

of St. Louis, Mo., advertisement which anticipate when they descriptive gang. There Catholics in the city, and Apapists depend largely customers for their liveli- therefore, the desire of at their incognito should the law of their society deny their member- sacredly kept by them; is the crowning virtue of law was therefore observed of any in the titution. But the West- n, a vigorous Catholic ned in the city, has suc- ceding the lists of mem- whole city, and is pub- at the rate of from two to every week. The conse- that the men who have employ Catholics to do any have found that Catho- not employ them or deal —and some of them are o bankruptcy. This is erve, but not what they the Watchman is deluged from Apapists asserting they did join the Associa- it in disgust when they its real purposes. The publishes their letters for worth; but remarks that blish any name without and it promises that the ship list will appear in

It says:

A. friends must not get We don't mean to hurt a heads. We are known to Catholics. They are hid- ded and shoot at us from want to bring them out over. We don't wish to gentlemen. We want to face and find out if we u before. That is all."

Journal has been pub- Mr. Rider Haggard's ional story, Montezuma's which one of the incidents description of the walling- with her babe. Mr. Hag- in a note to his work dents were of frequent conventual history, and myself seen the body of a o who with her babe had . The mistake of Mr. already exposed in our d Mr. William C. Des ary of the Catholic Truth to the editor of the Jour- wing interesting letter shown that Mr. Haggard d to the public for his of facts. Mr. Des speaks for itself. Such not very edifying read- urnal to set before its Des Brisay writes thus:

IDENT CALUMNY.

—In the highly sen- —Montezuma's Daughter use of publication in the author introduces as one the, the walling-up of a babe, in punishment for ate woman's sin. Those ith Mr. Rider Haggard's rights of fancy treat for what they are in ances. But, in this in- d a note by way of testimony, and which ws: (See Journal, 23rd

cruelty should seem im- unprecedented, the mention that in the e city of Mexico he has ceated body of a young h was found inured in f a religious building. the body of an infant. e exact cause of her ex- ins a matter of conjecture, no doubt as to the man- death, for in addition to ces the marks of the rope eren limbs were bound in ctively visible. Such in ere the mercies of relig-

ion has served to com- ove Mr. Haggard's asser- ately upon the publica- tanzuma's Daughter," the tement was challenged, e a letter explaining that ing of Spain three hun- . "The horrors," he strated in the name of re- appily done with now." tification, however, was not satisfactory, and after Mr. d obtained the opinion of a rotestant antiquarians and on the past history of the "I wish to say that I am eed that I was in error ed in my letter to Mr. August 9th that I believed of history to prove that d broken their vows had d in the walls of convents. I arrived at too hastily ing such authorities as I

story of the "desiccated xico is well known there ssible to that gentlemen, ed to the Museum author-

ities. The director of the Museum, Senor Agreda, in reply to enquiries by the Rev. Herbert Thurston, an English priest, has stated (1) That there is no foundation at all, for Mr. Haggard's statement identifying any desiccated body in the Museum with that of an immured nun. (2) That the remains are kept only to illustrate the phenomenon, common and well known in Mexico, namely the preserv- ing "influence of the climate on dead bodies," and (3) that these and some other remains preserved there "were found in the common cemeteries of San Pablo and Los Angeles, when they were done away with not very long ago."

Your obedient servant,
WILLIAM C. DESBRISAY.
Sec. Catholic Truth Society of Ottawa.
Ottawa, August 27, 1934.

ANOTHER MIRACULOUS CURE.

A despatch from Montreal states on the authority of the *Croix*, a Paris journal, that Madame Bourque, a lady of Montreal, the wife of Dr. Bourque, chief medical attendant of Longue Pointe Lunatic Asylum, has been miraculously cured at Lourdes of a serious pelvi-peritonitis from which she had been suffering for eight months. The disease baffled all the skill of the medical profession in Montreal.

Mrs. Bourque is the mother of eleven children, one of whom, her son, was cured at Lourdes six years ago, and in the hope of a similar effect Mrs. Bourque went to Lourdes with her husband and brother-in-law, both physicians, as part of the Canadian pilgrimage to the celebrated shrine. She arrived at Lourdes in a most deplorable condition, but after bathing in the fountain on August 20, she was cured at once, and was able to take part in a procession of the pilgrims. This is only one of many recent miracles which have occurred there.

ANGLICANS AND RE-UNION.

The Anglican Church newspaper, the *Guardian*, alluding to the Pope's exhortation to all outsiders to return to Catholic unity, admits that "No Anglican can deny the existence of the evils which the Pope enumerates, or doubt that they are largely owing to the loss of unity and authority amongst Christians; or fail to see in the denial of the Divine Nature of Jesus Christ, and of the inspiration of the Books of the Old and the New Testament, the natural result of the acceptance of individual conscience as the sole guide and rule of conduct, to the exclusion of any other." So far, good. But the *Guardian* proceeds to urge that "Truth comes before unity" and that, before Anglicans, or others, can consent to reconciliation with the Pope, "they must first be satisfied that Rome demands nothing with which they cannot honestly comply."

Now, what precisely does, "Truth comes before unity," signify? Catholics, as everybody knows, hold, as one of their first principles, that both Truth and Unity co-exist in Christ's One Catholic and Roman Church, and that in her alone they can be found. What, again, does the *Guardian* mean by saying that before Anglicans can enjoy the benefits of religious unity, by re-union with the Holy See, "they must first be satisfied that Rome demands nothing with which they cannot honestly comply?" Is not this a plain intimation that Anglicans, before their submission to Rome, claim the right to submit everything that Rome teaches to the tribunal of their own private judgment? In short, Anglicans will submit to Rome when, and so far as, they see their way to agree with her! Is it not palpable that such a submission is really no submission at all? Is it not evident that reunion with Rome, were it even possible, on such conditions, would be utterly worthless and unstable; having no firm basis of "submission to authority" on which to rest?

Disguise it how we will, quibble how we will, all heresies and schisms, ancient and modern, have originated in, and been kept up by, the refusal to listen to the voice and ruling of the present living and teaching Church. It is waste of time to wrangle about side issues, and false charity to encourage Anglicans in thinking themselves nearer the Church than they really are. The one crucial question for them to face is—"What is the constitution of the Church of Christ?" On this, and on this alone, each man's private judgment may, and ought to, be after humble and prayerful investigation, freely exercised. To the solution, then, of this single, all-important question, let Anglicans, to the exclusion of all side issues, devote all their powers.

Catholics believe, with the absolute certainty of Divine Faith, that by the perpetual in-dwelling of the Holy Ghost, Christ our Lord conferred on His Church plenary authority to teach all nations, without the possibility of error, His One Truth. This we believe to be laid down, clearly and emphatically, in the New Testament. If Anglicans cannot see this; if they cannot admit these powers and prerogatives of the Church, then let them tell us frankly and clearly precisely what powers they suppose our Lord actually did confer upon her? Is the Church, in their view, the infallible custodian and teacher of Divine Truth; or is she only partially

and imperfectly guided by the Holy Spirit; a mere human, fallible, and deceptive guide? Surely Anglicans will not calmly and deliberately maintain that Jesus Christ committed His Divine revelation to the custody of His Church, without securing to her the powers necessary, both for its safe preservation from error, and its free and lucid promulgation to the world. Anglicans try to balance themselves between two stools; sometimes appearing to lean chiefly on the Bible; at other times, more on the Church. When will they recognize that all their troubles and difficulties spring from this shifty and indefinite rule of faith?—London Catholic News.

The Real Enemy of the Faith.

Rev. J. A. Zahm, in September Donahoe's.

In every age, from the dawn of Christianity until the present time, the battle fought was one of true against false religion. It was a battle of the Church of God against the superstitious practice of Paganism, the perverse doctrines of Mohammed, and the religious errors of Luther.

Now, however, it is different. The contest is no longer between religions true and false, but it is a contest of religion with irreligion—a contest with infidelity, agnosticism, atheism. The issue is no longer one between Catholicism and Protestantism. Protestantism as a system of religious error is practically a thing of the past, so far as the Church is concerned. The issue is now between Catholicity on the one hand and agnosticism in its various phases on the other. And this issue, let us bear in mind, is not one which has arisen from theological controversy, nor philosophical speculation, but one which has originated in the multitudes of scientific investigations and discoveries of modern inductive science.

Knowing, then, what our enemy is, and the nature of the forces on which he relies for ultimate victory, it behooves us to take measure accordingly. The time of reconnoitring is past: the conflict is imminent, and threatens to be long and desperate.

About the Efficacy of Strikes.

It is frequently asserted that strikes are, for the most part, unsuccessful and injurious. The history of strikes discloses but few notable victories for either capitalist or laborer; but there can be no reasonable doubt that the determination to cease work has been a powerful agency in the hands of labor for enforcing legitimate demands. The great majority of strikes are unsuccessful, but there is often a resultant good which is not at once apparent. We sometimes read accounts of the great losses incurred in strikes, and are impressed with an imposing parade of figures. The capitalist is the greater loser in many cases. His loss is borne by a few, while the loss of the laborers is distributed among many. And hence that disturbing cry of the professional agitator, so potent in times of such strife, "We have nothing to lose, and may gain much." The wise capitalist dreads a strike, and is disposed to grant reasonable demands rather than suffer the loss sustained by such disastrous conflicts.

Beyond doubt strikes are unnecessary frequent in our country. The great trouble with many labor unions, read a fact that constitutes a great objection against many of them is, that they are organized for strife and contest, rather than for the purpose of peaceably obtaining lawful objects. Some of the most powerful labor organizations are those in which strikes are least frequent, as, for instance, the Brotherhood of Locomotive Engineers and the Cigar-Makers' Union. A strike should not be resorted to until all lawful resources have been exhausted. It should be the last argument, since it is not the argument of reason, but the argument of force. Too many strikes bring ruin and disaster on all involved. The laborers lost the great Homestead strike, but it was a poor victory for the capitalist. Such strikes are like Sampson's act, who pulled down destruction at once on himself and his enemies. —Father Howard in Catholic World.

BE SLOW TO BELIEVE EVIL.

There is no better test of purity and true goodness than a reluctance to think evil of one's neighbor, and absolute incapacity to believe an evil report about good men except upon the most trustworthy testimony. —Alas, that this large and lovely character is so rare! But it is only with those who possess this charity, that men accused of sin against society, have an equal chance with those accused, under the forms of law, of crime. Every man brought to trial for crime is presumed to be innocent until he is proved to be guilty, but with the world at large, every man slandered is presumed to be guilty until he proves himself to be innocent, and even then it takes the liberty of doubting the testimony.

Every man who rejoices in scandal, thereby advertises his own untrustworthiness; and every man who is pained by it unconsciously reveals his own purity. He cannot believe a bad thing done by one whom he regards as a good man, simply because he knows he would not do it himself. He gives credit to others for the virtue that is unconsciously in his own possession, while the base men around him, whether they are Christians in name or not, withhold that credit because they cannot believe in the existence of a virtue of which they are consciously empty.

When the Saviour uttered the words, "Let him that is without sin among you first cast a stone at her," He knew that none but conscious delinquents would have the disposition to do so; and when under this rebuke, every first accuser retired overwhelmed, He, the sinless one, wrote for the rains of the woman in the sand for the rains of heaven to efface. If He could do this in case of guilt not disputed, it certainly becomes His followers to stand together around every one of their number whom malice or revenge assails with slanders to which his or her whole life gives the lie.

"In a world full of tendencies and influences to evil, where every good force is needed, and needs to be jealously cherished and guarded, there is no choicer treasure and more beneficent power than a sound charity. This is not only the highest result of all the best forces of our civilization, but it is the builder of those forces in society and the State. Society cannot afford to have it destroyed, and its instinct of self preservation demands that its destruction shall not be suffered. There is nothing so sacred and nothing so sensitive as charity; and every tender charity, and loyal friendship, and chivalrous affection, and manly sentiment and impulse ought to entrench themselves around every true character in the community so thoroughly that the breath of calumny shall be as harmless as an idle wind. If they cannot do this, then no man is safe who refuses to make terms with the devil, and he is at liberty to pick his victim where he will."

A Well-Deserved Honor.

Although the late Cardinal Lavergne stands little in need of such memorials, that his name may be remembered of men, that is a well-deserved honor which it is proposed to pay to him, by erecting in his native place, Bayonne, France, a monument that shall tell to all future generations how noble was his character and how humanitarian, as well as religious, were the labors of his life.

Few men of modern days have done more for the sake of humanity than Cardinal Lavergne accomplished during the years that he was the Bishop of Algiers and the Cardinal-Archbishop of Carthage. To him, perhaps, more than to any other human agency does that portion of the Dark Continent, which was the theatre of his efforts, owe the liberation it has obtained from the hideous evils of the slave traffic, and the blessings of civilization and Christianity which it now enjoys. These facts have been admitted even by non-Catholic observers of his work and its influence. Only quite recently a writer in one of our leading secular monthlies declared that his own observations in Africa had convinced him that the most effective agencies at work there for the uplifting of the inhabitants are the religious orders and the institutions which the late Cardinal established.

Such a man deserves well of the whole world; and hence the committee that has charge of the monument which it is proposed to erect to his memory, does well in declaring that subscriptions will be received from all persons, irrespective of religion or nationality. —Catholic Columbian.

Repentant Anarchist.

A Reuter's message from Madrid says that the greatest interest has been aroused by the news that the Anarchist, Salvador Franch, now lying under sentence of death in the prison at Barcelona for being concerned in the dramatic outrage at the Liceo Theatre in the town by which twenty persons were killed, on Tuesday at his own request received Holy Communion in the prison chapel. At his special wish the Franciscan Fathers have allowed Salvador to become a Tertiary of the Third Order of St. Francis.

The convict declares that he is well aware that society cannot pardon him, and that he has deserved the extreme penalty of the law. He is therefore ready to meet his doom with resignation and Christian penitence.

German Catholics and the Holy See.

At the German Catholic Conference sitting at Cologne (says the correspondent of the *Daily News*) the question of the independence of the Holy See is again being discussed, and a resolution in favor of the restoration of the temporal power of the Pope has been passed unanimously. Professor Kurth, of the University of Liege, delivered a speech on the Roman question. He said:

This question must be divided into two—Is the Catholic world, numbering two hundred millions of souls, to be free in the person of its Head? and, Is it free? The religious freedom of the Catholic nations is incompatible, he argued, with the dependence of their Head, and even the adversaries of the Church do not deny this. But, he asked, is the Church really free? Pope, Church, sound reason, and the evidence of fact say No. Our adversaries say Yes. This contradiction alone shows which answer is the right one, for where no consciousness of freedom is, there is no real freedom. By our protests every year we want to show that the Church wishes in a peaceful way to regain its rights in order to make peace among the nations. —London Universe.

Most Rev. Wm. J. Walsh, Archbishop of Dublin, has addressed a letter to the clergy ordering public prayer for fine weather which the present critical condition of the crops makes it a duty also for the preservation of the public health which is in danger from a threatened outbreak of small pox.

Two Soldiers of the 9th Lancers Return to The Catholic Faith.

They were Corporal Thomas Henry Darley and Trooper John James Irving, both of 'A' Squadron, living together in the same barrack-room. And on Saturday last they knelt together before the altar in St. Joseph's Church, Aldershot, and publicly renounced all heresy and schism by the Profession of the Faith of their Forefathers, and their admission into the One Fold of the Catholic Church. They had been instructed by the Rev. Dr. Redman, who had the happiness to receive them into Catholic Unity, and administer to them on the following morning their First Communion. May they live long and holily in the true Church of God, and may many of their brave comrades follow their noble example!—London Universe.

Important to Catholic Reading Circles.

The Rev. Morgan M. Sheedy, of Pittsburg, Pa., President of the Catholic Educational Union, has been appointed chairman of the Directing Board of the Catholic Reading Circle Work, of the Catholic Summer School of America. Associated with him in this important work are the Rev. Joseph H. McMahon, of New York; the Rev. J. F. Loughlin, D. D., Philadelphia, Pa.; Warren E. Mosher, Esq., of Youngstown, O., secretary of the Catholic Summer School; and George A. Hardy, professor of Literature in the College of the City of New York. The personality of this Board is strong and confidence inspiring.

A broad and practical plan of studies for the Circles which are or will be affiliated with the Summer School, is inevitable.

The Pope and Social Questions.

The Catholic Congress at Cologne ended on August 31. A letter from Pope Leo XIII. was read at the opening of the Congress. It urged the special consideration of social questions: "It cannot have escaped the notice of German Catholics that religion and society have fallen into a sad condition. Socialistic and other fallacious theories have obtained a firm hold on many minds, engendering bitter strife to such an extent that the public peace is endangered. Catholics ought therefore to remember the blessings gained for their religion and fatherland through unity, and so refrain from jeopardizing their strength through any sign of discord."

THE CATHOLIC REVIVAL IN FRANCE.

Signs of an Awakening Among the Clergy—Sighing for the Day of Independence.

A paper in the July *Revue des Deux Mondes* by Vicomte Melchior de Vogue, entitled "Apropos of a Religious Debate," records a discussion which took place in the French Parliament on the 17th of last May. He declares that these debates are becoming a phenomenon of constant recurrence, and while discussing the possibility of a free Church in a free State, declares that "great ambitions are waking in the heart of our Catholic youth, and especially among the younger clergy. The latter submit with impatience to their enforced seclusion within the silent shades of the sacristies; they wish to re-enter the current of the century, take part in social discussions in the pulpit, and give their opinion on all the subjects which interest other citizens. They know that such wide activity will be forbidden them as long as the jealous surveillance of the State confines them within the walls of the sacred edifice. The example of America is before their eyes, tempting as a mirage, impressing their minds with stories of the successful and independent growth of the Catholic Church in the New World. Their living imaginations turn more and more toward this promised land of liberty, and they easily forget the enormous weight of an historic past, which presses upon upon the National Church of France and forbids the adoption of American audacities." Monsieur M. R. Pinet is quoted by M. de Vogue as describing the wonderful way in which the French Church, shaking off the trammels of the State, has built churches and opened schools. He advises the Catholic Church to fortify its possessions silently, so that when the day of separation from the State finally arrives she may be found solidly standing on her own resources, asking no help for the maintenance of her priests. The fear present to reasonable Catholics appears to be that if once the clergy were freed from their position as salaried officers of religion, the strict laws against association would hamper them fatally, and prevent the great development of charity and teaching institutions which is taking place in England and her colonies, and in the American United States. Ronan and Taine both discussed the position of the clergy in the provinces of France—Ronan declaring, "that the Bishop will soon be the only personage erect amidst a dismantled society," and Taine maintaining that the provincial populations have become simple private under unstable functionaries. "Only the Bishop is intact and upright." This article is also interesting for its thoughtful criticism upon the present state of political and social affairs in France.

Father Connolly S. J., known throughout Ontario as a missionary, founder of the League of Sacred Heart and first editor of the *Canadian Messenger*, has been transferred from Montreal to the residence of his Order at Saul Ste Marie, Mich., U. S.

One Brick at a Time.

Remember that the building of a noble and God-like, God-pleasing character can be erected on the foundation of faith only by constant effort. You do not reach the fabric of a noble character all at a moment. No man reaches the extremity either of goodness or baseness, by a leap; you must be content with bit-by-bit work. The Christian character is like a mosaic formed of tiny squares in all but infinite numbers, each one of them separately set and bedded in its place. You have to build by a plan. You have to see to it that each day has its task, each day its growth. You have to be content with one brick at a time. It is a life-long task till the whole be finished. And not until we pass from earth to heaven does our building work cease.

"Beer Makes Men Fat."

The "fat" exhibited by the beer-drinker and sometimes by persons suffering from other disorders is really not fat at all. Instead of being a body-warmer, it consists of bits of partially-digested flesh forming food which the system really required but which it was unable to assimilate owing to the presence in the body of the alcohol which the beer contained. The appearance of this sort of "fat" then, instead, of being an indication of a well-regulated system, is nature's method of showing disorder there; instead of being a sign of health, it is an unmistakable symptom of disease.—A. W. Guttridge.

POPULARITY OF LEO XIII.

The scenes that have lately been witnessed in St. Peter's bear witness to what may be called the extraordinary popularity of the Papal power. Imagine twenty thousand persons closely packed from early morning till six o'clock in the vast area beneath Michael Angelo's dome, thousands outside in the great space in front once the race course of Nero, where hundreds of Christians were burned like torches in tubs of oil. Remember that all those thousands in St. Peter's were there by ticket, as the general crowd could not have been admitted with safety. All day long simply nothing went on in St. Peter's. The patient crowd of which the writer was one waited.

The church grew dark—only in the far distance thousands of wax candles and swinging chandeliers shone out over the high altar and faintly illuminated the colossal dome. About 5 o'clock a wild shout was heard from the multitude in the distance outside. It was known that the Pope had left his apartments in the Vatican and was descending by a private passage into St. Peter's. The instant he entered a cry of enthusiasm arose within the bottom of the dim church, which was taken up by the expectant multitude. Very slowly, borne high aloft by his guards, the old man moved up the middle aisle, seated on his royal throne, robed in "white samite, mystic, wonderful." He wore the red slippers and was shadowed by the tall peacock fans.

From the moment Leo XIII. entered until he disappeared in the far distance, an almost invisible speck at the high altar, and the service commenced, the roar of enthusiasm never ceased rolling like thunder throughout the building, while the wild waving of scarfs and pocket handkerchiefs was like the shattered trembling of a cornfield in a hailstorm. The scene was repeated as the Pope passed back again down the aisle at the close of the service. He rose majestically and bowed in blessing to the right and to the left. It was a scene fraught with singular spiritual and temporal associations never to be forgotten. A reception which certainly no other potentate in the world could at present command.

The Bible of St. Anthony.

An illuminated MSS. Bible, once belonging to the great St. Anthony of Padua, enriched to fold Catholics by the reason of the marginal notes in his hand-writing, is now for sale by private contract. Those who wish to see it with a view to purchase should communicate at once with Signor Carlo Malagola, Director of State Archives, Bologna. This precious document, which we earnestly hope will be bought by Catholics, and not permitted to fall into the hands of heretics, was presented by the saint to the Corbic family, of Castrocaro, to commemorate a vision with which he was favored while staying with them. The miniatures which adorn it are in perfect preservation and are of great value. The MSS. is written on the finest caligraphy. Mr. Edgcombe, who communicates this information to the London *Athenaeum*, believes there is not the smallest doubt as to its authenticity, and remarks that the records of the MSS. are easily accessible.

Our Will And God's.

In order to induce our will to act with an exact compliance to the will of God, and promote His glory, let us remember that He has set the example of loving and honoring us a thousand different ways. He drew us out of nothing, created us after His own likeness, and all other things for our use. In redeeming us, He would not employ the brightest angel, but His only Son, who paid the price of the world, not with silver or gold, which are perishable things, but with His sacred blood, and but with a death not less ignominious than cruel. He watches continually over us for our security against the fury of our

enemies, fights for us by His holy grace, and, in order both to nourish and strengthen us, is ever ready to feed us with the precious body of His Son in the Sacrament of the Altar. Are not these convincing proofs of the excessive love which God bears to us? Who can comprehend the immensity of His charity for such vile wretches, or what ought to be our gratitude towards so gracious a Benefactor? And if the great ones of this world think themselves obliged to make some return for the respect paid them, even by those whom birth or fortune has made their inferiors, what return ought not the worms of the earth to make, when honored with such signals marks of love and esteem by the sovereign Lord of the universe. Let us not forget, in particular, that His infinite majesty is worthy to be served by us through a principle of singular love, which has no other view than His sole will and pleasure.

Passion Giving Way to Common Sense.

In the *Forum* for September the Rev. J. H. Barrows, who took so prominent a part in the Parliament of Religions held at Chicago last year, writes of the results of that great gathering, and, as might be expected, speaks in the highest eulogy of the Catholic representatives, who by their presence "did much to give the meeting its historic importance."

Dr. Barrows regards as one of the best results of the Parliament the better understanding which it produced, in enlightened minds, between American Protestants and their Catholic fellow citizens. On this point he remarks, too, that this better understanding is in little danger of being injured by the dastardly efforts which Apapism is making for the purpose of undermining and destroying it. "The fanaticism and wicked folly of the methods of the American Protective Association," he writes, "have not destroyed the recollection of those golden days when for the first time in history Protestant and Catholic divines sat together in loving fellowship."

Dr. Barrows is unquestionably right in declaring that, with enlightened people, Apapism, with its diabolical designs and contemptible methods, has no influence whatsoever. It is only with the ignorant and intolerant classes that it secures any success, and even with them it has to resort to falsehoods and forgeries in order to maintain its control over them. Its doom is sealed and its downfall cannot be long delayed when men like Dr. Barrows publicly denounces "the fanaticism and wicked folly" of the methods it employs.—Catholic Columbian.

Rev. James F. O'Hare, V. G., Rochester, N. Y., celebrated the twenty-fifth anniversary of his ordination on Wednesday, Sept. 5. Bishop McQuaid presided at the services and preached the sermon. Nearly all the priests of the diocese were present at the celebration in the church of the Immaculate Conception.

Rev. William Everett, the oldest priest in New York City, quietly celebrated his eighty-first birthday. He is pastor emeritus of the Church of the Nativity, with which he has been connected since 1855.

On Sunday, Sept. 2, at 5 p. m., the cornerstone of the new school of the parish of Our Lady of Mercy, Philadelphia, was blessed and laid by Archbishop Ryan.

The cornerstone of a new church for St. Bonaventure's parish, Ninth and Cambria streets, Philadelphia, was blessed and laid by Archbishop Ryan on Sunday, September 2.

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