuted by the simple folk of Oberam.

Who can conceive a love so great
As filled His holy mind,
Who rendered good for every hate,
His life for all mankind.

Come make the cross on which He dies An altar for your sacrifice."

CONVERT-MAKING.

The following story bears out the truth of the adage that good example, even shown by little ones, can some-times effect wonders. Some months ago a little English girl of non-Catholic parentage was sent to a Preston Catholic girls' higher grade school, and among other subjects she learned the Catholic catechism. Anxious to acquit herself with honor at the examination, she requested her father in the evenings to test her in religious knowledge by getting him (catechism in hand) to put the stated questions to After a time, the father (who had attended no place of worship for some years) began to be religiously impressed and at last informed his wife of his determination to attend some place of worship on Sundays. His wife, of course, suggested a non-Catholic church, but her husband said he would go to the neighboring Cathoic church and hear Mass and a sermon. The Sunday tollowing his wife accompanied him, and this went on for several weeks. Meanwhile the child who was the cause of this change in her parents) became distressed because her classmates were going to make their First Communion and she could not Both father and mother took the child to witness the First Communion function, with the result that the father promised his little one that she should be instructed and have the privilege of aking her First Communion on the earliest possible occasion. Not only did the little child have her sacred wish gratified, but she received Holy Communion along with her father mother, while the younger children have also been received into the Catholie Church.

KING HUMBERT AND LEO XIII.

An esteemed correspondent calls our attention to a letter which appears in L'Italian Reale, of Turin. It is remarkable document. of the paper states that he has received it from a particularly trustworthy and authoritative source. The story it tells is this: in 1895 the late King Humbert opened negotiations directly with Leo XIII. in order that they might come to a common understand ing. The Pontiff not merely received the royal overtures in a friendly manner, but undertook to lay down the basis upon which conciliation would be acceptable. Some days afterwards the King, through a confidential agent, was handed a communication from the Pope setting forth the conditions for a complete agreement. When King Humbert read the terms he was surprised at the moderation of the Papal demands, and exclaimed that his own Ministers of State could not have proposed a more suitable arrangement. Then he summoned Signor Crispi and asked his opinion. That gentleman begged to be allowed to consider the matter for twenty-four hours before the concordat was signed. Next day Crispi returned and in tcy tones said: Your Majesty, I laid the proposal before the Grand Master of the Freemasons, and his reply was: 'Tell the King that on the day when he seeks to come to terms with the Holy See, we shall raise all Italy against him.'" The King made no reply, but the Masonic hatred of the Papacy triumphed over his desire for peace with the Holy See. We should like to see the author of the letter signing his name instead of It would writing anonymously. It would strengthen our faith in his assertions. -London Catholic Times.

OUR BOYS AND GIRLS.

Jerry.

Surely Ireland must contain mo

humorously eccentric characters the the rest of the world can count, el

why so many Irish stories of the natur

of the following from a recent volum

of friends who, on account of his ples ant ways extended to him that sort old Irish hospitality which enabled visitor in my own family who came f a fortnight to stay for six years.

Jerry McCartie was often the gue

In McCartie's case, the visit stretch

to nearly double that time. Aft eight or nine years, however, his kin

man got a little tired of his guest, as

let him know of his old mansion's pr

posed renovation, and that he h

signed a contract for having it

painted from garret to cellar.

"By George," said Jerry, "it's for tunate that I don't object to the sm of paint, and it will be well to ha

of memoirs?

PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER

CII.

We come back now to Dean Hodges, and find that we have reached this point: "The Bible was forgotten. Luther taught the Bible. The new doctrine was justification by faith.

My answer to this is a simple denial. It is simply not true that Luther, in teaching justification by faith, taught the Bible. He taught something utter-ly antagonistic to the Bible. I think I have already made this evident in various ways, but no matter how often we come on such assertions as this of Dr. Hodges, we ought to meet them with the fact. So long as other people are not tired of embellishing Luther's doctrine of justification into another thing, we must not be tired of stating

Paul says: "In Christ Jesus neither circumcision availeth anything nor uncircumcision, but faith which worketh by iove." Here faith evidently means a full belief in God's gracious purposes in Christ Jesus concerning us, and a self surrendery in the humility of love, that He may work out in us the image of His Son. in all goodness, purity and truth. This is salvation, for evidently he who is like Christ can not be finally separated

This doctrine of St. Paul is taught and has always been taught by the Catholic Church. It may have been overshadowed by pharisaic externalisms, as seems to have been largely the case in Spain. In Germany it does not appear to have been by any means thus largely overshadowed, although everywhere, as the Rev. George Tyrrell, S. J., shows, in his admirable little book on "External Religion," lazy humanity is prone to find all manner of substitutes for the inward energy of a living faith, metimes it may be a pride in the frequent reception of the sacraments, with small attention to the inward conditions of their efficacy. Sometimes it may be a profuse display of permitted but uncommanded devo-tions, and a contempt of those who say, with the English Catholic gentle man, "My devotions are the Ten Commandments of Almighty God." Sometimes it may be a presumptuous confidence of predestination to glory, or a vain confidence in a luxurious assurance of present acceptance, these last two being our common Protestant substitutes for a willingness "to work out our own salvation with fear and trembling," as if austere spiritual energy were incompatible with spiritual peace, as if holy fear and holy trust could not dwell together. Now there is always room in the

Church for heroic champions of a living faith against a crust of deadening externalisms. Had Luther, resting of the foundation of Paul, raised his voice to this end, he might have been overborne by pharisees and worldings, but his memory would have re mained secure in the Church, with that of Savonarola, whom Pope Benedict XIV. numbers among the yet uncanonized but illustrious servants of

Now what did Luther do in fact On his own showing, and express de-claration, he unloosed all the bonds of reverent fear, and plunged Germany into a deep and long continuing de moralization. "We are seven times, ten times, a hundred times worse than under the Papacy." This, says he very frankly, is the fruit of two things, first, my teaching men that it second, my preaching that it is a deadly sin in a baptized man not to be certain of his own justification, even though he may not be certain of his own conversion, that good works of any kind, even though wrought in the love of God, have nothing to do with justification, although they are a seemly sequel thereof; that not only is a man justified by a loving faith before he has time to express it in act (which no one would question,) but that he is justified if his confidence is unaccompanied by love. "Before love and without love" is Luther's watchword, whose genuineness no one appears to dispute. Where does Dr. Hodges find the Bible there? Where does he find Peter, or Paul, or James, or John, or Jude, or the Lord? How is it that Luther can not fit the Bible to his end without adding a word that

Where is there room for working out our own salvation, as the apostle bids, in a gospel which says: Sin, sin mightily, but believe more might-ily. Commit adultery or murder as often as you may; so long as you do not lose your confidence, you do not lose your justification. This is not the place for the renewal of our na We may leave that to the next Here our sin is covered, it need not be cleansed. So far as love ly Issues at \$1, a good, independent, world. and holy works are found requisite to maintain confidence, so far they are less than \$2 or \$3 a year. The price of our best political weekly papers, echo of the words of the Bible? Only so far as they are an echo, from the Bible, of the words of those who "turn the grace of God into lasciviousness.'

is not there, and that changes the

sense, and the addition of which he

can only justify by a volley of the

foulest abuse

When Luther declares than any amount of loose living need not prejudice justification, he does not stop short with the abstract statement. He tells priests that if any one of them has one establishment, two, three, all his life, he must not let that impair his confidence of being in a state of grace. That, he assures him, is merely a symptom

of mortal fraility. However, if he should ask of the Church leave to marry a lawful wife, and receive it, then he is damned.

Now unquestionably things like this are found in the Bible. The apostles often mention such teachers. "Feeding themselves without fear." "Raging themselves without lear.

Ing waves of the sea, foaming out their own shame." "Wandering stars, unto whom the blackness of darkness is reserved forever." Is this the sense in which Dean Hodges means that Luther brought back the forgotten Bible?

No serious-minded antinomian desires men to be loose, dishonest, merci-less. He would rather have them pure, upright, kind, helpful. His antinomianism does not lie in a disposi-tion to disparage the moral virtues, but in a belief that conduct here is quite independent of condition hereafter. Now this belief is authentic, original Lutheranism. Luther could not always maintain himself on such a sublimity of lawlessness, although this is his genuine, innermost doctrine. He had often to fall back, for long stretches together, on general Christian, Catholic teaching, especially when pressed by Melancthon. When he teaches this, he teaches no new doctrine, but pressed as with headens.

ne teaches this, he teaches no new doc-trine, but preaches with beneficent energy against unfruitful ceremonial-ism. But when he teaches what he calls "my gospel," he does, indeed, teach something new, something which is not Biblical, for he declares that it was given to him. And yet it is out of the Bible, after all, for St. Paul mentions it, and reprobates it. It is the gospel of those that said : Let sin abound, that grace may abound the more. "Sin, sin mightily, but believe more mightily." The difference of phrase is very slight, and of meaning nothing, between Luther's gospel and that of his antinomian predecessors of the Apostolic age. Of course this has nothing to do with the later Lutheranism, any more than the virtuous lady who is now called "Dafender of the Faith " is answerable for the character of Henry the Eight, or than the harmless morality of the Mennonites resembles the outrageousness of their Anabaptist ancestors. There are still those who cling to this worser aspect of Luther's gospel, but happily they are now relatively few, much fewer, I should think, in Germany than in England.

Yet Dr. Hodges no more gives us Luther's real gospel than Luther gives us Paul's. What he does give us, however, we will inquire more particular-ly next week. Dr. Hodges' spirit is excellent, but no amiability of temper an take the place of a rigorous ascer tainment and exposition of the facts. Luther would never have recognized his gospel in the Dean's presentation of it, but would either have burst out into uproarious laughter over it, or, after his usual fashion, would have bellowed with coarse rage against the caricature. CHARLES C. STARBUCK.
Andover, Mass.

PRICE OF CATHOLIC PAPERS.

A good, ready-made, all-wool, neatfitting summer suit of clothes can be had at a reputable dealer's for \$15, but there are summer suits for sale at \$4 50 at certain assignee "cloding" stores.
The trouble with the cheap "clod ing" is that it gets shiny on very slight provocation, and it is faded and gone a long time before the first rose of summer contemplates adjournment.

things, first, my teaching men that it is right to plunder the monasteries, are worth \$5 a year, and some of the \$1 second my preaching that it is a papers would be dear at a dime. It is the quality and not the price of a paper

As a consequence, wise men buy

that we must look at. The bestCatholic papers are published at \$2, 2 50 and \$3 per year, but there are hand bills, patent inside or "boiler plate" papers printed on rotten paper and labelled "Catholic," sold at \$1 and at seventy five cents a year.

The true line of progress in Catholic journalism is to give the subscriber a better paper, not a cheaper paper. Catholics are willing and giad to pay \$2 and \$3 a year for a good Catholic paper, where they won't have a poor

paper for \$1 a year.

Make the Catholic paper a better paper. Pay for good Catholic litera-Ensure the reader good fiction. Show him some enterprise in Catholic news gathering, and above above all, in timely, scholarly and able editorial treatment matters interesting to the Catholic public. The weak feature of the Catholic press is the insufficiency of itseditorial force. One or two men make up the paper, where the staff should include half a dozen contributors. The Congregationalist, a leading Protestant weekly, boasts that it has seven editors and a haif dezen paid contribut-Its Protestant readers gladly ors. pay \$3 a year subscription for such a

journal. While the country papers are dear at \$1, and while the skim milk of the great dailies may be sent out in weekwell conducted weekly paper cannot be published at a subscription price

Critic and Public Opinion, is the same. Catholic literature must demand fair price, and aim to deserve it rather than cheaper itself by competing with the Chinese boiler plate industry .-Catholic Citizen.

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FIVE - MINUTES' SERMON Fifteenth Sunday after Pentecost.

DEATH.

"Behold a dead man was carried out." (Luke. 7, 12.) " It is better to go to the house of

mourning than to the house of feast-ing," says the wise Solomon, " for in that we are put in mind of the end of all ; and the living thinketh what is to (Eccles. 7, 3) Into a house of come. mourning the gospel introduces us to-day. Here lies before us, on the bier stiff and cold, a young man whom the hand of death has taken in the bloom of youth, the only son of a widow ; her only help and assistance. Ah, the weeping and lamentation in that house, the crying and wringing of hands and, yet, says Holy Scripture, enter into such a house; it is better than to enter one in which at the epicurean feast there is nothing but joy. In the house of mourning you will learn wis-dom, you will learn to know the vanity of all earthly things; you will be reminded of the eternal truths; you

regulate your life. My dear Christians, perhaps in a short space of time, you will have an opportunity of following the admoni-tion of the Holy Ghost, that is, you will see a dear relative or friend or neighbor in the agony of death. I implore you to follow God; overcome the natural fear of death; approach your departing brother, not only to console and to pray, but to learn a salutary lesson.

There you see what life is, how, even the most perfect health, the bloom f youth, must bow before the almighty ruler, ghost name is death. There you see the helpless state of your poor brother. How necessary it is while in nealth, to think of your soul before the days will come upon you when your weakened mind is scarcely capable of s thought. What will pass in the sor at the moment when it is about to de-part from the body? What will he think when reviewing his past life; what will he wish to have done? he has, alas! not done it, and now time for him no more. When you thus meditate, my dear Christians, say: What if I were now lying there, if that were my death-bed! Could I pass contentedly to eternity? Have I lived in such a manner that I have nothing to fear? Ah, no! why then do I not change my life? It is possible that I may die to-morrow as my neighbor is dying to day. It shall and must be different with me. I can and will no longer walk on the same path; this day shall be the beginning of a new life for me. Behold, my dear Christians, the thoughts and resolutions which the sight of a death-bed scene should awaken in you! Oh, do not neglect this salutary sermon, no priest can preach to you a more terrifying

As soon as the eyes of the dead have seen closed, enter once more into the house of mourning, kneel before the unclosed coffin and pray for the repose of the soul of the deceased, for says Scripture: "It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from their sins." (II. Mach. 12, 46) Look once more and, verily, such a sight will teach you wisdom ; will teach you to despise the world ; to seek the salvation of your immortal soul.

Look into the coffin, you avaricious man, you who have been sunk in the sufferings, and the purest joys in this mire of earthly things, and who no valley of tears.—St. Peter Damian. longer have a place in your heart for God and eternity departed receive for all his labor and cares? from all his goods? how much can he take with him? A coffin, a shroud are all that is left of his glory, and, O fool, will you place all your works and merits in temporal frivolities, as if you were created for these alone?

Look into the coffin, you proud and vain man, you who place all your earthly happiness in corporal beauty, fine garments, and costly jewels. Look upon the ghastly features of the dead and learn what will be the fate of your body. When St. Francis Borgia, the relative of the emperor Charles V., viewed the corpse of the empress Isabella, he exclaimed: Is this you? A short time ago, a mcdel of beauty, envied by millions and now, so fearfully hideous that one can scarcely bear to look upon you? O vain world, if you are so treacherous, so unstable, I will seek something better, something more durable. "Thus spoke St. Francis; he entered the order of Jesuits and became a great saint. Almighty God was pleased to establish his sanctity by came a great saint. many miracles and his name is now

honored on our altars. Behold, what the sight of one corpse effected! Look into the coffin, you sinner, and remember that the time will come when you will also lie there. Remember that the hour of death may come for you far sooner than you think, and that upon the decisive moment of death your whole future will depend. Ask yourself is it not the greatest folly to hesitate a moment longer with your conscience and penance, and to risk going to hell. Ah, yes, look frequently into the open coffin and when viewing this spectacle, let the warning voice of God's grace speak to your hearts; you will then certainly follow the example of the saints ; you will re-

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nounce sin and the vanites of the world; you will in the days of health and vigor, by a life of penance, prepare for yourselves a death-bed on which you will peacefully slumber in death and pass to a joyful, happy eternity. Amen.

THE THIRST OF THE SACRED HEART.

The meditation of the Gospel narraives cannot fail to make known to us the insatiable thirst of the Heart of Jesus for souls. Whether He reproaches or whether He defends; whether He utters words charged with the Divine anger, as those which He addressed to the Pharisees and the rulers of the Jewish people, or whether He gently draws the poor sinner from her errors y the sweetness of His pardon-every. here we discover the came burning love for souls and quenchless thirst for their salvation. When other means their salvation. When other means His love He has recourse to parables under whose touching finger we discern Himself-God and Saviour-seeking the lost sheep and rejnicing when will consider how in future you will He has found it; going forth to seek the prodigal, and falling on his neck and clasping him to His Heart. Of such histories the Gospel is full and all are meant to illustrate the yearning of the Heart of God for the souls that He has created.

We find our Lord sitting down with sinners, eating with them, and familarly conversing with them, so that it was even a scandal to the Pharisees which drew from the sacred lips those memorable words: "I came not to call the just but sinners to repentance. We cannot, therefore, plead ignorance regarding the desire of desires of the Heart of Jesus. Now, love involun tarily espouses the desire of the object Our own hearts in their re lations with creatures sufficiently tell us this. By this, then it shall be known if we love our Lord;—if we ove souls, if we long for their salvation, if we are willing to sacrifice our selves for them, to work, yes, and to suffer in order to procure them spiritual good things.
Yes, if the love of Jesus has really

taken possession of our souls we shall have caught the fire consuming His Sacred Heart and the incessant cry of our hearts shall be : Da mihi animas Give me souls !- Voice of the Sacred Heart.

THOUGHTS ON THE SACRED HEART.

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

Behold the gate of paradise is open the sword that guarded the entrance has fallen before the soldier's lance that opened to us the treasury of eter nal wisdom and love : enter it, then through the wound of the side. - St.

In this adorable Heart we find arms with which to defend ourselves against the enemy, medicine to heal our wounds, powerful help against tempta tion, the sweetest consolation in our

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

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Blood.

We live by our blood, and on We thrive or starve, as

our blood is rich or poor. There is nothing else to live

on or by. When strength is full and

spirits high, we are being refreshed, bone muscle and brain, in body and mind, with continual flow of rich blood. This is health. When weak, in low spirits,

no cheer, no spring, when rest is not rest and sleep is not sleep, we are starved; our blood is poor; there is little nutriment in it.

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some one to keep an eye on the pairers, now that the Wall fruit is ripo ing!"
Some months passed. Then his h
informed him that he was going to

married, adding: "I thought I'dt you in good time, so that you cou make leisurely preparations to go. the lady and you may not hit it off well as you and I do." With tearful eyes Jerry grasped cousin's hand, saying:

'O, Dan, dear, you have my hea
thanks for your consideration; b

dear, dear boy, surely if you can pup with her, I can." Singing Away Trouble. "A merry heart goes all the way.
A sad heart tires in a mile—a!"

Cheeriness is the conqueror of trouble. Here in Philadelphia th is a young girl who has underg more terrible suffering within the year than falls to the lot of half a do soldiers wounded with shot and s through it all, and has come out of year of torture with never a cloud her happy face. Half her suffer would have darkened forever the

of a patient less blithesome. A similar experience is told b writer in "Christian Life." On way to the Lakes of Killarney a pe of tourists heard a sound of singing a little farmhouse by the roadside. was a man's voice in a tenor so mar ously sweet that the strangers ha some time to listen. The strains versed the whole compass of feel from soaring triumph to the mur

of a mother's lullaby.
"Oh, if I could hope ever to like that !" said one of the compan young student of music.

A girl came out of the cottage w basket on her arm, and as she pa the wagon with a courtesy, a witknow what vocal genius the sou Ireland had hidden away prompt question from the same young man "Will you kindly tell us who that sings so beautifully?"

"Yes, sir, it's my Uncle Tim," e girl. "He's after havin' a the girl. turn with his leg, and so he's singin' away the pain the while.' For a moment the astonished tot did not know what to say. Here an example of the melody of pat

The anguish of the singer Made the sweetness of the strain. Then one asked tenderly: "! young? Will he ever get over trouble?"

"No, he's gettin' a bit old now, the doctors say he'll never be the t in this world; but," she added, so "he's that heavenly good it would tears rollin' down his cheeks wit pain, and then it is that he sing oudest.

Somehow the listeners thought Eternal City—and they drove on ly as if their wheels were pressin

God shall wipe away all tears their eyes," quoted one of the la Philadelphia Standard and Times Ginger.

You'll never guess who or Ginger is, so I'll tell you that he cutest little yellow dog that ever to catch his tail. I could hold h one hand when father first by him home, but he grew very fast becoming quite a dog indeed tried several names, but none of seemed to fit the droll little fellow tell the truth, his appearance really quite comical. His hair bright snuff yellow, brindled in and his ears and tail were cut so that they stood up like interro points at either end of his small But his eyes were the brighten his bark was the sharpest, and as brim full of snap and fun puppy could possibly be. And

At this time I was a schoolgi every day I carried a luncheon between the long sessions. One mother said: "This is the last soft gingerbread you like so Put it in your basket for to-m lunch." So the cake was laid basket, and both were put in the board, and then I frolicked w nameless puppy until my ear

When I prepared for school th morning, my basket was emp surprise, I questioned Bridget. "Sure an' yer dog must o' tal gingerbread, jumpin' and clim he do into ev'rything, the m Sure he's that lovin' o' the cal stand by the oven door when bakin' of it an' cry fer some."

"Who ever knew a dog to ger bread!" I said, incredulor "He seems to have eaten you

OUR BOYS AND GIRLS.

Jerry.

Surely Ireland must contain more humorously eccentric characters than the rest of the world can count, else why so many Irish stories of the nature of the following from a recent volume

of memoirs?

Jerry McCartie was often the guest
of friends who, on account of his pleasant ways extended to him that sort of

ant ways extended to him that sort of old Irish hospitality which enabled a visitor in my own family who came for a fortnight to stay for six years.

In McCartie's case, the visit stretched to nearly double that time. After eight or nine years, however, his kinsman got a little tired of his guest, and bet him thory of his old manufact, and man got a little tired of his gion's pro-let him know of his old mansion's proposed renovation, and that he had signed a contract for having it re-

painted a contract for naving it re-painted from garret to cellar.

"By George," said Jerry, "it's for-tunate that I don't object to the smell of paint, and it will be well to have some one to keep an eye on the paint-ers, now that the Wall fruit is ripen

me months passed. Then his host informed him that he was going to be married, adding: "I thought I'd tell you in good time, so that you could make leisurely preparations to go. as the lady and you may not hit it off as well as you and I do. With tearful eyes Jerry grasped his

cousin's hand, saying: "O, Dan, dear, you have my hearty thanks for your consideration; but, dear, dear boy, surely if you can put up with her, I can."

Singing Away Trouble.

"A merry heart goes all the way.
A sad heart tires in a mile—a!" Cheeriness is the conqueror of all

trouble. Here in Philadelphia there is a young girl who has undergone more terrible suffering within the past year than falls to the lot of half a dozen soldiers wounded with shot and shell firing line." through it all, and has come out of her year of torture with never a cloud on her happy face. Half her suffering would have darkened forever the life of a patient less blithesome.

A similar experience is told by a writer in "Christian Life." On the way to the Lakes of Killarney a party of tourists heard a sound of singing in a little farmhouse by the roadside. It was a man's voice in a tenor so marvel ously sweet that the strangers halted some time to listen. The strains traversed the whole compass of feeling, from soaring triumph to the murmu

of a mother's lullaby.
"Oh, if I could hope ever to sing like that !" said one of the company, a young student of music.

A girl came out of the cottage with a basket on her arm, and as she passed the wagon with a courtesy, a wish to know what vocal genius the south of Ireland had hidden away prompted a question from the same young man. 'Will you kindly tell us who it is

that sings so beautifully ? "Yes, sir, it's my Uncle Tim," said e girl. "He's after havin' a bad the girl. with his leg, and so he's just

Singin' away the pain the while."

For a moment the astonished tourists did not know what to say. Here was an example of the melody of patience

The anguish of the singer Made the sweetness of the strain.

Then one asked tenderly: "Is he Will he ever get over the

'No, he's gettin' a bit old now, and

the doctors say he'll never be the better in this world; but," she added, softly, "he's that heavenly good it would near tears rollin' down his cheeks with the pain, and then it is that he sings the doudest.

Somehow the listeners thought of the Eternal City—and they drove on slow-ly as if their wheels were pressing its

God shall wipe away all tears from their eyes," quoted one of the ladies, "and there shall be no more pain." Philadelphia Standard and Times.

Ginger.

You'll never guess who or what Ginger is, so I'll tell you that he is the cutest little yellow dog that ever tried to catch his tail. I could hold him in hand when father first brought one hand when father has been him home, but he grew very fast, soon him home, but he grew very fast, soon him home. We becoming quite a dog indeed. We tried several names, but none of them seemed to fit the droll little fellow. To tell the truth, his appearance was really quite comical. His hair was a bright snuff yellow, brindled in places and his ears and tail were cut so short that they stood up like interrogation points at either end of his small body. But his eyes were the brightest, and his bark was the sharpest, and he was as brim full of snap and fun as any puppy could possibly be. And still he o name

At this time I was a schoolgirl, and every day I carried a luncheon to eat between the long sessions. One night mother said: "This is the last of the soft gingerbread you like so much.
Put it in your basket for to-morrow's
lunch." So the cake was laid in the basket, and both were put in the sideboard, and then I frolicked with my nameless puppy until my early bed

When I prepared for school the next morning, my basket was empty. In surprise, I questioned Bridget.

Sure an' yer dog must o' take your gingerbread, jumpin' and climbin' as he do into ev'rything, the mischief! Sure he's that lovin' o' the cake, he'll the oven door when I'm a bakin' of it an' cry fer some."

"Who ever knew a dog to eat gin-er bread!" I said, incredulously. ger bread!" "He seems to have eaten your share,

anyway," said mother: "Why not name him Ginger?"

So that was the way he got his name and, what is more, the name fits him to a T. He is as yellow and as figry as any ginger was ever known to be.

Our little Ginger has many tricks that are an unfailing source of amusement. He is indefatigable in trying to catch the end of his stubby tail, and whirls around and around in vain to catch in his mouth that absurdly short member. When he fails he becomes enraged, especially if we laugh at his antics, and bites himself until his growl of anger change into a

yelp of pain.

A long mirror is tilted over the parlor mantel, and every time that Ginger looks that way he sees a slender little dog looking down at him and imitating his movements. Ginger springs at the dog in the glass, and the dog springs at Ginger, but they never meet. When Ginger growls never meet. When Ginger growls and snaps at the dog, the dog growls and snaps at the dog, the dog growns and snaps at Ginger, and, indeed, everything that Ginger does this teas-ing dog does too. It is exasperating to be mocked, and Ginger evidently means to subdue his enemy in time for every day he returns to the charge and jumps and barks until some one drives him from the room. I wonder if he will ever be so wise as to know that the dog in the glass in his own

shadow? Ginger is useful in many ways besides giving warning of the approach of strangers. He keeps the hens out of the garden quite nicely. Our poultry are allowed to run at large all over the farm, so that it is sometimes diffi cult to keep the lettuce and peas out of their greedy bills. In one corner of the garden is a stump, and on that perch Ginger can overlook the entire space. If a hen is visible within the enclosure, he is after her in a trice, and it is nip and tuck to the fence.

Sometime I must tell you of Ginger's dear friend Tad Ragan, a very hand some tortoiseshell cat, and of his dis like for Polly, who lives next door, whose harsh voice is the only sound that he really fears and dreads,

We love little Ginger so much that we never remember that he is not handsome, or, if any one says, "What a homely dog!" we reply, "Handsome is that handsome does.

Brave Little Eddie.

"Now, Eddie," said mother, smoothing down the new jacket and polish-

ing the brass buttons, "you'll have to quit being a baby, since you have taken off petticoats."

"I ain't a baby," said the small boy, looking with disdain at the little pile. of ruffed petticoats out of which he had just stepped. "I helped to fight a

bum' bee's nest yesterday."
"Ho" cried Fenton, the brother, who had been wearing trousers ever since Eddie was born, "they were white-faced bum' bees. They don't sting.

Eddie looked a little sheepish.
"I rode old Mac to water, too," said
"And father held the bridle,"

mocked Fenton.
Eddie walked up and down the carpet to see what big steps he could take; and mother said in that soft

little preaching way mothers have : "When a boy puts on trousers he must do the hard things that come along, like going to bed at 8 o'clock and washing his face and hands for

dinner, and-But his curls ought to be cut off first," interrupted Eddie, who hated his beautiful yellow curls as much as

his mother loved them.
"Very well," said mother, smiling, as soon as you win a real sure enough victory you shall have your

curls cut (ff. For Eddie was a timid little chap, and very much inclined to hide be hind mother's petticoats; and his father was beginning to shake his

head, and to say that it was time he had some bones in his character. Eddie hadn't an idea what father meant by having bones in his character. But he knew that when the beetles flew in the room at night, he felt like screaming, and so he screamed. When Mr. Ford's big New foundland came about he felt like run ning, and so he ran. When the lightening flashed he hid his eyes. He had never tried to do anything else. But this thing of being a man and wearing trousers was different, and Eddie thought that it was only his curls that hung between him and man hood now.

The trousers had been finished none too soon, for that very evening there was a lawn party at Aunt Ellen's-s whole yardful of children playing "come" and "prisoner's base," and eating ice cream, and spilling lemonade, and falling out of the hammock and doing all the rest of the things that children usually do at a lawr

party Eddie joined a party of little boys sitting on the big, square-top stone post at the gata. He felt very bigboyish sitting on a gate post.
"Yes, sir-ee," Tom Ross was say

ing, "that dog is certainly mad."
"What dog?" asked Eddie, his

heart beating rather fast.
"Why, Mr. Ford's Rip." Didn't you know he was mad?"
"Is he, Tom? How do you know

"You're blind, ain't you? Did you see him run past here just now with his mouth open and his tongue lolling out and his eyes glaring?

Now Eddie had promised to come home at 8 o'clock by himself ; and he had to pass Mr. Ford's big yard for a long plece of the way. It seemed to him a very long piece. Would the open mouth and lolling tongue and glaring eyes meet him at that low

wall? He might stay all night with Aunt Ellen, he thought; but then he had promised to come home. He might ask her to send John the butler, No, he had said he would with him. ome by himself, because that would please papa.

Eddie lost interest in "I spy "King George and his men," while he was sitting on the grass behind the while he spruce-pine, and wishing that he had his petticoats on again, with leave to

But he got home on time, flushed with haste and excitement, his curls hanging damp and tangled about his

"I did it, mother, I did it!" he cried agerly. "Now cut off my curls!" eagerly. And he told with many a big word the story of a mad dog, of the open mouth and glaring eyes; of how much afraid he had been to come alone; how he had actually seen the creature at the gate ; now he had turned back in terror once, twice, but the third time had set his teeth, and determined to keep his word with papa if the dog "chawed him up."

"But I got away from him; and now, mamma, where are the scissors? Quick! I want to hear the old curls go snip, snip !

"But little green-pea, Mr. Ford's dog isn't mad at all," said Fenton cooly, " I've been playing with him all the evening. Tom Ross was just guy-ing you. That's what he was doing."

Eddie looked dazed for a minute, and then burst into tears. Poor little soldier! All his trying to be brave had been for nothing. He had not earned papa's praise; and they would not cut (ff his curls if all he had done was to pass Mr. Ford's big good natured Rip.

But papa came and lifted him up from the floor, and himself cut off every golden brown ring of hair. He cut it so badly, too, and snagged it so that the barber had to do it all over again.

"That was just as much of a vic-tory, my boy," said the big, kind voice "as if Rip had been foaming with hydrophobia. The enemy that you got the victory over was not curly and white pawed and soft eyed like Rip. He is a cruel, crawling thing, and his name is Cowardice. You've got him down to-day, and please God, we'll make you a true knight sans peur et sans tache. Now go and kiss mamma, and ask her what that means.

But mamma was in such a hurry, between laughing and crying, to get the little head to look less as if a mad dog had mangled it, that it was a good while before Eddie found out that the queer words meant " without fear and without stain.

CHATS WITH YOUNG MEN.

Mental Culture.

Knowledge perfects the mind. We should, therefore, aim at acquiring during life as much of it as lies within our reach. School and college education is for the most part a preparation for further mental culture; and it loses much of its utility if it do not inspire us with a determination to continue our studies in after-life as far as our duties will permit. Yet how very few, after leaving school, ever thin's of taking up a book of science, a history, a work of solid literary worth, and study ing it at those odds and ends of time when they have no other serious occupation. How very few keep up even the elementary knowledge of useful subjects acquired in the class room at a heavy sacrifice of time and labor and money. Ask a young man who Ask a young man who started in business a few years ago some simple question in history or geography, and I fear he will admit with an ill grace that he has forgotten most of his school-book knowledge.

Young men fresh from school or college and starting in life could scarcely take a wiser resolution than to devote some little time every day to self in struction in some useful branch of knowledge. When they will have once begun to do so they will find the practice so pleasant that they will be in no danger of leaving it off for any less worthy occupation. They need not, however, give all their free time to it and perhaps it is better not to do so Young people require fresh air and healthful bodily exercise; and if their business confine them indoors during the day they would act very impru dently to rush to their rooms when they come home in the evening and bury themselves in their books until bed

Half an hour or, at most, an hour will be ample time to give every day to this work of self-improvement we recommend. Even a shorter period, indeed, will suffice, provided it be given regularly, and not by fits and starts. But here lies the great danger and stumpling block to good resolutions. They are made in good faith and with a certain glow of pleasure and self approbation. In carrying them out, however, we are apt to find them irksome, and to invert some excuse for setting them aside. The excuse in many cases is soon forthcomcoming, and the resolutions are thrown to the winds. To provide against this result, we ought to cultivate firmness of will until it becomes a distinctive feature of our character. We ought to be slow in binding ourselves to any self-imposed duty; and before doing so, we ought to weigh well all the obstacles that are likely to interfere with our fulfilment of it. But when we have once bound ourselves, we should allow no motive of convenience or interest to prevent us from carrying out to the letter the resolution we have taken.

A young man taking his first few drinks, when approached regarding it, will often say: "Look at Mr. So and So. He is eighty years of age and has used liquor all his life. If liquor is good enough for him it is good enough for me. If I live to be eighty years of age I shall be satisfied." My friend, how do you know you have a strong a constitution as this man How much stronger would be be, and

Tippling.

how much longer might he live, had he never indulged in alcohol and tobacco? Besides, when a man makes a habit of using a poison he is not living in the true sense of the word. Do you call it living to rise from your couch in the morning with an aching head, a foul stomach, unsteady nerves and depression of spirits? I call it dragging out a miserable existence. If one could see the stomach, liver and other internal organs, before and after using liquor, and note the changed condition, no other warning

An athlete training for an event knows that if alcohol is used he can not make his muscles hard and vigor ous, and therefore abstains from it in every form. It is true that some athletes, distinguished for great bodily power, are users of alcohol when out of training. But these men usually become diseased, and die young. When an athlete is training for any great event, he generally has a trainer that takes note of everything he eats. The trainer asually accompanies him every where he goes and he is not allowed to use liquor in any form. Observe how useless our noted ball players become when they acquire the alcohol habit. The same might be said of prize fighters, wrestlers, football players, soldiers, anybody that depends on the muscle and vitality of the body.

It is often thought that wine and other spirits give strength and help one to endure hardships, but such is not the case. It stimulates like the whip stimulates a horse. Some horses will run until they drop dead from ex-

haustion if the whip is applied. Read what some noted men say garding alcoholic poison. Willard Parker, M. D., says: "Alcohol is It is so regarded by the best writers and teachers on toxicology. Like arsenic, corrosive sublimate and prussic acid, when introduced into the system it is capable of destroying life without acting mechanically, and it induces a general disease as well marked as fever, smallpox or lead-The disease of the drinker poison. is well marked. The symptoms can readily be seen, and should be a warning to others. Who but a drunkard ing to others. would lie down in the mud and filth and act like a hog? He carries the red flag of warning on his nose, in his general appeargnce. Says Sir William Gull, M. D.: "A very large number of

people in society are dying day by day poisoned by alcoholic drinks without knowing it, without being supposed to be poisoned by them. I hardly know any more powerful source of disease than alcoholic drinks. I do not think it is known, but I know alcohol to be s most destructive poison. I say from my experience, that it is the most de structive agent that we are aware of in this country." Many persons think they can take a little and leave it alone—being moder

ate they call it, but it is not so. All drunkards were at one time moderate. Says B. W. Richardson, M. D., F. R. S. "A man may be considered by his friends and neighbors, as well as by himself, to be a sober and a temper ate man; he may say quite truthfully that he was never tipsy in the whole course of his life; and yet it is quite possible that such a man may die of disease caused by the alcohol he has taken, and by no other cause what-ever. This is one of the most dreadful evils of alcohol, that it kills insidious ly, as if it were doing no harm, or as if it were doing good, while it is destroying life.

Again a person drinks because he likes it, and the feeling it produces. He may say and really believe that he is doing nobody an injury but himself. What a terrible mistake he is making! He likely does not know that the most saddening and serious of the many evils inflicted by alcohol on the drink er, is the hereditary transmission of disease brought about by drinking. The drink curse is also inherited Physicians claim that a large propor tion of mental and brain afflictions can be traced to the drunkenness of parents. The drinker blunts all his finer feelings, clouds his intellect, is a bad example for others who are weak. He disgraces his wife, children, father,

mother, brothers, sisters and himself We read, hear, and see so much of liquor, that we pay little or no atten-tion to it, but it is playing havoc with the manhood and womanhood of our fair land. Let us then with a united effort cry down every form of intemperance and immorality and educate the succeeding generation to do likewise, and the time will come when this curse which is undermining our national life will be eradicated. - Physical Culture.

" Delays Are Dangerous." A small pimple on your face may seem of little consequence, but it shows your blood is impure, and impure blood is what causes most of the diseases from which people suffer. Better heed the warning given by the pimple and purify your blood at once by taking Hood's Sarsaparilla. This medicine cures all diseases due to bad blood, including scrofula and salt rheum.

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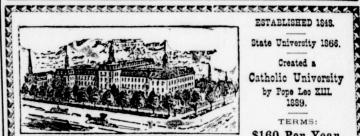
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THAT OFFERTORY COLLECTION.

the Providence "Father Ducey, the picturesque pastor of St. Leo's, New York, came out last Sunday with a vigorous statement of his views about the putting of pennies into the collection box. It makes him tired to count them and he thinks that the giving of them argues a dis-gracefully low degree of concern for religion. It is interesting to learn that his cultured flock took his marks in the proper spirit and that coins of brighter hue, yea even bills, were forthcoming when the ushers began their rounds. We agree with Father Ducey, says the (Roman) Cathmake olic Transcript, to a considerable extent. While well aware that the widow's mite has its reward before We God, we have never been able to understand on what principles well to do Catholics who would be ashamed to hand pennies to a street car conductor, content themselves with restricting their contributions at the offertory to one solitary specimen of our smallest and meanest coin. But that is not our chief grievance. If every adult who to Mass would give even the beggarly copper, the aggregatewe should not complain of the labor of counting it—would be most acceptable. As things are, collectors often canvass pew after pew of devout, well dressed worshipers without getting a single red cent. The subject is one about which the clergy dislike to speak. We can hardly protest against penu-riousness in this matter without exposing ourselves to the unjust reproach of being over fond of the shekels. The offertory collection is as old as the Mass itself. It is a survival of the days when the faithful brought to the altar their gifts for the Holy Sacrifice, and for the maintenance of those who offered it. Every decent

The only way to get at what is right mistake there is no other way-George MacDonald.

Catholic ought to familiarize himself with the facts in the case and decide

Had La Grippe.—Mr. A Nickerson, Farmer, Dutton, writes: "Last winter I had La Grippe and it laft me with a severe pain in the small of my back and hip that used to eatch me whenever I tried to climb a fence. This lasted for about two months when I bought a bottle of Dr. THOMAS' ECLECTRIC OIL, and used if both internally and externally, morning and evening, for three days, at the expiration of which time I was completely cured."

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Mfg. Co., Toronto. By return mail they will receive a box of delicatelyperfumed, pure bland toilet soap for the complexion, or to those who prefer it we will forward a box of the best shaving soap in the world, "The Barber's Favourite."

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Vaughan.

Printed on good paper, with clear type.
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SISTERS AND LEPERS.

ed in a Protestant Paper to Nuns Who Nurse.

The Northwestern Christian Advocate prints an account of the leper hospital at Quito, Esuador, written by the wife of the United States Minister to that country, Mrs. A. J. Sampson. In it she says :

Among these different classes of unfortunates are twelve resident Sisters of Charity who are here, there and everywhere. Clothed in white, with everywhere. kind, placid kind, placid faces, they minister to the suffering and speak cheerful words

The mother superior, who told us she had been in charge twelve years, had a face only in a thousand, strong and resolute with a light upon it that spoke for the Spirit within. We ask ed her how she could endure to spend her life among such scenes. We were about leaving and, without a word, she took my hand in hers and led me to a tiny chapel hung in white. The altar was strewn with flowers; on one side hung a picture of our Mother of Sorrows, and near it hung one of the Good Shepherd, to which she pointed, and our question was answered. We stood by her side a moment, looking into the face of the Good Shepherd, and the contrast with all we had seen and felt during the two hours before was such that a hush fell upon us and, in thought, we were transported be yond the clouds.

"A moment later the great doors banged behind us, we passed into the fresh air and sunshine in silence and with thankful hearts for the blessing which crowned our own lives, while each felt that within was the greatest aggregation of misery we had ever seen, which was relieved only by the self-denial and patient endurance of a handful of women who had consecrated thetr lives to a willing service for others and who never turn back, bu go calmly on in their chosen work until from age or weekness they are forced to give it into other hands."

"THE ORPHANS' BENEFIT."

To be Held at the Princess Rink or

Tuesday, Sept. 18, (Afternoon and Evening).

Since our last issue circumstances transpired which necessitated the changing of the date of the holding of "The Orphans' Benefit," from the 19th das previously announced) to the 18th Sept. Final arrangements are perfected, and if we may judge from the number of tickets sold, and the interest taken in the affair by all classes, the Princess Rink will be taxed to its utmost capacity on that occasion.

Under the presidency of Mrs. Ellen O'Brien. a lady who for more than half a century has been foremost in all works of charity and who even now is actively engaged therein, the different committees have, since the inception of the event, been indefatigably pursuing the various parts assigned them—and so great has been their success that there is every probability that the various tables will be literally crowded with good things.

The booths will be in charge of the toilowing named laddes—in which task they will be assisted by a number of well known and willingworkers, who are ever there is question of good to good to good to good to good to good the self-correct of the solidary of the least of the solidary of the Blessed Virgin, or at the Cartiolac Records office. Messra. Daly and Lewis will supervise the decorations and will likewise have charge of the general management of the Blessed Virgin, or at the Cartiolac Records office. Messra. Daly and Lewis will supervise the decorations and will likewise have charge of the general management of the half and appetizing supper will also be served, of which it is expected a large number of business men and others occupied during the day, will partake. The "Harper's" Orchestra will furnish music others occupied during the aday, will partake. The "Harper's" Orchestra will furnish music others occupied during the day, will partake. The "Harper's" Orchestra will furnish music others occupied during the aday, will partake. The "Harper's" Orchestra will furnish music others occupied during the day, will partake. The "Harper's" Orches

Song. - "Spring's Awakening" Miss Rumball. Intermission.

Duet-" Flow Gently Diva."

Mr and Miss. Reynolds.
Violin 8010-" Le Carnival de Venise",

Opp. 22 Wiehtl

Mr. Cresswell.

Song-" There'll Never be Another Like You,"

Mr. Miller.
Recitation—" Nobody's Child.".
The Orphans.
Intermission.

Mr. Irwin, Rollinso
Chorus—"The Merry Brown Thrush"......
The Orphans.

FROM THREE RIVERS

Three Rivers, Que., Sept. 6.—(Special.) Over two hundred years ago the Monastery of the Ursulines was founded in this city by a colony of Sisters from the venerable monastery in Quebec, founded by the Venerable Marie de I Incarnation some fifty odd years previously. Now the reverend ladies of the Three Rivers house have sent out a colony of seven of the Sisterhood to establish a Monastery at Grand Now the reverent ladies of the Three Rivers house flave sent out a colony of seven of the Sisterhood to establish a Monastery at Grand Mere on the St, Maurice river. The place has rown wonderfully within a few years owning to the developing improvements made, and being made, by the Company who have established extensive works there.

FROM CORNWALL.

The Emperor of China seems at last to have arrived at the conclusion that for the present embroilment in that country he is partly responsible. An imperial edict has been received by the acting Viceroy of Taku in which this admission is made, and the Emperor now orders Viceroys and Governors to maintain peace everywhere, to punish the turbulent, and protect foreigners and Christian converts at all risks. If his Celestial Majesty and the Emperos Downger had taken this resolution earlier, there would have been no need of the advance of the great powers upon Pekin, and the lives of the many thousands of the Emperor's subjects who were killed in the attacks upon the legations and in the battles by which it was hoped to stop the advance of the allies would not have been forfeited.

The situation at Pekin and through China remains nearly the same as was reported last week.

The allies still occupy Pekin, and to empha-

The situation at Pekin and through China remains nearly the same as was reported last week.

The allies still occupy Pekin, and to emphasize the occupation, there was on Augus' 28 a parade of the allied forces through the Imperial Palace within the sacred Forbidden City. Otherwise, the Palace has been respected, so as not to anger the Chinese against foreigners any more than is absolutely necessary, in order that they may be made to feel that the foreigners must not in future be despised or murdered whenever the Chinamen come to the conclusion that all foreigners in their country must be slaughtered induscriminately. The Russian proposal that Fekin should be evacuated by the allies has not met with a cordial response from the other powers. France has acceded to the proposition. It is difficult to see from what motive she thus acis, unless it be that in order to keep up a desirable friendship with so powerful an ally, the French Government deems it necessary to follow Russia's lead.

It does not now appear that the United States will follow the course proposed by Russia. We are told that the reply of the American Government, which appeared from its wording, to colonied with Russia's views was misunderstood, and that America will work in unison with the majority of the powers.

its wording, to coincide with Russia's views was misunderstood, and that America will work in unison with the majority of the powers.

The position taken by Germany is very decisive. The Kaiser explains that he can accept the Russian proposals only in a modified form. This is evidently intended simply to avoid rejecting Russia's counsel in a harsh manner for there is no misunderstanding of the Kaiser's words. He will not evacuate Pekin till terms giving full salisfaction to Germany are agreed to by whoever rules China. He says he will agree to Russia's proposal "with modifications," but he adds plainly that the German troops will continue to occupy Pekin for some time not definitely stated.

It was fully expected that the Raiser would take this stand, as he had already said a few days previously that," under no circumstances shall we give up Pekin, even if every army corps has to be mobilized.

Austria and Italy will follow the same course as Germany, if for nothing else that to preserve the triple alliance; and thugh, to preserve the triple alliance; and thugh a roply was delayed for a chally to the same course as Germany. In fact it is stated that Germany's course was adopted to the same effect as that of Germany. In fact it is stated that Germany's course was adopted on Lord Salisbury's recommendation.

Janan will also almost certainly continue to work with the majority of the powers, as it interests in China are too important to allow it to withdraw, while the other powers remain. In the Southern provinces of China' according to the latest reports, the anti-foreign agitation is still very alarming. The majority of the missions in Kwantung have been slaughtered, and all foreigners as well as chinese who speak English are threatened. It appears highly probable that the agitation may change its form, and from an agitation against foreigners, it may become one against the ruling dynasty. There are strong indications that it will soon turn to a revolutionary movement,

tions that it will soon turn to a revolutionary movement, Li-Hung Chang is said—to have promised Russia the possession of Manchurla, or at least three provinces therein should Russia bring about a place, and this is supposed to be the reason for the proposal of that power. Now that this proposal has failed, Li-Hung Chang is beseeching England to use her good offices with the powers to the same end.

It is satisfactory to know that the commanders of all the nationalities making up the allied forces report that there is every reason to be heve that all points of divergence in sentiment on the part of the powers concerned are likely to be amicably settled, as all are laboring carnestly to attain the end they have all had in view, and so far they have succeeded by the spirit of mutual compromise, to work together harmoniously. It is confidently expected that the existing divergence will also be satisfactorily settled.

The above details represent the situation as it appeared down to Sopt. 9. A telegram from Berlin of this date, which is probably true.

The above details represent the situation as it appeared down to Sept. 9. A telegram from Berlin of this date, which is probably true, states that Germany, England, and Japan have definitely determined to remain in Pekin, while the Russians, French, and American troops will withdraw to Tien-Tsin, though not with the intention to leave China. It is stated also, but not fully confirmed, that a conference took piace between Sir Claude Macdonald, the British Minister, and three high Chinese officials for the purpose of opening negotiations for peace. In connection with this we should bear in mind that in the course of a speech by the Right Honorable George Hamilton, Secretary for India, delivered on the same date, the Secretary said that the British Government will not retreat from anything which has been won, and the Hone Secreary in another speech, said, "the Government will not be satisfied with any arrangement which does not invoive sufficient punishment for what has been done, and establish security for the future."

Chung Li, the military commandant of Pekin, states that Germany, England, and Jopan have definitely determined to remain in Pokin, while the Russians, French, and American troops will withdraw to Tien-Tsin, though not with the intention to leave China. It is stated also, but not fully confirmed, that a conference took piace be ween Sir Claude Macdonald, the British Minister, and three high Chinese office is also but not fully confirmed, that a conference took piace be ween Sir Claude Macdonald, the British Minister, and three high Chinese office is a connection with this we should be satisfied with any arrangement which does not invoive sufficient punishment for what has spaced as a destablish scoutly for the will not retreat from mything which has been so invoive sufficient punishment for what has easied with any arrangement which does not invoive sufficient punishment for what has spaced his completity in the murder of from the cause of his completity in the murder of from the murder of Baron Von Ketteer, the German Minister. The Germans, who now have him in their custody, will undoubted the standard of the sta

language. I made faithfully the translation of them. I think your readers will be pleased to read them.

Michael Mandeville is a half-breed Chipeweyan, and has passed all his infancy in the woods, and is now Interpreter at Fort of Hudson Bay Company at Fort of Great Slave Lake.

Pierre Tripe de Rache is a pure Chipewiyan Indian, having passed all his life in the woods. Before we had schools of the Sisters in our Vicariate, the Father missionaries were teaching the Indians in their own dialects in syllabical characters, and as our Indians were wanting to be taught in our holy religion, the most of them I karned to read and write in syllabical characters, and when some of them were enough taught they began to teach their fellow-countrymen, and now, thank God, nearly all our Indians know how to read and write their different dialects, and they know pretty well our Catholic religion.

If you think desirable you may publish that, I remain dear sir, yours respectfully, — ISIDORE CLUT, O. M. I.

Bishop of Arindale.

LETTER OF MICHAEL MANDEVILLE TO BISHOP

LETTER OF MICHAEL MANDEVILLE TO BISHO

FROM CORNWALL.

Cornwall, Ont., th Sept., Special.

On Sunday morning twenty-two boys and twenty-six girls received for the first time the Body and Blood, Soul and Divinity of Our Lord at the hands of Very Rev. Vicar General Corbett, who also celebrated Mass, A short allocution was delivered to the favorable young people by Rev. Father McRac. Rev, iMother St. Cecilia, Superior, has arrived and assumed charge of the Convent of Congregation de Notre Dame.

The two Separate schools, English and French, in which the daughters of Venerable Margaret Bourgeois are the teachers, opened on Tuesday, 4th inst.

C. M. B. A.

Resolution of Condolence.

Dalhousie, Sept. 4, 1900.

At a regular meeting of Branch No. 229, of Dalhousie, N. B., held Sept. 4, 1900, the following resolution was unanimously adopted:

That whereas it has pleased Almighty God to remove by death our esteemed and respected brother, T. E. Delaney,

Resolved that we, the members of Branch No. 229, hereby express our heartfelt sorrow for the loss sustained by his family, and extend to them cur sincere sympathy and condolence in their is d affliction; also

Reso ed. that a copy of this resolution be sent to is family, the Cattiothe Record, and The Caadian

J. Balfour, President; B. J. Chiverton, Recording Secretary; Geo. E. Mercier and Alex J. LeBlanc, committee.

There is not as many wild fowls as there used to be The number is decreasing every year. It would not be easy to shoot enough to make a living now, and I think that before long we shall see no more. In places where fur bearing animals abounded there are now hardly any. This also is bad for the Montagnais. Still the price of furs is high.

It is said that the Government is going to give money to the Indians this summer. Still if the Government should in any way prevent the chase it would be bad for the Indians. Think of it! However the Indians shall be glad to receive money from the Government. Now, beloved Father, I have no more news to give you. It is enough. Pray hard for me, that the Creator may have pity on us and grant us happiness without end.

On this earth I often meet with misfortunes, but they are only passing and God knows them. In return for these trills I am sure He will give me happiness. And now, my Father, even though we may never see each other in this world may we be together in Heaven. There we shall be happy. I touch your hand. Your son who loves you with all his heart.

MICHAEL MANDEVILLE.

MICHAEL MANDEVILLE.
These are his words.
The following letter is from a full bred Chipeweyans who has spent his whole life in the woods.
LETTER OF PETER ROCK TRIPE TO THE GRAND PRAYING INDORECLUT.

LETTER OF PETER ROCK TRIPE TO THE GRAND PRAYING ISHORGECLUS WORDS. My Father I want to talk to you. Myself, my wife are still alive, but as we are not in good health we are not strong. Nevertheless we eat the Lord's Bread (The Holy Eucharist) yet. Myself and my wife and my child and his child and his wife, all of us pray for our souls and that we may live. My Father, I beg of you to pray for us. This fall God called my young man to Him. Since then my heart weeps and becomes weaker and Weaker. My Father, by my words here: I touch your hand. My Father pray for me and write to me.

SEPARATE SCHOOL PETITION Signed By No Less Than Five Hundred and Thirty Names, Including the Most Prominent Catholics in Wind.

Windsor, Ont., Sept. 7, 1900. Alexander Black, Esq., Secretary of the Windsor Board of Education:

Dear Str.—Itake the liberty of forwarding to the Windsor Board of Education a petition signed by a large majority of the Roman Catholic ratepayers of this city, which explains the nosition they occupy in regard to the education of their children—and which, while expressing their deep sense of gratitude for your uniform courtesy and generosity in the past, declares their intention of establishing, as the law permits, a Board of Roman Catholic Separate Schools in Windsor. As both the members of said Board and the supporters of the new Roman Catholic Separate School would be greatly embarrassed and subjected to enormous expense were they not entitled by law, as in fact, to the use of the two schools that were built and equipped in this city for the purpose of Catholic education: they humbly and earnestly solicit your honorable Board to make over by deed, lease or other instrument, the schools named as St. Alphonsus and Sr. Francis, to a Roman Catholic School Board which will be established accordingly as the school law derectly, and which will assume, hence forth, the responsibility and obligation of directing in future the education of the Roman Catholic children of this city and parish.

Trusting that the petitioners will be gratified with a reply favorable to their just demands, I have the honor to remain, Yours most respectfully.

W. FLANNERY, D. D. Alexander Black. Esq , Secretary of the Windsor Board of Education:

To the Board of Education of the City of Vindsor:

The petition of the undersigned Catholic ratepapers of the City of Windsor sheweth as follows:

ratepapers of the City of Windsor sheweth as follows:

1. That the Public schools of the City of Windsor are seven in number besides the Collegiate Institute, and the title to the same and the management thereof are vested in the Board of Education of the City of Windsor.

2 That two of the said Public schools, name ly St. Alphonsus and St. Francis, are set apart for the use and education of the Roman Catholic children of the said City of Windsor, and while the same have been heretofore managed in an amicable and satisfactory way by the Board, your petitioners are advised that there is no provision in the Public School Act for seconducting the same, and they are of the opinion that the time has come when a change should take place, and the title to the said schools and the management thereof be vested in and placed under the control of the Board of Trustees of the Roman Catholic Separate Schools for the City of Windsor, as provided by The Separate Schools Act, R. S. O., cap. 291, 1897, when the same shall be duly organized, for the following among other reasons:

3. That from the incorporation of Windsor.

This would leave the value of the Pub-

the first Catholic school erected is now about twenty-six years old and the second one about twenty-six years old.

11. Your petitioners allege that on a division of the assets of the Board of Education as shown above your petitioners would be entitled to a considerable portion thereof which they claim, whilst at the same time admitting their lability for a just share of the present debenture debt incurred in connection with the aforesaid schools.

12. Your petitioners believe it would be more satisfactory to all concerned that the aforesaid two schools should be Separate schools according to law and be placed under the Esparate Schools Act to be under the exclusive management and control of a Board of Trustees of the Roman Catholic Schools for the city of Windsor, which it is the intention of the Catholic ratepayers of this city to organize and when so organized to conduct and manage the said schools with the same class of study of duly qualified teachers and in the same efficient manner in which they have hitherto and are at present conducted.

13. On the formation of such Separate School Board as the aforesaid two schools would no longer be required as Public schools, your petitioners are advised that the same could under Section 62, subsection 12 of The Public School Board as a the aforesaid that the same could under Section 62, subsection 12 of The Public School Board as a school property not required in consequence of a change of site, or other cause."

Your petitioners are advised that the same conveyance of the Aforesaid two school properties to The Board of Trustees of the Roman Catholic Separate Schools for the City

of Windsor when the same is organized and incorporated as aforesaid and that your Board of white and the source of the country of the count

MARRIAGE.

RYDER-THERRIEN. One of Brandon's fairest ladies and Wolse-ey's popular station agent were joined in wed

One of Brandon's fairest ladies and Wolseley's popular station agent were joined in wed look:

Mr. Michael Ryder, agent at Wolseley and Miss Regina A., daughter of Mr. and Mrs. R. Therrien, of Brandon were married on August 15th in St. Augustine's church, Brandon. The bride looked charming attired in a travelling suit of steel gray with hat to match, and carried a bouquet of white roses, the bridesmaid, Miss L. Therrien, sister of the bridesmoid, Miss L. Therrien, sister of the bridesmore a pearl gray and a picture hat and carried a bouquet of pink roses. While the bridesgroom was assisted by Mr. Pippen of Sintaluta. The ceremony was performed by Rs.v. Father Garon, of Wolseley, who afterwards celebrated the nuptial Mass, Special music was provided by the choir, in which Miss Jennie Crawford took an active part. Miss Abby Therrien, cousin of the bride sang the wedding hymn. After the ceremony was ever the wedding march was played by Miss E. Therrien, sister of the bride. The church was beautifully decorated with flowers and ferns. The wedding breakfast was served at the home of che bride's father, after which a well artended reception was held from 2 till 5 o'clock. The happy couple left on the limited for Winnipeg and other western cities amid the showers of rice and good wishes from their hosts of friends for their future happiness. Their gifts were both numerous and costly which showed the high esteem in which they were held. They will reside in Wolseley.

St. Patrick's Church. Biddulph, was the

which showed the high esteem in which they were held. They will reside in Wolseley.

LEAVER NANGLE.

St. Patrick's Church. Biddulph, was the scene of a quiet but pretty wedding on Wednesday last, Sept. 5, the contracting parties being Mr. P. J. Leaver, travelling manager for the firm of Bradley. Garretson & Co. of Brantford, and Miss B. Nangle, youngest daughter of Mr. and Mrs. Patrick Nangle. The accomplished young bride, who was escorted by her father, was attired in a very becoming gown of white organdie, and wore white roses in her hair. Miss Maggie Nangle, sister of the bride, looking very pretty in a white crgandie, with black picture hat, acted as bridesmaid, while the groom was attended by his brother. Leaver of Perth The marriage ceremy was performed to the waster of the same properly of the same properly of the same properly of the same were all present to honor her with several beautiful solos. After the ceremony, the principals and their immediate friends adjourned to the home of the bride's parents, where a wedding dinner was served. The happy couple left on the afternoon train for an extended trip through the principal cities of Canada, carrying with them the best wishes of their many friends.

SOMETIME. SOMEWHERE.

BY CHARLES S. O'NEILL.

Sometime, somewhere, in the eternal plan.
Will come a good to offset every ill.
As Nature's book is balanced; so to man
A balance perfect come there must and will;
This, then, our solace, when the way is dark
And only sorrows we are called to share;
As came God's sunshine to the storm-tost Ark
'Twill come to us sometime, somewhere.

And in some way, a perfect equipose
Will come to souls by troubles now perplext,
And all our griefs find compensating joys;
Go on, praye heart! If doing what you can
Life's burdens, as they come to fully bear—
Fear not! the justice that is due a man
Will all be yours sometime, somewhere. -Donahoe's Magazine

THE ANARCHIST.

What
Is the end I hope to gain?
Nay, ask me not!
Where a king is slain
Another rises—where
A czar lies dead they crown a new czar;
Erce the murdered shah is cold
A new shah comes to hold
A scepter! Still
I hurl the bomt
And stab and shoot and kill,
And come

Am the Anarchist! He that is high I hate! He that is great I would rob of breath! I would rob of breath! Envy is my creed; my trade Is death! My hands are crimson and my blade

Is red! I laugh at the doom That sane men dread; That same men dread;
I still in the gloom
And plot ! I skulk in the dark and spy
From ambush! Where
Oppression is or virtues flourish, there,
As cowards strike, so I
Strike down and care
Not what shall follow—good or ill—
I only kill,
No reason why!
—Chicago Times-He

-Chicago Times-Herald.

AN APPEAL. BY "N E I."

Have pity, my Creator! Oh, have pity
On the frail dust which thou hast filled with
life.

Task not so sore the spirit thou hast kindled,
It aches and quivers in the mortal strife.
Long, long ago,—ere youth's soft sunshine
A shadow lithat dimmed its pleasant light.
How hath it deepened and extended, weaving
O'er all existence the dull hues of night!

Toilsome hath been my path-way from that hour, Many its sorrows multiplied its cares; In the fair field of life's bright early promise How hath the wheat been lost amid the tares And now the changing seasons come wit

Warning,
Warning of future change, or which hath been; Warnings which gleam among the snows of And are not hid by summer branches green.

For I have known an April day when nature Smiled in its sweet, uncertain, shadowy bloom, While stunk two human hearts in early anguish, Chilled and o'ershadow'd by too dark a doom, —A May, when Hope was pour d abroad like

rain-drops.
O'er all the spirit of our island home:—
Her resursection seemed a certain glory,
The day of retribution almost come!

The apple-trees were fragrant with soft flow The young corn shone all silvery in the sun, The flax bent heavy with its frail blue blos And the "lone bush" its fairy wreaths had won.
Our old home, sacred to so many memories,
Looked happy as if all our love it felt;
Yet "neath its roof its stateliest son lay dying,
And there a widow and her orphans knelt.

Again a few short years, and Autumn, wear Her regal hues of purple and of gold, Found these from home and from each other exiled, That Mother gathered into Heav'n's vast fold. Oh, sad is Earth, and sad is Life! Its radiance
Fades into gloom beside that funeral urn:
But from its aching hopes and vain aspirings,
Refuge of sinners! unto thee I turn.

To thee to thee I turn me, God of mercy! Let not Thy strengthening hand from me de part.

Thou who hast worn our loving human nature Sustain and guide this troubled human heart.

The hovel where folly waits on want may well typify the human mind wherein are harbored little knowledge and less wisdom:
knowledge, with its thousand contending contradictions and contrarieties, and wisdom, ever like "poor Tom," acold, and both knowledge and wisdom the blighted offspring of hapless human effort.—Rev. J. H. Cotter.

GOLDEN WEDDING AT SUDBURY.

GOLDEN WEDDING AT SUDBURY.

Monday, Aug. 27th was the occasion of a rare and pleasant event in the town of Sudbury, being the fiftleth anniversary of the wedding of Mr, and Mrs. James McCormick. The festivity opened with a Nuptial High Mass. at 9 o'clock in St. Ann's Church, the celebrant being the beloved pastor, Rev. Father Lussier, S. J., as sisted by Rev. Father Brault, S. J., as sub deacon. Mass in E flat was rendered in excellent style by the choir, under the able direction of Mrs. S. Fournier, whose clear, rich voice filled the church.

During the Mass, the Rev. Father Lussier tendered the congratulation of His Lordship Bishop O Connor, who through Father Lussier elaso sent a crucifix from the Catacombs of St. Callixtus to Mr. McCormick, and to Mrs. McCormick a set of prayer-beads blessed by the Holy Father.

A sermon appropriate to the occasion was then delivered by the Rev. Father Lussier, in a mar ner so touching as to merit fully the undivided attention, not only of the parties concerned, but of all present. The following is a synopsis of the sermon: The reverend gentleman began by saying:

'After having lived together in holy wedlock for fifty years, you ask again—following a pious custom—the blessing of the Church, that you may accomplish with God what you once commenced with Him.

'When fifty years sago you joined hands before God and His Church, your minds may have been troubled about the future; but on this festal day you rejoice, after all the benefits you have received. To whom are we indebted for this great festival? And what are the duties of which it reminds us? In the first place, we are indebted to the Providence of God Who takes care of all things, all men, and gives to one more, to another less. Secondiy: To the Church, by whom God takes care of us. Thirdly: We are indebted to the charity of the Sacred Peart of Jesus, Who is present in the most Holy Sacrament of the Altar.

"The brids and groom were becomingly at tired, and tower of the most ardent devotion to the Sacred Heart of Jesus

THE TRANSVAAL WAR.

The near end of the South-African war ha been so frequently foretold as approaching that it seems farcical to continue to predict it, nevertheless, when we see that the Boers are being gradually and surely hemmed in toward the extreme north eastern fastnesses of the late Transvaal Republic, it does not seem to be a great stretch of the imagination to say that the long drawn out contest must soon close.

The driving back of the Boers even so far as could be expected in so difficult and rugged a country.

could be expected in so difficult and rugged a country.

General Buller has been moving steadily to ward Lydenburg, and though be at first met with a check in the mountains in that vicinity from a failure to capture a strong position oc cupied by General Botha, he was since reinforced by General lan Hamilton, and now General Roberts telegraphs that Lydenburg was captured on Sep. 8, Generals Dundonald and Brocklehurst led the attack upon the town.

was captured on Sep. 3. Generals Dundonaid and Brocklehurst led the attack upon the Boostion occupied by the Boors on this occasion was the strongest which they hed since the fighting at Tugela River.

The Boors are retreating toward Krugerspost, 20 miles northeast of Lyndenburg.

General Paget has gained a very useful victory at Warm Baths as, though the force or gaged in the actual battle were not large on either side, and the losses in men were small, he captured and sent to Pretoria between 4.000 and 5.000 head of cattle. The British lost one, and the Boers five killed in this engagement.

The prodamation of Lord Roberts mentioned last week as announcing the annexation of the Transvaal to the British lost one, and President Kruger his profested against it in a note addressed to the Great Powers of Europe and the United States. It is not at all likely that any one of these will intervene to provent the consummation, which every one expected even from the beginning of the war. In the Orange Free State, small parties of the Boers are showing considerable activity, but without tangible results.

The small British garrison of 150 men at Ladybrand was besieged for some days by a force of over 3.000 Boers under Fouril, Grobelaar and other commanders, but though they were at one time in great danger, the garrisor from the attack after being repulsed. General Dewett is operating at Winburg which is not now somewhere about 1,000 men under his commander.

iow somewhere about 1,500 Colonel Plumer gained a victory, on Sept. 3, Colonel Plumer gained a victory, on Sept. 3, victory of this victory of this victory of this victory of the colone of the victory over general Freto (us who had a small force at Pienaar's River. The principal fruit of this engagement was the capture of 1000 head of cattle, 31 waggons, 20 prisoners and 30 Martini rifies.

riffes.
It is reported that the Boer Genera' Delarey died on the 5th inst. of wounds received in battle at Eland's River.
It is announced that the British Govern.

MARKET REPORTS. LONDON.

London, Sept. 13 — Grain, per cental—Wheat new, \$1.00 to \$1.05; wheat, old, \$1.10; oats, new, 72 to 75c.; oats, old, 90 to 95c; poas, \$1.00 to \$1.15, beans, per bushel, \$1.25 to \$1.40; oarley, \$5c to \$1.00; corn. 75 to 80c.; rye, \$1.00; buckwheat, \$1.00 to \$1.20.

Farm Produce — Hay, new, \$8.00 to \$8.25; straw, per load, \$3.00 to \$4.00; straw, per ton, \$6.00. straw, per load, \$3.00 to \$4.00; straw, per ton, \$6.00.

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by the carcass, \$5 to \$6: lamb, by the carcase, 10 to 105c.; lamb, by the quarter, 11 to 12c.

TORONTO.

TORONTO.

TORONTO.

Toronto, Sept. I3. — Wheat quiet; some new mixed and white sold west to day at 65c; holders are asking 66c for old west; spring wheat is steady at 65c cast; goose wheat is steady, at 65c, east and west; Manitoba wheat is firm at \$7\to 85 for No. 1. hard, Toronto and west, \$1c añoat Fort William, 90c, grinding in transit, and at \$1\tilde{1}c. Midland, Flour-Easier, and 90 per cent patents sold to day at \$2 9i in buyers' bags west, choice brands are held 15c to 20c. higher; Manitoba flour is steady; at \$4 25 for cars of strong bakers, and \$4.50 for patents, bags included, Toronto. Millfeed steady; cars of shorts are quoted at \$14 and bran at \$11.50 to \$12 west. Barley steady, at 35c, for No. 3, extra and 38c, for No. 2 is quoted at 30c east. Itye steady, at 19c, east and 48c west. Corn steady, at 19c, east and 48c west. Corn steady, at 19c, east and 48c west. Oorn steady, at 49c, east and 48c. Toronto. Oats steady; white are quoted at 21c. mixed are steady 24c and white 25c west, Oatmeal quiet, at \$3.10 for cars of bags, and \$3.20 for barrels here; and 20c, more for small quantities. Peas steady, at 58c, to 59c, west.

Latest Live Stock Markets.

Latest Live Stock Markets.

East Buffalo, N. Y., Sept. 13—Cattle—Fair demand; market steady. The calf trade was steady, with light supply; choice, 87.50 to 85.8; good to choice, 87 to \$7.50. The sheep and lamb market was again in good position, with 10 loads on sale and a little supply; lambs, choice to extra, \$3.75 to \$6 good to choice, \$5.60 to \$5.75; common to fair, \$4.25 to \$5; sheep, choice to extra, \$3.75 to \$4; common to fair, \$2.50 to \$5.30; wethers, \$3.80 to \$4; extra ewes nominal. Hogs—Heavy, \$5.70 to \$5.75; mixed, \$6.80 to \$5.85; Yorkers, \$5.90; pizs, \$5.70; b. \$5.80; grassers, \$5.50 to \$5.70; roughs, \$5.70 to \$5.80; grassers, \$5.70 to \$6.70; roughs, \$5.70 to \$7.90; pixe, \$7.90; pi

ARCHDIOCESE OF OTTAWA

A numerous committee of young gentlement and laties has been formed under the presidency of Mrs. Welter Armstroag, and are busily engaged arranging for a progressive euchre party which will take place in the Rocquet Court on 3rd October, in aid of the Monastery of the Precious Bood. A number of influential ladies have consented to become the lady-patronesses of this deserving effort.

The pienic of St. Mary's parish, Bayswater on Labor day was a great success.

HOW .. TO TREAT CATARRH

Dr. Sproule was born about forty years ago. In the North of Ireland, of the sturdy, intelligent Scotch Irish Presbyterian stock. To the sound and liberal early religious and secular training which he received is doubtless due much of his subsequent marvellous success. He early determined to become a Specialist in Chronic Diseases. This idea he held in mind during the six years of his stay at Tringity College, Dublin; then while travelling as surgeon in the British Royal Naval Service, and still later, while working in the great hospitals of the world and among his private putients. As a result he stands to day precediment as a master in all forms of Chronic Disease.

patients. As a resuit ne stands to day preeminent as a master in all forms of Chronic
Disease.

Since coming to America he has devoted
himself largely to that curse of this land, the
consumption-breeder—Catarrh. Always alert
and energetic, he works from morning till
night over his vast correspondence; diagnosing, prescribing, sympathizing, curing.

He knows that success only comes from deep
thought and conscientious care given each
sufferer, No two patients can be treated alike.
For previous conditions, parentage, age, sex,
occupation, all bear upon each case.

Dr. Sproule is a writer of note among medical
men, and in a late contribution says:

"Catarrh, as I have shown, is due to the
presence of a foreign germ. These germs fill
the air in summer as well as in winter. They
are thus constantly entering the system. During the summer, because of the thinner state
of the blood, they do not cause so much
mucous, and their presence is not recognized,
although it may be felt, in a general languor,
and in a tendency to stomach and liver
troubles.

"But, concurrently with the return of cold
weather, and the consequent thickening of the
blood, the old symptoms return, and the sufferers imagine that they have caught a fresh
cold.

"I hold, therefore, that summer is one of the

cold.

"I hold, therefore, that summer is one of the most favorable times for eradicating Catarrh from the System. The sluggish condition of the germs makes them easy victims, and after proper treatment the patient finds himself able unharmed.

"No on who are the condition of the next winter boldly and "No on who are the state of the next

"No one who during the previous winter has had Catarrhal Trouble should be allowed to enter upon the next winter without having cleansed the disease from his system.



Catarrh of the Head and Throat

The most prevalent form of catarrh, and re-Do not spit up slime ? Are your eyes watery ? Does your nose feel full?
Does your nose discharge?
Do you sneeze a good deal? Does crust form in the nose? Do you have pain across the eyes? Does your breath smell offensive? Is your hearing beginning to fail? Are you losing your sense of smell?

Do you hawk up phlegm in the morning? Are there buzzing noises in your ears Do you have pains across the front of your

Do you feel dropping in back part of throat

If you have some of the above symptoms If you have some of the above symptoms your disease is catarrhof the head and throat. If you had some of the above symptoms last winter, and were only cured by warm weather, rest assured that the Catarra still lurks within. It will not fail to expend the continuous continuous the next approach of cold weather. Take it now, while it can be so called weather. Take it now, while it can be so called yourd. Cut out the above symptoms, mark them, and send them with informations, mark them, and send them with informations as your present condition of genet in westly. Ireland, formerly Surgeon British Royal Naval Service, English Specialist in Catarrh and Chronic Disease, 7 to 13 Doane Street, Boston. He will diagnose your case free.

The LONDON MUTUAL

Fire Insurance Co. of Canada. Head Office, LONDON, ONT.

Established 1889.

JOHN DRYDEN, President, D. C. MacDonald, Manager CAMERO MACDONALD, JAMES GRANT, ASST. Manager. Treasurer. H. WADDINGTON, Managing Director and Secretary.

Over \$2,500,000 paid in losses I lowest rates. Losses promptly settled. CITY AGENT: A. W. BURWELL, - 476 Richmond Street.

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CATHOLIC TEACHERS, WITH NORMAL training, wanted for Northwest schools. Apply Northwest Teachers' Bureau, Box 45, Regina.

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1142 2.

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SACRED PICTURES.

SACRED PICTURES.

We have now in stock some really nice colored crayons of the Sacred Heart of Jesus and of the Sacred Heart of Mary—size, 12z 22. Price, 50 cents each. Good value at that figure. Same size, steel engravings, 75 cents each. Extra large size, (steel engraving), 81.50 each.

ST. ANTHONY OF PADUA

Colored pictures of St. Anthony of Padus—size, 12\frac{1}{2}\times 16\frac{1}{2}\times 125 cents each.

Cash to accompany orders. Address thos. Coffey, CATHOLIO RECORD Office, London, Ontario Canada

VOLUME XXII.

The Catholic Record

London, Saturday, Sept. 22, 1900 WE SHOULD BE ALWAYS READY.

The terrible disaster at Galveston must make the average man think how narrow is the border-line between life and death. The fact that thousands o human beings have been summoned before the Throne-from the land which they knew and loved and which engrossed, perchance, their ever thought and energy-to the country o eternity, should convince us that ou ties with the land of the living ma also be severed suddenly.

It is the highest wisdom to be alway

THE WAR. The story of the conquering progres

of the allied forces in China is a sicker ing narrative of hideous brutality Some of the accounts describing it as saturnalia of vice and cruelty are of nature as to be almost incredible. the reports are true the "soldiers the cross" have adopted a strang method of impressing the Chinese wi a sense of the ennobling and civilizing power of Christianity.

War is of course not a picnic, but should be preserved from the add tional horrors of nameless atrocities especially when it is waged for the cause of liberty and religion. B who believes in the blatant declam tions of the European powers? The fine talk does not work out into actio The religion they have faith in is t one perfected by Krupp and Maxin and that religion will cause the Mo gols to have for decades to come a d trust for all white men.

TWO OPINIONS.

Some time ago our respected frie the Guardian ascribed the Chine trouble to the untoward conduct of t Catholic missionaries. With chari to all and apology to none, and desp the heat, it deemed it a duty to e lighten its readers as to the true cause the crisis. And whilst he was e gaged in fashioning public opinio many of its friends in the field we so as to avoid international compli tions, betaking themselves to region untenanted by the Celestial. Strang however, that a Methodist Bishop d not hold the same opinion as the Gua ian. Bishop Henry C. Morrison, of Methodist Church South, thanked G at the laying of the Fourth Aver Methodist Church corner stone at Lor blame. "It is the itineracy of Meth ism." Possibly the reverend gen man has not the ways and means obtaining the information which warranted the perfervid eloque

of our contemporary. WHERE IS THE "KINDNESS

Admiral Watson's statement that hoped that the leniency shown by UnitedStatestowardstheFilipinoswo result well, but kindness toward A stics was generally regarded by the people as an exhibition of weaking is of an idyllic freshness and illus tive of the up to-date ethics of b volent assimilation.

But when did the United States any kindness to the Filipinos? S they have been beguiled by the s of imperialism from the path troo by its founders it has made a recor which its sincerest friends are ashan and which will be read with disgu all Americans when their minds cleansed of the drivel that have poured into them by a jingo press designing politicians. Does an imagine that it is kindness to e the contents of a rifle into a d form because he dares to make a s for his own land? And the looting churches, the profanation of all dear by the natives, the establish of the rum saloon, the output of umny-is all this indicative of leniency of the United States? admiral is, however, doubtful whether this extraordinary gener will be productive of good. Who ideas of severity are would be w of perusal. He can probably Gengis Khan or Tamerlane point beat them. But the pitiable thi that a gentleman, who is presuma Christian believes that the only m of dealing with Asiatics is to