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APOSTOLIC LETTER

HIS HOLINESS POPE LEO XIII.

REUNION OF CHRISTENDOM.

TO THE PRINCES AND PEOPLES OF THE WORLD.

HEALTH AND PEACE IN THE LORD. The splendid testimonies of public congratulation which reached Us in the course of last year from all parts of the world on the occasion of Our Episcopal Jubilee, which lately reached their height in the marked devotion of the Spanish nation, have chiefly consoled Us by the thought that in this unanimity of sentiment shone forth the unity of the Church and their wonderful union with the Supreme Pontiff. It seemed in those days as if the Catholic world turned aside from other cares to fix it gaze and its thoughts upon the Vatican. Embassies from Princes, numerous pilgrimages, letters full of affection, and most august ceremonies, brilliantly attested that Catholics in their reverence for the Apostolic See are of one heart and soul. These events are even more joyful and acceptable since they answer to Our designs. Seeing that we well understand the condition of the times, and mindful of Our duty, We have through the whole course of Our Pontificate turned constantly Our attention — and as far as We could by teaching and work — to draw more closely to Us the nations and peoples of the whole world, and to show clearly the always beneficent efficacy of the Roman Pontificate. We therefore render grateful thanks to the Divine Goodness for having granted Us the singular favor of reaching safely so great an age. We are also grateful to the Princes, the Bishops, the clergy, and many others, who, with numerous demonstrations of piety and respect, worked together to render honor to the dignity We hold, and to offer to Ourselves very opportune con-

mains not a little yet to be desired. THE NEEDS OF THE WORLD. Because, while in the midst of these testimonies of the joy and love of the people, there were present in Our mind the immense multitude who were strangers to these Catholic celebrations e because they were deprived of all knowledge of the Gospel; some who, although Christians, dissented totally from the Catholic faith. This fact, then, bitterly afflicted Us, and it afflicts us to this hour, for it is not to a knowledge of the truth, and as our years and bitterness of soul urge Us to close Our mortal career, it seemed good to Us to imitate Our Redeemer and Master, Our Lord Jesus Christ, Who, on the eve of returning to heaven, earnestly besought God the Father that His Disciples and followers should be all of one mind and one heart. "That they all may be one, as Thou, Father, in Me, and I in Thee, that they also may be one in Us." (St. John xvii., 21.) This divine prayer and supplication was made not alone for those who already believed in Christ but also for all those who in the future should believe. Not without reason therefore do We wish to make known Our strong desire, and within the measure of our power to bring about that all people of every land and race should be called and invited to

solation. In truth, however, to obtain a full and perfect consolation there re-

join the unity of divine faith. MISSIONS TO THE HEATHEN. Moved by charity, which hastens most speedily to where there is most need of help, the mind first turns to peoples who are the most unfortunate, om the light of the Gospel has not reached or has been extinguished by carelessness, or by the vicissitudes of the times, who are ignorant of God, and remain in the worst of errors. Since all salvation comes from Jesus Christ-" For there is no other name under heaven given to men whereby we must be saved " (Acts iv. 12)—it is Our greatest wish that the Most Holy Name of Jesus should be known with out delay, and should reign in every region of the earth. And to effect this the Church has never ceased to carry out the mission she had from She has devoted herself to this work during one thousand nine hundred years, and what task could she carry out with more ardour and constancy than to summon the peoples of

not supplicate Almighty God that He would mercifully deign to multiply priests worthy of the apostolate, in order that, to extend the reign of Christ, they may not hesitate to sacrifice their health, and, if needs be, their life also. And Thou, O Saviour and Father of the human race, our Lord Christ Jesus, hasten and do not delay the fulfilment of Thy promise that when Thou wert lifted up all men shall be drawn to Thee. Come now therefore and reveal Thyself to the multitudes who are now altogether

deprived of the most precious benefits which Thou hast gained for mortals with Thy precious blood; appeal to those who sat in darkness and in the shadow of death, that, enlightened by the splendour of Thy wiscom and power, in Thee, and by Thee, they may be united in one.

UNITY OF FAITH NECESSARY. Dwelling in Our thoughts upon the need of unity, We thought of all those nations whom the Divine Pity drew a long time since from their former errors to the wisdom of the Gospel. In truth, nothing gives more joy than to remember, with abundant thanks to the previdence of God, than these ancient ages when the Christian faith was universally regarded as the common and undivided patrimony; when nations diverse in locality, in genius, and in customs, although often dis agreeing with each other, and even in conflict, nevertheless in matters of religion wer# unanimous in the faith of Christ. Remembering these facts, it is too painful to think that in succeeding ages distrust and enmity, the result of ill-omened events, have snatched from the bosom of the Roman Church great and flourishing peoples. Notwithstanding this, confiding in the grace and mercy of Almighty God, who alone knows the hour of assistance, and in whose hand it remains to in cline as He pleases the will of men, to unity.

THE EASTERN CHURCHES. And first of all with intense affection We look to the East, from which came from the first the salvation of the world. Yes, it is Our anxious and earnest desire to be able to hold the joyful hope that the Churches of the East, enlightened by their hereditary faith and by their ancient glories, should no longer absent themselves, but should return to the point from which they parted. We have the greater confidence in this, since the exchange of favors on the one side and greater confidence in this since the exchange of favors on the one side and the favors on the one side and the favors on the other. listance between Us is not great; hence while so few matters divide Us, on the remainder We can agree and unite in defence of Catholic doctrine, giving testimony and proof also by the rites, the teaching, and the practices of the Oriental Church. The principal point of dissent is the primacy of the Roman Pontiff. Let them look to early times, consult the opinious of their ancestors, and the traditions of

the first century. Assuredly these show forth strongly the proof that it was to the Roman Pontiffs that the afflicts us to this hour, for it is not possible to reflect without heartfelt grief on so large a portion of the human race having wandered away so far from Us by misleading paths. Now, therefore, as We are upon earth, the representative of Almighty God, who representative of Almighty God, who whoshes all men to be saved and attain to a knowledge of the truth, and as cetus, an Eleutherius, a Zozimus, an Agatho—to many of whom also it was given to seal with their blood the government of the whole Christian Church wisely and safely ruled by them. The time, the circumstances, the authors of the unhappy discord are well known. Before man had separ-ated what God had joined together, the name of the Apostolic See was venerated by the whole Christian world, and to the Roman Pontiff, as legitimate successor of St. Peter, and thus Vicar of Jesus Christ upon earth the East, equally with the West, yielded obedience in concord Therefore if We look at the commencement of the discord, Photius himself deemed it necessary to send legates to Rome to decide his questions, and Pope Nicholas I., without any opposition, sent from Rome his representatives to Constantinople in order that "they should discreetly investigate the case of the Patriarch Ignatius, and truthfully and with full evidence should submit the same to the Apostolic See." Hence the whole history of this fact manifestly confirms the primacy of the Roman See. Lastly, in the two Ecumenical

Councils, the second of Lyons and in that of Florence nobody ignores the fact that spontaneously and with one voice all the Latins and Greeks decreed as a dogma the supreme power of the Roman Pontiffs. ove to remember these facts precisely, pecause We invite them to return to peace, the more so as with the Easterns t seems the hour to entertain milder feelings, when there is such a ten dency shown of good-will towards Catholics. We had lately a proof of this when We saw pious bands of Catholic pilgrims received in the East with singular demonstrations of courtesy and friendship. To you therethe world to the truth and to a Christen world to the truth and to a Christen life? And now also We have frequently sent forth preachers of the Gospel, who have crossed the seas to carry it to the most distant countries. There never passes a day that We do

"What justification shall we plead before God for being separated from our brethren, although to unite them into one fold He Himself came down from heaven, was born and crucified? What defence will be ours before posterity? Let us not suffer such shame, terity? Let us not suffer such shame, venerable fathers: far from us be such Think of your duty to God; that is what We desire. Not human respect

but divine charity should exhort you to peace and union with the Roman Church—we mean a full and perfect union—but this can be effected by no other means than by a community of dogma and an exchange of fraternal charity. The true union for Chris-tians is that which Christ Jesus, the Founder of the Church, instituted and wished for, which is founded upon unity of faith and unity of rule. Have no fear that either We or Our successors should wish to interfere with your rights, with the Patriarchal prerogative, or with the ritual customs of each Church, because it was always the intention and the practice of the Apostolic See to regard broadly and equitably the origins and customs of the various nations. On the contrary, if your communion with us is re-established no one can sufficiently say what will be the amount of fruit and glory which will flow into your Church, thank God. Therefore address to our all-good God your own prayer: "Abolish, O Lord, the schisms of the Church." And, again, "Gather together and bring back the wanderers the charch of the country of the cou to the one, holy, Catholic, and Apos-tolic Church." (Liturgy of St. Basil.) Then turn to this one and holy faith, which the most remote antiquity has unalterably transmitted to you and to us equally, which your fathers and clergy preserved inviolate, which yet shines with the splendor of the virtues, the greatness of the genius, and the hort and beseech them that, putting aside all dissensions, they may turn to unity. excellence of the doctrines preached great men whose glory belongs equally to the East and the West.

TO THE SLAVONIAN CHURCH. In particular, We would address a few words to the Slav people, to whose name history has rendered such worthy testimony. You know how honored by the Slavs are SS. Cyril and Methodius, your fathers in the faith, to whose memory We Ourselves decreed a few years ago a due increase of honor. For a long period there existed between of most faithful piety on the other. But the deplorable misfortunes of time alienated a large number of your fore-fathers from the faith of Rome. Consider therefore how precious to you would be your return to unity. For the Church does not hesitate to recall you to her bosom, and is ready to convey to you copious aids to salvation,

prosperity and grandeur. PROTESTANTISM. With equal love we look to the peoples who in a later age were separated from the Roman Church by a their own particular Church, considering in what manner they could find religion in it, they permitted it to be taught that, denying the primitive beief, she had by successive variations fallen into erroneous novelties on many points of great importance. They ventured to deny the patrimony of truth, so that the innovators took with themselves in separating no formula of faith which should remain with them. Thus matters progressed to such an extent that many proceeded to attack the basis itself on which rests all the religion and all the hopes of the human race - that is to say, the divinity of Jesus Christ our Lord. Similarly the books Christ our Lord. Similarly the books of the Old and New Testament, which had before been recognized as divinely-inspired, were now stripped of that authority, which must inevitably ensue if everybody had the privilege of interpreting them for himself. the private conscience of each one was made the only guide and moral rule, rejecting every rule of action, from which there arose many opposite opinions and a multiplicity of sects, which often resulted in Naturalism or Rationalism. From this cause, despairing of ever finding themselves in accord on doctrinal matters, they exalt and command fraternal union in charity. And this is just, since we should all try to be united in mutual charity. This Jesus Christ commanded above all things, and He made love of one another the distinctive mark of His flock. But how can perfect charity unite hearts if faith has not brought has the minds into accord? It is on this account that many of whom We have spoken, having good jndgment and being eager for the truth, have sought in Catholicism the safe road of salvation, knowing well that they can-not be united to Jesus Christ as their

Us for now three centuries concerning and the citizens will "Render unto the faith of Christ, and to you others Cæsar the things which are Cæsar's, also who afterwards separated from and to God the things which are Us for whatsoever motive. "Let us God's." meet in the unity of faith and of the knowledge of the Son of God" (Ephes.
iv. 13.) To this unity you can never come but by the Catholic Church.
Permit Us, then, to invite you, and been imposed upon nations specially

much desired unity, it only remains intrudes itself into every rank and now to give instructions to all those into all social institutions. throughout the world to whose salva- ASPIRING TO THE CONTROL AND LORDtion We have long devoted Our solici-

all from heaven.
RIGHTS AND DUTIES OF THE CHURCH. her rights, as is clearly shown by the various Concordats. Nothing is more foreign to her than the thought of invading in any way the rights of the on its side should respect the rights of fere with the least portion of them. But to any one who considers the act-

nal state of events. WHAT IS THE TENDENCY OF THE TIMES? Our eyes the present condition of Church, contempt, and hatred, to lived in a peace more apparent than spitefully caluminate her; and, what is more serious, men study every all nations are arming themselves with method and try every means feverish haste. Inexperienced youth, to subject her to the power of the Governments. Hence they have thrown into all the temptations of milrestrained her liberty; they have youth and strength—drawn away from placed difficulties in the way of the the cultivation of the fields, from their passed laws of exceptional severity arts and sciences, being compelled to against them; they have dissolved and serve as conscripts. Therefore, extions of the past. This is a violation of armed of the sacred rights of the Church, and erable.

divine commands. For God, who is ambition and mutual jealous es and the Sovereign Creator of the universe, rivalries, which are the most potent who has with the greatest wisdom and providence given to mankind both the able than Christian virtue, and above

venerable fathers; far from us be such an advice; let us not deal so badly for ourselves and our children."

Think of your duty to God; that is the consistency of her discipline.

Therefore the tension which often now exists in the relations between the constant of the consistency of her discipline. These examples being given, We make an appeal to you, Our dear brothers, who have been divided from others, who have been divided from other are neither opposed nor separate,

Religious unity likewise runs great risks by the acts of the masonic sect, with intense love We offer you Our Catholic. Favoured by the disturbed right hand. The Church, the mother events of the age, and by the bold and right hand. The Church, the mother of all, from whom you have been separated so long, recalls you to her. To you all Catholics look eagerly because you pray piously to God with Us, closely united with Us in the profession of one Gospel, of one faith, and of one hope in perfect charity.

To ALL CATHOLICS.

To complete the harmony of this much desired unity if any remains intrudes itself into every rank and

SHIP OVER ALL.

tude and care—that is to say, to Cath—they profess are at the same time sub—of the wickedness of its opinions and jects of the Apostolic See and members the iniquity of its designs. Under of Jesus Christ. Certainly We do not need to exhort them to a true and holy unity, as they are already, by the good-munity, it furiously assails Christianity, mess of God, participators of it; but repudiates revelation; religious duties, We wish to warn them to strengthen the holy sacraments, and everything We wish to warn them to strengthen themselves against all dangers, and not to risk the loss by negligence or idleness of that greatest gift of God—their faith. In this connection it is fitting that We should point out the true mode of thinking and carrying out the instructions which We Our selves have given you many times, either to all the Catholic nations to grether or separately to some of them; which they wish to regulate virtue. gether, or separately to some of them; which they wish to regulate virtue, and, above all. We wish to lay down honesty and justice. By such means and, above all. We wish to lay down this law—obedience in all cases to rulers and to the authority of the Church, soon return to the customs of pagan not grudgingly, but with good will. Let them consider how hurtful to Christian unity is this error which under different forms of opinion has darkened in many, if not effaced, the essential character and the true idea of the culcate that in a matter of such grave character and the true idea of the culcate that in a matter of such grave Church. In fact, by the will of God, danger too much caution cannot be who established it, it is a society perfect of its kind, having for its object trate their nefarious designs; but let to instruct the human family in Gospel the Christian people see and under-precepts, and to defend the sanctity of stand that it is their duty to shake off the laws; and that the exercise of Christlan virtues will lead every one to sect, and let them be the more resolute that happiness which was promised to in this in order to free the peoples of France and Italy from its oppression.

her custom to act indulgently as a with most profitable results to the mother, while, on the other hand, she nations. Having been already deswould sometimes, to meet the require tined by God to be the guide of manments of the occasion, forego some of kind, she is in a position to render the most efficacious help, and to moderate the gravest transformations of the age, to solve justly the most complicated social problems and to promote recti-State; but it is only just that the State tude and justice, the immovable bases There would also follow of States. the Church, and be careful not to inter- from this a bond of the closest union between the peoples, more than ever desirable in this age, in order to avoid the horrors of war. We have before it is continually to suspicion of the Europe. For many years past we have robbed her of her own property and itary life while in the first flush of they have youth and strength—drawn away from education of the clergy; they have studies, from their business, from the prohibited religious confraternities, hausted by the enormous expenditure who were soldiers of the Church; in a word, they have renewed with the national wealth is squandered, greatest asperity the worst persecu-This is a violation of armed peace has now become intol-brs of the Church, and crable. Should this be the normal condition of society? In order CAUSED IMMENSE INJURIES TO CIVIL to be free from these evils, and to enjoy perfect peace, we must have society, being a matter entirely opposed to the recourse to Jesus Christ. To recorrain

atrocities bears witness to the fact that the secret societies are conspiring for the ruin and destruction of all. and political questions are being dis-cussed with great vehemence; these are both grave questions without doubt, and attempts are being made to solve them by studies of the prin-ciples of justice and moderation. Praiseworthy as these are, they will not succeed unless guided by the eternal principles of the Christian

faith. It is not long since We treated of the social question, bringing to bear on it the principles of the Gospel and natural reason. As regards the political question which is agitated with the view of reconciling liberty with authority, with the result that many confound the two ideas, and become more separated in fact, revealed truth is the most opportune assistance which is available. Since it is acwhich is available. Since it is accepted that whatever be the form of Government, authority comes from God, therefore reason finds it right that one should command and that others should consent to obey, and this without any loss of personal dignity, because one more readily obeys God than man. God has decreed that He will mete out severe justice to those who have power given them to command, where they do not represent Him with rectitude and justice. The liberty of some individ-uals cannot be questioned by others,

because without injuring any one

righteousness, from truth, or from

His action will not depart

all that constitutes public tranquillity. is the mother and conciliatrice between the people and Princes, established to help each with her authority and advice, it will be evident how much it helps to public safety when the whole nation are united in their belief of the same principles and profess the same Christian faith. Thinking upon these matters very earnestly, We saw from afar off the new order of events which should reign universally, and We experienced the sweetest joy in thinking of the good which would result. It can scarcely be imagined what a happy advance in greatness and prosperity would inevitably and at once ensue if affairs were restored to tranquility and peace, if real discipline were promoted, and, further, if there were constituted in a Christian manner, according to Our letters, societies of agriculture, labor, and industrial undertakings, by which usurious in-terest would be checked and the field widened for useful labor. The full amount of these benefits would not be And since, then, she is a perfect society, as has been said, by this alone she has a principle of life all her own, not affected from without, but providentially implanted by God. By the same reason there is innate in her the lower to make laws, and in making.

France and Italy from its oppression. With what arguments you will best succeed has been already pointed out by Ourselves; nor can we doubt of the widely. It is therefore not to be denited that the principle which We enunciated at first is true, that innumerable people have for many ages looked for the light of faith and civil nower to make laws, and in making. does not desire any private end; but this she wishes, this is her only object, to teach mankind the duties of virtue, and to thus provide for their eternal salvation. And it has always been salvation. And it has always been would pursue her way in secure liberty and provide to the control of the control o this, that she shall spread throughout the whole world the principles of Christianity. The commencement and progress of this magnificent enterprise, laboriously carried out in past ages, had resulted in the most happy increase, when in the sixteenth century unforeseen discord arose. Christianity was torn with disputes and dissensions. Europe was shaken by revolutions and wars, and the holy missions suffered from the shock. Now, as the cause of this disorder still continues, what wonder is it that so large a number of the human race show ic still remain slaves to barbarous cust oms and insane rites? Let us strive, '.ben, zealously to restore for the pul lie the ancient concord. For this pu' pose, in order to extend the benefits of the Christian religion, the time is most

> We now tre verse with incredible speed vast egions by land and sea, whence m any facilities are afforded in commer co, and scientific discoveries, and a so for the spread of the Gospel. We do not ignore how long and arduo' as labors are required to reconstruct tht unsettled state of society; no doubt some persons will judge Our hopes to be in vain, because this is a matter more to be desired than expected. But We repose all Our hopes and trust in Jesus Christ, the Saviour of the human race, only remembering too well the great events which resulted from the "folly of the cross and its preaching to the utter confusion of "worldly wisdom.

opportune, since the entiment of human brotherhood ne er before pen-

etrated so deeply the souls of men, and

in no previous age were they known to seek out these f sllow-beings to know

their requiremer Ats and to benefit them.

We entreat in particular Princes and Governments, appealing to their pru-CONTINUED ON PAGE EIGHT.

itty.
or Fourth—Rose Hogan, Dora Dalpeane, Cassie Griffin, Lilian Griffin,
ton, Thomas Harrie, James Buckley,
ogan, Patrick O'Keefe.
or Fourth—Hanna Dalton, Anna Dalette Young, John Sullivan, John F.
Jømes O'Connor, John McMann,
riffin, Maurice Hogan and Cornelius

O'CONNOR-CROTTY. ilton, on Friday, June 29, the wellald popular hack proprietor, John
led to the altar Miss Mary Crotty,
P. J. Crotty, a charter member over branch of Emeraldism in Caueccremony was performed by the
ev. Monsignor McBvay. They
good wishes of a host of friends.

Echoes from Loreito title of a very neat 38-page mag-iblished by the pupils of Loretto y, Hamilton. It is printed in the t style, on fine paper, and bound dsome cover. The contents are eresting, and consist of contri-written by pupils of the institu-we may judge by the brilliant many of the articles, some of the I Loretto will yet make a fame selves in the world of letters.