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THE CATHOLIC RECORD.

A Tour Thre' the Vicinity of Carlow. When evening vested in Autumn grandeur, Across the meadows did careless stray, And sprinkled dew from her airy vases On flowers parch'd with a sultry day.

'Twas at that hour, the calmest, sweetest, The blackbirds warbling their mellov We took a jaunt thro' the pleasant country, With hearts as light as the mountain goat's!

At Erindale with delight we linger'd, Where couched in labyrinths the zephyr And antique grottos where echo slumbers Remind the visitor of days gone by.

But further on there were scenes enchant-Surpassing far what my pen could tell, The road was canopied with beechen bran-Thro' which the day light but dimly fell.

How picturesque was the scene at Bellemont, The lofty elms that surround the court, And towering oak trees the growth of ages In which the ring-dove and turtle sport.

There gilded meadows thro' hedges sparkled, And sweet liburnum with drops of gold O'er-hung the pathway, near which the woodbine And simple wild rose their charms unfold. 'Twas there deep wrap'd up in meditation, My mind was fill'd with a thought so high, That I ask'd myself this fantastic question, "Was there aught like this in the realms of sky?"

Now landscapes open'd of wilder feature, Extending far to th' horison bounds, Here wav'd immense fields of ripened corn, There lambkins skipp'd o'er the pasture grounds.

While proudly rearing their cloud-top'd summits,
The Milford buildings aloft appear,
And all the beauties of rustic nature
In wild magnificence were mingled here.

But now the twilight was softly blending, With parting rays of the setting sun, When homeward scenes were so fascinating. We thought our tour had but then begun. Thro' stately pines of Clogrennan mountain, The lamp of day gave a transient gleam So enriching all with its lucid splendor, That fancy whispered us, it was a dream!

The imagination was amply feasted,
With views so dear to the cultur'd mind,
Yet, approaching Carlow, with pride w
gaz'd on
Her splendid buildings of Art refined. Carlow, 20th August, 1834

IMPORTANT LETTER OF LEO XIII.

The History of the Papacy.

The Latin text of the Pope's letter, addressed to Cardinal de Luca, Vice-Chan-cellor of the Holy Roman Church; Cardi-nal Pitra, Librarian; and Cardinal Her-genttoher, Prefect of the Vatican Archives, fills five columns of the Osservatore Romano, and is republished, with Italian and French translations, in the other newspapers. The Pope dwells on the manner in which the enemies of the Church have falsified her history, with the object of working injury to her; on the extent to which that system is carried at the present day in Italy especially, and the steps which it is necessary to take for putting an end to it. His Holiness begins by saying that often when considering the principal means relied upon by those who strive to cast suspicion and odium on the Church, he has observed that their fiercest attacks are directed against ecclesiastical history, and especially that portion which treats of the relations between the Papacy and Italy; and it is for this reason that he has resolved to communicate his intentions to the above-named Cardinals, that they may carry them into effect. History, he continues, studied without passion and continues, studied without passion and prejudice, from original documents, is in itself the most splendid apology for the Church and the Papacy, and hence it has followed that those whose greatest efforts have been directed to combating the Papacy have not been able to leave intact HISTORICAL TESTIMONY OF ITS GLORIES. This kind of attack was commenced three centuries ago by the Centuriatores of Magdeburg, who, seeing that the efforts of the Reformers to throw down the bulwarks of Catholic dogma were vain, adopted the stratagem of fighting the Church on his torical questions. The example of the stratagem or nighting the Church on his torical questions. The example of the Centuriatores was followed by nearly all the heterodox schools; and, which is far more lamentable, by some Catholic and Italian writers. With this intent, they scrutinized the slightest vestiges of antiquity and searched minutely among the archives to bring absurd fables to light and repeat a hundred times legends which had been a hundred times refuted. Muhad been a hundred times refuted. Mutilating the texts, or, with able malice, throwing leading outlines of history into the shade, they gathered together and exaggerated everything in which strict prudence and rectitude might have fallen short, as if human nature was superior to such defects. Moreover, it is added, they thought fit to examine with perverse sagacity doubtful secrets of private life and to bring into prominence piquant anecdotes and scandals for the amusement anecdotes and scandals for the amusement of the vulgar, ever ready to defame and take delight in such things. Supreme Pontiffs, most eminent for their virtues, have been vituperated as proud, ambi-tious, despotic princes. When it has been impossible to deprive them of the glory of great undertakings their intentions have been calumniated. A thousand times has it been repeated that the Church was an the progress and civilization of ble. Especially against the civil the people. Especially against the civil power of the Popes, constituted with a providential design of securing their liberty and dignity, have the most poisonous missiles and the falsest accusations been The same stratagems, the Pope continues, are followed in the present day; and, if ever in past times, certainly in Ours it may truly be asserted that history ours it may truly be asserted that history is a conspiracy against truth. We see these old accusations repeated in thick volumes, in brief pamphlets, in daily newspapers, and by means of the studied seductions of the stage. We had a recent example in Sicily, when, on the anniversary of a sanguinary event—the Sicilian Vespers—the names of some of

OUR PREDECESSORS WERE INSULTED.

The same thing was repeated when, shortly afterwards, public honours were rendered to the memory of Arnold of Brescia. Then there is a renewal of the use of these means for arousing popular hatred and levying vituperations against hatred and levying vituperations against the Popes; and, as regards those historical records which are too evidently glorious to the Church to be disputed, efforts are made to give the least possible measure of praise and merit to the Popes. But what is more grave, the Pope goes on at length to demonstrate, is that this manner of treating history has invaded the schools to the extent that the whole teaching of history, whether as given in school-books

Vespers—the names of some of

or orally, is directed to casting suspicion on the Church, to rendering the Pontiff odious, and, above all, to persuading the multitude that the civil government of the Popes is an obstacle to Italian prosperity and greatness. There cannot, he says he as assertion prove false than the says, be an assertion more false than this. History has already registered, for the says, be an assertion more false than this. History has already registered, for the perpetual memory of posterity, the immense benefits the Roman Pontificate has conferred upon the civil society of Europe, and especially upon Italy, which naturally, in preference to other nations, gathered signal advantages from the Holy See. The Poppe relates how apart from having Pope relates how, apart from having maintained religious unity un iltered, the Popes, at the fall of the Roman empire, withstood the frightful invasions of the withstood the frightful invasions of the barbarians; how, when the emperors of the East left Italy to herself, she found her only defence in the Roman Pontiffs; how, in often defending, as they were in conscience bound to do, their rights of sovereignty against the cupidity of foreign enemies, they prevented a great part of Italian territory from becoming subject to strangers; how they withstood subject to strangers; how they withstood the furious impetus of the Turks; how the two great victories of Legnano and Lepanto were due to the Holy See; how the power and maritime glories of the Italian Re-publics resulted from the Crusades, and how the wisdom of the Popes gave life and perseverance to the Communes. He points out that Roman and Greek
LITERATURE WOULD HAVE PERISHED BUT

FOR THE POPES
and the Church, and describes all the Church had done for the fine arts and literature, and the museums, libraries, schools, and renowned Universities they had founded. To cry, in the face of these things, that the Pontificate in itself, or the temporal dominion of the Popes, was fatal to Italian glory was equivalent to denying things which had been clearly established. Going on to consider the question from other points of view, the Pope remarks how unworthy on the part of Italians is this falsification of history, when even many impartial Protestantwhen even many impartial Protestant-ants, "divesting themselves of not a few ants. prejudices and impressed by the force of truth, have not hesitated to render justice to the Roman Pontificate for the great benefits it has rendered to civilization and public order." He enlarges on the bad public order." He enlarges on the bad effects which the distortion of history for party or other purposes has upon the young, for whose vivid and fervid imagination history has irresistible attractions. The wrong impressions imbibed in youth are never likely to be corrected. Having dwelt upon other evil consequences, Leo XIII. continues that it is therefore of extreme importance, in presence of so pressing a danger, to provide at any cost that historical studies, so noble in themselves, shall not any longer be transmuted into a source of evil alike to the public and to individual minds. It is necessary individual minds. It is necessary that conscientious men, profoundly versed in studies of this kind, should apply themselves to writing history with the purpose of making the truth clearly known, and of replying, with able and opportune confutations, to the libellous accusations too long accumulated against the Roman Pontiffs. The true light must be thrown on distorted or suppositious facts by nation distorted or suppositious facts by patient investigations of original documents, and, above all, the writers must bear clearly in mind that it is a primary law of history not to attempt to say anything that is false or hide anything that is true, in order that there may be no suspicion in the writing of either favouritism or animosity. The compilation of manuals of history that can be used in schools without prejudice to truth and without danger to the young is, the Pope adds, an urgent necessity. It is not, he continues, a new field which the writers have to explore, and he mentions the names of many who have laboured in it. If then be concludes, the Church has it. If, then, he concludes, the Church has rendered well-merited service to historical science, let her render further service now, and the more so because of the con-ditions of the times in which We live. With this intention, he informs the Cardi nals that the contents of the Vatican archives and

THE BOOKS IN THE VATICAN LIBRARY ARE AT THEIR DISPOSAL: and he expresses the conviction that the authority of their office and the fame of their personal merits will easily call around them learned men well exercised in historical studies and in the art of writing, to cal studies and in the art of writing, to each of whom they can assign a share of the work according to the measure of his ability, and in conformity with a plan to be presented for his (the Pope's) sanction. In the meantime, he encourages all who will take effective part with the Cardinals in the work devised, and assures them of his especial favour. But the Pope does not end his letter at this point. He enlarges again upon the importance of the subject, or, rather, he goes on to treat it from a point of view more political, especially as relates to Italy. His

Holiness says:
"History in fact, proclaims loudly and clearly that it is God who, in His providence, governs the progress of human events and makes them serve, whether men will or not, towards the welfare of His Church. Thus the Papacy has always come trium phant out of every struggle and out of the persecutions it has suffered; and its adversaries, hopeless of victory, have been the cause of their own irreparable ruin. And as openly does history proclaim what were, from the beginning, the designs of Provi-dence regarding Rome. She was destined to be the perpetual domicile and seat of the successors of St. Peter in order that from here, as from a centre, they might with complete independence provide for the government of the Church throughout all the world; and whoever has attempted to oppose this design of Divine Providence has sooner or later seen his efforts come to nothing."

Woman and her Diseases.

is the title of a large illustrated treatise, by Dr. R. V. Pierce, Buffalo, N. Y., sent to any address for three stamps. It teaches successful self-treatment.

Of all the sweets of which mortals can dream. There is naught to excel strawberries and

Neither is there any remedy known to mortals that can excel Dr. Fowler's Extract of Wild Strawberry as a cure for Cholera Morbus, Cholera Infantum and all

Bowel Complaints.

In the summer and the Fall, the urchin climbs the garden wall.

For green apples, in his frolic;
He will eat his fill, till, very lill,
He's doubled up with Collc.

DEATH OF LOUISE LATEAU.

Sketch of her Miraculous Life.

TOUCHING SCENES AT HER DEATH. On the 25th of August, that wonderful evidence of the greatness of the living God given to an unbelieving world—the stigmatization of Louise Lateau was withdrawn. Louise Lateau, the marvel of divine grace, passed away. The facts of her stigmas and ecstasies are so well known and have been so often attested, that it is needless to recite them here. Indeed, they would fill that large volume which will be doubtless forthcoming for the further confusion of skeptics and the edification of the faithful.

Louise was born on the 30th of January, 1850, at Bois d'Haine, in the diocese of Tournay, Begium. It is noticeable that, as she had participated in the sufferings of Our Lord and their outward evidences of our Lord and their outward evidences during life, she also participated in the number of His years on earth—th rty-three. At the time of her birth, it is stated that Louise's eldest sister, Rosina, was about three years old, the younger, Adelina, two. Her father was a working man in the ironworks near Manage. When man in the ironworks near Manage. When Louise was six weeks old, her father died Louise was six weeks old, her lather died of small-pox, and she herself caught the disease. A relative of the family stepped in and saved the little household from disruption. When the mother recovered from a long illness, she tried to support the family by the work of her hands. But the Lateaus were desperately poor. Louise when only eight years of age, was sent out to service. She devoted herself with exceeding care, almost miraculous in one so young, to her mistress, a sick lady. Later, during two years, she nursed an invalid aunt. She was a veritable

Ittle Sister of Charity.

An accident had happened to her, the nature of which her biographers do not specify. It, however, produced such tormatting interpretable that her beautiful to the specific such as the second such to the second such menting internal pains, that she was obliged to return to her home at Bois d'Haine. She bore her ills with great patience, learning in the intervals of relief the use of the needle and going out to seek work.

In 1866, the cholera broke out in Bois d'Haine. Louise wanted to throw herself into the work of helping the sick. Her mother refused permission. Louise had recourse to prayer; the Consolatrix of the Afflicted interceded for her, and her mother yielded. She was seen everywhere beside the cure, solacing the sick, burying the dead. Her sister, Adelina, aided her, and the sight of the Christian heroism of these two girls struck all

beholders with amazement, In 1867, she became very ill, but she refused to relinquish her household duties until utterly prostrated. At length she was pronounced to be dying. The last sacrament was administered. A novena was begun in honor of Our Lady of Salette. Her eyes opened, she asked for milk, and declared that she was not to die.

New and violent attacks of pain foll lowel. Acute nervous headaches weak-ened her. Pains in her left arm, side and leg, tormented her. In January, 1868, at absce's formed under her right shoulder For three weeks she was obliged to remain sitting in a chair, her head resting on a table Her patience was heroic, though a frightful spitting of blood followed these agonies. Death seemed near; but, after the reception of the Viaticum, she prayed that she might re-

cum, she prayed that she might recover. Her pains at once disappeared.
Her weakness was so great that she
could not move from her bed. She
attempted to go to Mass. Three times
she failed. "The fourth will succeed."
The people of Bois d'Haine were convinced of her sanctity. They crowded the
church on the day on which she had promised to be there. To their amazement ised to be there. To their amazement she appeared, although the weather was severe. She wondered why the church was so full. This was on the 21st of April, Three days after that, Louise re

1868. Inree days after that, Louise received the stigmata.

At the close of the investigation, Dr. Lefebvre published a report embodying the result of his investigation and that of the other physicians. The theological commissioners also published a report.

Dr. Lefebvre's detailed account of the position and dimensions of the stigmas

position and dimensions of the stigmas will be interesting to scientific readers. It can hardly fail to satisfy the most skeptical of how thoroughly the case has been investigated from a scientific point of view, and how carefully Dr. Lefebvre discharged the duty which was imposed

"The periodic bleeding," he says, "and the suspension of the exercise of the senses being phenomena which belong to the sphere of medical science, I was requested to make a complete examination of them. It was at the same time desired that, while my investigation should be confined to the purely medical aspect of the case, it should be a thoroughly search-ing one, and that it should be conducted with all the appliances and rigorous accuracy of modern science."

His account of the stigmas is as follows Right hand-The dorsal stigma is oval n form, its longest diameter, parallel to the metacarpals, is twenty-seven milli metres, its transverse diameter is fifteer millimetres. The stigma is situated be tween the third and fourth metacarpals ying to some extent over each of these bones; its lower extremity is four cen-timetres from the junction of the fingers. The stigma on the palm of the hand cor responds exactly in position, it has the same oval form, but its greatest diameter is only two centimetres. Left hand—Dorsal stigma, oval in form;

thirty-three millimetres in length, twenty five in brealth ; its centre corresponds to the fourth metacarpal, its lowest extremity is four centimetres from the junction of the fingers. The stigma on the palm cor-responds in position, also oval in form, twenty-five millimetres in length, and

fteen millimetres in breadth. Right foot—Dorsal stigma, in form an oblong rectangle with the angles rounded off; length thirty three millimetres, breadth eighteen; it lies over the space which separates the third and fourth metacarpals; its posterior extremity corresponds to that of these bones. Stigma the sole, round in form; its centre situated one centimetre farther back than the centre of the dorsal stigma.

Left foot-Both stigmas have the same dimensions and positions as the corresponding stigmas on the right foot. For eleven years before her death | nesday, August 28th.

Louise lived on the Holy Eucharist. No natural food or drink passed her lips. Frequently raised in ecstacy, she did not sleep, and yet she enjoyed perfect health. Let skeptics scoff and "liberal" Catholics

smile, if they will, the power and the grace of our Lord are no less than they were in the days of St. Rose of Lima, St. Catherine of Sienna, St. Francis of Assissi. The most expert and scientific physicians of the world are amazed by the miracle wrought in this favored child of God. Occasionally, a sciolist, like Dr. Hammond, or some other superficial scoffer, bursts forth in tirades against the miracles of Bois d'Haine or Lourdes. Men, more deeply learned, though equally unbelieving, can only state what they saw and tested. Science is abashed before the visible meable of G.

visible marks of God. Our Lord miraculously impressed the "stigmata"—the sacred wounds of His Passion—upon her virgin body. Dr. Augustus Rohling, who has published an interesting the sacred to interesting account of Louise Lateau in German, computes the number of those who were rewarded by this favor for their love of God and their neighbor at fifty; among these is the seraphic St. Francis of

Louise confided, with much embarrass-ment, the wonderful manifestations to her confessor only. He prudently recommen-ded her to the care of a physician. But it became evident that the phenomena were beyond nature and beyond the control of natural remedies. An investigation fol-lowed, after the learned Cardinal Deschamps had visited her. The commissioners to whom the duty was confided were champs had visited her. The commissioners to whom the duty was confided were distributed into two sections; one consisting of four distinguished theologians, under the presidency of the two vicars general of the Diocese of Tournay, the other, a medical commission, under the presidency of Dr. Lefebvre, professor of medicine in the University of Louvain. The various professors of the faculties of medicine in the "liberal" universities of Belgium were also invited to take part in the inquiry; and several availed them. the inquiry; and several availed them-selves of the invitation. From the begin-ning of the formal investigation of the case, crowds of visitors assembled every Friday at Louise's cottage. All were anxious to witness the strange spectacle; some from curiosity, others from devo-tion, and others chiefly on scientific grounds. The medical investigation lasted a year and a half; during its progress scientific men alone were allowed to be present, except on some rare occasions, when, for exceptional reasons some other persons were admitted. In this inquiry, medical men representing every shade of religious thought, infidels and believers, took part ; on many Fridays, fourteen or fifteen physicians were present, and, up to 1870, no fewer than a hundred had per-

sonally examined the case.

Of her last hours, the Courrier de had asked her sister, Rosina, to put near her bed a statuette of the holy king, one of her patron saints. One day, when she was asked whether it was St. Louis Gonzaga or St. Louis of France that she wanted to intercede for her in Heaven, she answered with her habitual sweetness "I do not know; one cannot have too many patrons up there."
This time death was really near.

Friday morning, Father Duclos, Marist from Montfaucon, had brought the Holy Sacrament to Louise.

After this ceremony, always so touching, Louise became more calm. But the end was near. She was only an animated corpse. Her right eye was closed; the left remained open, with an indefinable ex-pression of pain and anguish.

pression of pain and anguish.

It was a profoundly sad sight, and none of the few persons present can ever forget it. It was noticed that her left hand was swollen. At the head of the bed sat Adelina, in tears. The dying Louise had her mouth partly open; a cold sweat covered her emaciated temples. cold sweat covered her emaciated temples The cure of Bois d' Haine recited the fit ting prayers.

Towards seven o'clock in the morning Louise was told that Extreme Unction would be administered. This seemed to give her lively pleasure. At the time mentioned, the cure of Bois d' Haine entered the little house with the sacred oils. e was accompanied by Dr. Lecrinier, De Fayt, the sacristan, and the members of

the family.

The physician, M. Lecrinier, found Louise considerably weaker. Her pulse reached about a hundred beats a minute. Her respiration was troubled and noisy. The swelling in the left hand had gone down, but it had appeared in the right

The agony had begun. On Sunday morning, at six o'clock, Louise felt the approach of death, and when Rosina, hearing the church bell of Bois d'Haine ringing for Mass, asked if she should go, Louise on Friday night Louise had an access of delirium, when she was heard to murmur, "To-morrow—St. Louis—what a beautiful bouquet!"

At haif-past six, a slight sigh announced

not death had done its work. Her last words were, "Jesus, Mary." After the sufferings and anguish, her face After the suiterings and on a consequences, ecame serene. During the first two days, an expression recalling vaguely the le of the ecstasies was on the face. Si that, a look of sorrow has replaced it. It range that the hands remain white and ible. We touched them; they had no corpse-like stiffness. Her face hat of a martyr.

A little crucifix hung over the fireplace;

the only light was from a wax candle near the window. Near the bed, on a stand, were statuettes of Our Lady of Lourde Our Lady of Victories and of St. Pete On the walls, pious images and the Papal Benediction sent by His Holiness Pius IX. It is impossible to give an idea of the respect in which Louise was held in Bois

respect in which Louise was held in Bois d'Haine. Yesterday (26) several persons were kneeling in prayer near the hedge of the modest lot of the Lateaus.

Friday, August 24th, would have been the eight hundredth and first time that the

owing of blood was produced; but that Friday was the only one in which the stig-matized did not bleed, as she had no The phenomena had lasted twelve

years. The funeral was announced for Wed-

For three weeks preceding her death, Louise had spoken to neither her sisters nor anybody. As soon as she had received the sacraments of the dying she spoke to her sisters, Rosina and Adelina, who her sisters, Rosina and Adelina, who cared for her with admirable devotion. She gave them her last wishes and expressed the desire to be buried simply, without pomp, like her mother.

She died at the age of thirty-three years and seven months.—Freeman's Journal.

THE APOSTLE OF "PROGRESS."

Freeman's Journal.

Early panegyrics on Luther are beginning to appear, drawn out by the prospec-tive Lutheran Centennial celebration in Germany. Like most early things, they are "green." They are worthless from an historical point of view and give very historical point of view and give very false impressions of the life and labors of him who is called the great "Re-former." The writers of them have never taken the trouble to read Luther's opinion of his own work. It agreed, in essentials, of his own work. It agreed, in essentials, with the picture which Joseph de Maistre draws of Protestantism in "Du Papa:" Christ came on earth to found a Church He died to found it; He promised that the gates of hell should not prevail against it; but, later, God became tired and forgot His promise and the devil did prevail. Then came the sapient Dr. Luther, determined to sweep away an infamous system of idolatry which stood in the way of real "progress." In a word, according to Luther, God had lied; and Catholics, not

having disturbed the ancient order of the Church, so peaceable under the Papacy, and brought forth strife and turmoil. He said of his new recruits, "They are hogs and they will die hogs." He saw at times the logical conclusion of his preaching faith without good works; his disciples became gluttons and drunkards; the virtue of chastity, of self-denial, were trampled under foot. Above all chastity was despised. In overthrowing the statue of the Blessed Virgin, the Reformers delighted to banish her precious quality of purity. They hated her immaculateness, they scoffed at the qualities that make her the model and stay of all women. This was "progress," this is what Germany is about Like another and later Charto honor. Like another and later Char-latan, Cagliostro, Luther's motto was "Lilium pedibus destrue." His rage against the virtue of purity was furious, He "married" at Wittenberg an apostate

Bruxelles, of Aug. 27, says:—
It was the Feast of St. Louis, King of
France. On the day before, at dawn,
Louise Lateau, whose strength had begun
to fail considerably for several months,
former's should have little respect for the
family, and that he should have agreed to
let the Landgrave of Hesse have two nun, who had lived freely with the stutenburg. It was natural that such a "Reformer" should have little respect for the family, and that he should have agreed to let the Landgrave of Hesse have two wives at once. Progress! Divorcons! cry the French Radicals. And Germany joins in the howl by honoring a miserable apostate. No wonder that Luther concluded that the Government of the Turk was better then the Government of the was better than the Government of th Christian. Had he dared to introduce the Mohammedan code of morals, to which he inclined, he would have saved himself much

useless hypocrisy. "Sin," he cries to Jerome Weller, "sin boldly. You will not be condemned in the other world. Jesus Christ has atoned for everything!" Comfortable doctrine of Faith without works! If the people of Germany had not been saved by some remnants of Catholic grace and tradition, its inhabitants

Erasmus and other learned humanists complained that the Reformation was the death of learning in Germany. It revived partially; but the world was turned back. The vices of paganism were varnished with a gloss of sham Christianity. And Germany cheriches the memory of the wretched sensualist who accomplished

Leo XIII. and the "Times."

The Times, commenting on the letter of the Holy Father which we publish on another page, says: "History contains ample grounds for Pope Leo's boast that when the Roman Empire decayed the Papacy stood as a bulwark against the flood of barbarism. The Church stored up the fragments of Greek and Roman literature. It fostered art and refinement. It withstood the inreads of the Mussul. It withstood the inroads of the Mussulman. It raised its voice on behalf of Christian unity and peace. It gave Europe a centre. It preserved by the temporal power, bad as it was, a large section of Italian soil from a yet more ruinous alien dominion. On the whole, the Papacy may challenge historical investigation to compare its good and its evil deeds with-out much fear of the result, if the object of Pope Leo be to elicit a verdict that the Vatican has filled in the historical past a place which no other power existed to supply. No serious student of history can wish that the Pope should fail in such an aim."

How to GET SICK .- Expose yourself day and night, eat too much without ex-ercise, work too hard without rest, doctor all the time, take all the vile nostrums advertised, and then you will want to

How To GET WELL-Which is answered in three words-Take Hop Bitters!

The fruit merchants' strawberries may fill the measure; but Dr. Fowler's Extract of Wild Strawberry fills the measure every time in the people's requirements for an unfailing remedy for all forms of Summer Complaints.

Mr. W. J. Guppy, of Newbury, informs us that he has used Burdock Blood Bitters in his family with good effect, and adds that the Rev. J. R. Smith has used it and speaks of it in high terms of praise. It is the great system-renovating tonic that cures all diseases of the Blood, Liver and Kidneys, acting harmoniously with Nature's laws. 25,000 bottles sold during the last three months. from the speakers—a plague sure to spring up in future resurrection."—Samuel Smiles.

EDUCATION. Religious Training Should be Begun in Early Youth to Make it Effective in Mature Age.

The Crimelle Metard

It is impossible for a Catholic to advoat the system of public school education; others may advocate it, if they will, but not a Catholic. The late Protestant Archbishop of Dublin, Dr. Whateley, tells us what effect mixed education, which is the same system practically, is intended to have upon Catholics: "The education supplied by the National Board, a system similar to that of our school heard, he similar to that of our school board, he samilar to that of our school board, he says, is gradually enlightening the mass of the people, and that if we give it up we give up the only hope of weaning the Irish from the abuses of Popery. But I cannot venture openly to profess this opinion; I cannot openly support the educational board as an instrument of conversion. I have to fight its battles with one hand, and that my best, tied behind me." This shows us what a Catholic ought to think that my of public school education. The Bishops of England and of Ireland, of the United States, of Canada, Australia, Prussia, Bel-gium, and Holland have again and agoin in Pastoral Letters and Synodical Decrees formally condemned this system of mixed

"It is in the elementary schools especially," said Pius IX, "that the children of the people ought to be carefully taught from their tender years the mysteries of our Holy Religion, and trained with dili-gence to piety, morality, religion, and the practice of civil virtues. In these ele-mentary schools religious instruction ought to occupy so leading a place in all that concerns education and instruction, and whatever else the people may learn should appear subsidiary to it. The young, therefore, are exposed to the greatest danger whenever in the schools education

is not closely united with religious teaching. Those who pretend that the Church ought to abdicate or suspend her control and her salutary action upon the elemen-tary schools ask her to disobey the com-mands of her Divine Founder and to be false to the charge she has received from God of guiding all men to salvation. In whatever country this pernicious design of withdrawing the elementary schools from ecclesiastical authority should be entertained and carried into execution, and the young thereby exposed to the danger of losing their faith, there the Church would be in duty bound not only the period of the state of the to use her best efforts, and employ every means to secure for them the necessary Christian education and instruction, but she would moreover feel herself bound to warn all the faithful and to declare that no one can, in conscience, frequent such schools, as being hostile to the Catholic Church.

Religion ought to permeate the whole of elementary education. It ought, a Our Lord describes it, to be like "leaven" which works through the whole mass-like "salt," which is not eaten alone, but is used as a condiment to flavor and season all our food. "Religion," said the late Lord Derby,

"is not a thing apart from education, but is interwoven with its whole system; it is a principle which controls and regulates the whole mind and happiness of the people." "Public education should be onsidered as inseparable from religion, -the contrary system is "the realization of a foolish and dangerous idea."

Lord John Russell, in advocating a bill for the establishment of normal schools, said that "Religion should regulate the entire system of discipline." In speaking of the Popular Education Bill of 1847, he would to day be the hogs that Luther described them to be.

To eat and to drink, to enjoy life,

"Who loves not wine, women and song,
He is a fool his whole life long!"—

It think that no advantage that could be gained by uniting different sects could compensate for such an apparent declaration by the state that it thought secular knowledge and said: "To omit any inculcation of the duties of religion, to omit instructing the knowledge and secular instruction alone was that with which it had any concern, or in which it took any interest. The people would confound the omission of religious instruction and the declaration that such instruction was to be left to the ministers of different persuasions, with irreligion,"
"I am for a religious as opposed to a secular education," said the late Sir Rob-ert Peel. "I believe as the noble Lord

(Lord John Russell) has said that such au education is only half an education, but with the most important half neglected. Mr. Gladstone expressed the same senti-ment when he declared that "every system which places religious education the background is pernicious." Let

other great Protestant authority witness to this Catholic doctrine. It is M. Guizot, a man and historian, who speaks: "In order to make popular education truly good and socially useful, it must be fundamentally religious. I do not simply mean by this that religious instruction should hold its place in popular education and that the practices of religion should enter into it; for a nation is not religiously educated by such petty and mechanical devices. It is necessary that national education should be given and received in the midst of a religious atmosphere, and that religious impressions and religious observances should penetrate into all its parts. Religion is not a study or an exerbe restricted to a certain place to certain hours; it is a faith and a law. which ought to be felt everywhere, and which after this manner alone can exercise all its beneficial influence upon our

rinds and our lives."

From all this, it is clear that reason and authority, both Catholic and Protestant, condemn the system of mixed education, and, consequently, every Catholic parent
who needlessly exposes his child to so
grave a peril. No system of elementary
education can be acceptable to a Catholic
which does not give the first place to the Catholic religion, and which does not carry on its work "in the midst of a religious atmosphere."—Springfield Herald.

known by the company they keep. The sober do not naturally associate with the drunken, the refined with the coarse, the decent with the dissolute. "The conver-sation of such persons," says Seneca, "is very injurious; for even if it does no im-mediate harm, it leaves its seeds in the mind, and follows us when we have gone