WINTAKEN IDEAS OF SANCTITY.

M. J. in Catholic Mirror Many persons imagine that it is extremely difficult, if not impossible, to acquire sanctity, and are frightened at the mere thought of undertaking a work of such great magnitude. They are mistaken in their conception of true sanctity, in what it consists, and the means of continuit. The task is however, difficult of accomplishment as they sup-pose; and, were they to make the trial When our Lord said, "Be ye perfect as your heavenly Father is perfect," He did ot use these words in an exclusive or imited sense. He addressed them to is all; for he willed the salvation of all. "This is the will of God, your sanctifica-tion." True, He did not expect that we nid succeed in reaching, even in a all degree, the infinite perfection of Model proposed for our imitation.

and doing all in our power to attain the bighest possible standard of moral ex cellence. When we do this He is satis fied, and will supply the deficiencies on

The vast majority of persons content themselves by pursuing the ordinary course, never atriving to advance beyond a certain point already fixed as the limit of their aspirations. This is why so few succeed in acquiring exalted virtue, which cannot be attained without the exercise cannot be attained without the exercise of generosity. Such persons are impressed with the conviction that any effort on their part, beyond the ordinary perform ance of what is strictly obligatory, is unnecessary and uncalled for. They say that the greater perfection belongs to the saints, who are differently constituted, and whose example they are not called upon to imitate. Herein lies a serious mistake; for it is precisely for imitation that God has furnished the heroic examples of His chosen servants. The glorification of God and the edification of men are the chief ends for which His saints lived and labored; and these objects are lived and labored; and these objects are promoted by us only in so far as we follow in their blessed footsteps.

Some say that we must not attempt to pattern our lives after those of saints and

holy persons, since to do so would be ex-tremely hazardous—would be aiming at singularity. Whilst this course may be safely followed in certain cases, it can scarcely be considered as of general appli-cation; for, if so regarded, there would scarcely be considered as of general application; for, if so regarded, there would be no incentive to spiritual progress. There is more danger to be apprehended from spiritual apathy than from a generous resolve to go forward on the path to perfection, upon which the saints have trodden. The term "singularity" may be very good when its meaning is defined very good when its meaning is defined and properly understood; but it may lead us astray unless its meaning is restricted and clearly comprehended. If by singularity is meant a certain strangeness of manner assumed simply for the purpose of appearing odd without regard to the opinions of other, a, and in order to be at variance with the approved conduct of those possessed of good sense and sound judgment, then it is neither praiseworthy nor permissable. Bat if the term is intended to imply that we must not act out our own judgment in matters of conscientious duty, however well matured it may be, when it conflicts with the opin ions and imperious dictates of our neighbors, it becomes not only our right but bors, it becomes not only our right but our duty to set aside such dictation and follow the judgment which we have formed a to the wants and spiritual necessities of our soul Of course it will be understood that before entering upon a strict line of duty wise counsel will be sought; for no man is a safe guide unto himself, however wise and learned he may be considered. What is herein stated is in the nature of

from the trials and temptations incidental to our lives. They were confronted with and harassed by tribulations far greater than any which we are called upon to endure. It was their loving submission and patient endurance of those trials that rendered them so pleasing to God and merited the sustaining grace by which they triumphed over all their difficulties. Had they been less humble they would have grown tired and murmured against the divine will. By such felly and wickedness they would have become a prey to the enemy of salvation, whose object and constant effort it is to thus ruin souls. In constant offort it is to thus ruin souls. In this respect their example is of incalcul-able benefit to us in the warfare in which

We are engaged.
Sanctity does not, as many suppose Sanctity does not, as many suppose, consist in the performance of great deeds which win the praises of men and excite a certain feeling of pleasure or satisfaction in our own hearts. It consists simply in the faithful and conscientious discharge of the duties of our station in life, keep ing before us constantly the desire of pleasing God and a willingness to correspond as far as possible with the graces which He may be pleased to vouchafe to us. If we view and perform our duty us. If we view and perform our duty from this standpoint, we are on the way to perfection whether our station in life be exalted one or our lot is cast amongst

Among the obstacles to acquiring sanctity or perfection the most serious per-haps, is that of discouragement. We are so constituted by nature that we caunot endure the thought of failure in any enterprise which we undertake. It is not flattering to our pride to know that our efforts have been unsuccessful; for we would have people think highly of our skill and wisdom. In spiritual affairs this same quality predominates. We are anxious to succeed—according to our fancy—and every failure discourages and bumiliates us We think we are not progressing; and in this, as in all things else, but increase must prayed! We appear our jugment must prevail. We appear more anxious to satisfy ourselves than to please Gud; and hence the more we contemplate and mourn over our failures the less we think of Him and the slower is our less we think of Him and the slower is our progress towards Him. The remedy is to forget ourselves as far as possible; and fix our gase steadfastly upon the object before us—God, in whose service we are employed. If we do this we shall be encouraged to go forward with confidence; for God looks upon us lovingly as we ap-

discourage but to strengthen us; for "power is made perfect in infirmity;" and He wishes to ground us in solid virtue by making us patient and humble. We shall one day praise God for having allowed us to know the unisthomable depth of our machines.

weakness.

The means of acquiring sanctity are prayer, the frequentation of the Sacraments, and such other good works as are dictated by Christian charity. The Sacraments are the mediums or chanuels through which divine grace is communicated to our souls. The more frequently we approach them, provided we have the proper dispositions, the greater the measure of grace conferred upon us. As no one need hope to acquire virture or advance in holiness without the help of these agencies, the necessity for frequenting the Sacraments becomes apparent Hence all those who attained perfection were accustomed to make frequent use of the Sacraments. The great St. Teresa used to say that she would approach the altar daily were it necessary to risk her life in so doing. And in so acting she only gave proof of the practical workings of the strong and ardent faith which was characteristic of all the saints, who fully realized the real presence of Christ in the Sacrament of His Love. They were able to penetrate with the eye of faith into this profound mystery of love, and thence draw forth the attength and grace which enabled them to overcome the varied obstacles and temptations that beset them. It was from this source that they derived light to know their own imperfectious and increased power of mind to conquer them. This knowledge also begot them that tender compassion for the weaknesses of others which is peculiar to holy persons. In modeling our lives upon those of the saints it is not necessary to adopt many rules of conduct. Some persons burden themselves with lengthy and cumbersome rules and impose upon themselves various spiritual exercises more calculated to weakness.
The means of acquiring sauctity are

themselves with lengthy and cumbersome rules and impose upon themselves various spiritual exercises more calculated to weary and oppress than cheer and invigorate the soul. Hence they make little progress in solid virtue. The mind should not be encumbered with too many details or formalities, nor the heart dried up by too strict adherence to prescribed methods of plety. Both the mind and heart should be left free to exercise the powers and qualities with which the Creator has endowed each one of us in order that the soul may breathe the freshness which endowed each one of us in order that the soul may breathe the freshness which divine grace imparts, and the mind expand under its ennobling influence. God does not insist upon being worshipped in measured terms or according to prepared methods, which though suited to the wants of some are ill adapted to meet the requirements of others. He only asks the homage of our hearts, and for this He makes an urgent appeal when He savs: "Son give Me thy heart" In giving Him this we bestow upon Him who is slone worthy of it all that we possess.

Protestant Testimony. London Tablet, September 24. On several occasions already we have quoted the outepoken and striking testi quoted the out-poken and striking testimonies of the most recent African explorers, in all cases Protestants,
or at least non-Catholics, to the
unique and remarkable efficacy of
the Catholic missionaries. To the testi
monies of Oscar Lenz, Dr. Juncker, Dr.
Wolf, Mr. Dennett, and others, we are
now able to add that of Baron von Sch
werin, the eminent geographer of the want is neven stated is in the nature of suggestion, it being intended only to stimulate to more earnest endeavors in the service of God by holding up the saints as models for initiation.

The saints were not constituted differinterview accorded to the representative of the Journal de Bruxelles, von Schwerin, who is a Lutheran, was exceedingly plain-spoken and detailed on the question of the missions. "The Protestant mission aries," he said, "are men of faith, but they are without education. It is not enough for a missioner to be a man of faith. He must also be a chosen man Now the greater part of the Protestant missioners have no education, and missioners have no education, and caroely any teaching. How can you ex sect machine tenders and boot-makers to preach a faith they do not under stand?" He then said: "It I were not s philosopher I should be a Catholic after what I have seen in Africa, I am a believer, but not a Catholic I feel a lively admiration for Catholic missionaries, especially for those of the Congregation of the Holy Ghost They are doing immense good. As for the Protestant missioners they are a disgrace to civilization. They are preparing the ground admirably for renegades I met on the Kasai an unusually excellent missioner, Father Sand, a Luxemburger He is doing great good. The mosto of missioner, rather Sand, a Luxemourger He is doing great good. The motto of the Congo. State ought to be: Tam Marte quam Minerva. Mars is the State, Minerva the missionaries." The Baron warmly encouraged the idea of sending out many Catholic missionaries to the

A Stitch in Time.

When first attacked with a cold in the bead, droppings from the na-al passage into the throat, pain in the head or any of the symptome or for-runners of caterrh, a 50 cent package of Masal Baim will ours you James Cullen, Poolio I-land, N F.
writes: I have been watching the progress
of Dr. Thomas' Eclectric Oil since its intro
duction to this place, and with much pleasure state that my anticipation of its success have been fully realized, it having cured me of brouchitis and soreness of nose; while not a few of my rheumati neighbors' (one old lady in parcicular pronounce it to be the best article of its kind that has ever been brought before the public. Your medicine does not require any longer a spon-or, but if you wish me to act as such, I shall be only too happy to have my name connected with your prosperous child.

DR Low's WORM SYRUP will remove all kinds of Worms from children or adults.

FREEMAN'S WORM POWDERS are safe in all cases. They destroy and remove Worms in children or adults,

race, on Sanday night before a large congregation, which included many non Catholics. His Emissece took for his text the words, 'From the rising of the sun to the going down My name is great among the Centiles, and in every place there is sacrifice and there shall be offered in My name a clean obligation. These in My name a clean oblation. These words, sain His Eminence, are a prophecy words, said His Eminence, are a prophecy spoken four hundred years before the coming of Jesus Christ, and that prophecy was fu filled by the sacrifice and oblation of Jesus Christ Hunself upon the cross on Caivary and by the perpetuation and continuation of the same sacrifice to the end of the world in the Sacrifice of the Hely Mary The Sacrifice of the Hely Mary of the world in the Sacrifice of the Holy Mass may be regarded in three ways. First, it is a commemoration; secondly, it is a representation; and lastly, it is a resitty. Having dealt with the first two points, he said that with regard to the third we had to look a little more dealty. First of all own Derive. regard to the third we had to look a little more deeply. First of all, our Divine Lord promised that He would be with us ustil the consummation of the world. But His presence in the Holy Mass isomething beyond this. God from the beginning of the world has been present in three ways, and therefore the Son of God has been present in the world from the beginning in three ways. First of all, God is present in all Hisworks, in His being, His essence. There can be no being nor existence except that which is given by Hom who alone is self-existent, who from all eternity is without existent, who from all eternity is without beginning and without end. And there fore nothing would exist a moment if it were not the will of Gud, and if Gud were not present in His works. But He is als present in His works by what may be called presiding over them. Having given them all their being He gives them all their perfection, and He preserves them in the state and the form in which He gave them. Thirdly, he is present in all His works by His power, and has power to alter or to change as He will But though God is in the world in these three way.

THE WORLD KNEW HIM NOT;
it absolutely became ign rant, became unbelieving, and was without G in the world. And therefore God sent His Son

world in a divine manner as G d from the beginning, but He came into the world to be present as God and man no only by an invisible presence, but by visible presence, not only speaking to th faith of those that would believe, but faith of those that would believe, buspeaking even to the eyes of those that would not believe. And therefore the Son of God took upon Him our humanity would not believe. And therefore the Son of God took upon Him our humanity—He was made man. He came into this world and was subject to the law of nature. He was like unto us sin only excapted. But while He was subject to the laws of nature He was sovereign over the selaws—He was relguing over them at the very time. He was sovereign over them all. He was sovereign over them to see Him. He came when the doors were shut, when no man could enter. He passed those closed doors as the light passes through the world. Once more, on the Sea of Tiberlas in the grey twilight of the morning He came and stood upon the shore, and we are told that no man "durst as him: Who art thon?" And for this reason, "knowing that He was the Lord." reason, "knowing that He was the Lord."
They knew and yet they did not know
They believed and yet they felt not sure,
because it was a supernatural presence
Well, in all this He was training His Discipies and preparing His Church to live by faith in His real presence although He cannot be seen. When He took the bread and break it He said, "This is My Body and this is My Blood." Will any body say that He did not mean it? The man who would say that would be a blas phemer. They had His own interpretation of these words He said, 'I am the living bread that came down from Heaven. If any man shall est of this breat he shall live for ever." And then He went on to live for ever." And then He went on to say, "And the bread that I will give is My flesh, which I will give for the life of the world. My flesh is meet indeed, and My blood is drink indeed; unless ye eat the flesh of the Son of Mau and drink Hi blood ye shall have no life in ye. H that eateth My flash and drinketh M blood abideth in Me and I in him." Who is it that would tell us that these are metaphors and figures? The Holy Sacrament of His body and of His blood is a reality—not only a commemoration, not only a representation, but a divine reality as surely, as luminously, as evidently true as the creation of the world.

THERE ARE TWO SCHOOLS OF TREOLOGY, I will call one the school of shadows, and blood abideth in Me and I in him."

I will call one the school of shadows, and the other the school of realities. St. Paul tells us that there were at one time men who said that the Resurrection had passed already; that the Resurrection was done and over, and that there was no resurrection to come. That is to say, they inter preted the Resurrection to be a figure of a metaphor or a shadow of some spiritus action. That began in the time of the Apostles. And beginning in the time of the Apostles, there was also a sect of men who said that the appearance of Jesus Christ—the visible form of Jesus Christ— Christ—the visible form of Jesus Christ—was a phantasm, a mere appearance. That is to say, they explained away the Incarnation of G.d. He was not really God and man; He was God and a phantasm. Then when men by fattn got rid of that anomaly there rose up men who said that He was man; He was no more than man—and I know not how many thinds of auch arter. There are a time three hundred years ago when there was an uprising of what I must call these

THEOLOGIANS OF SHADOWS, who said that the Church is not a body; who said that the Church is not a body; it is not visible; it is an invisible fellowship which no man can see, which no man
can touch. At that rate the Church was
never persecuted, for if there was no
body there could be no wound. And
then these men said that the Sacrament
of the Altar and the Holy Mass were only

proach Him borne down by the weight of our infirmities. So long as we remain upon earth, says the great spiritual master, St Francis of Salea, we shall never see ourselves without miseries nor behold Gad without merry and love. Timid souls should take courage from this assurance that Gad ever greets them with a smile of love. He wears no frown for those who are intent upon secving Him with fidelity, even though they soffer from imperfections he wisely permits to remain in us not to discourage but to strengthen us; for "power is made perfect in infirmity;" and

science; Onscience is according to them a feeling, a sentiment. It comes to this at last; there is no such thing as moral law—right and wrong. I heard men—and the majority of those present to discuss it—come to THE CONCLUSION THAT SUICIDE IS that every man has a right over his own life, and that he may take it if he choose. Wel, then, we have no lawgiver, no life. Well, then, we have no lawgiver, no life-giver; we are our own masters. But again, men have gone beyond this. They say the senses are so fallible you cannot be sure even of the things you see. Well, then, according to this we can know noth-ing of the world round about us, nothing of one enother except through the senses. Therefore it comes to this, we can know nothing of the world short us, nothing of Therefore it comes to this, we can know nothing of the world about us, nothing of one another. We may fancy, we may dream, we may imagine, but we cannot be sure. They have gone be youd this again. Because if the reason of man depend upon the senses and the reason has only the reports of the senses, that is, what the eyes and the ears teach us, to work upon what becomes of the reason? It becomes skeptical, doubtful, hesitating, paralyzed And to this the theology of shadows, of science, of human private judgment, has reduced man, who is made to the image and like ness of God! You do not belong to that school, and I am sure you do not wish to belong to it. You belong to the school of reality, which believes in what we see around us, and in what the Church teaches. There was a time when in every church in around us, as d in what the Church teaches. There was a time when in every church in London there was the Holy Mass every morning and the Most Holy Sacrament on every high altar. And there hung before the presence of our Lord a lamp bearing a bright witness to His Real Presence in the most of us. There was, then, in every church a point of light; and as you see sometimes when the sun is rising in the morning the light will pass through the shutter, only a ray of light, which

the shutter, only a ray of light, which spreads and fills the room with its radi ance, so the presence of our Lord Jesus Christ in the Most Holy Sacrament FILLED WITH ITS RADIANCE THE WHOLE the homes and the hearths of the people. And their little children were brought into the light of the Incarnation, and they grew up from their infancy filled with the light of the "Word made Fiesh." And whensoever they went into the church they knelt down before Him, and in the Hol. Mass they knew that Jesus was offer ing Husself in "the clean obtation" for the sus of the world. They grew up in the fath with a consciousness that per-vaded their whole souls, intellect, con-science, and heart. And then there came the day-it was, I think I am right, in the year 1571-when the Most Holy Sacra ment was removed, was taken away ou of every church, and the lamp before th altar was put out, and there was a perpet ual Good Friday, when the door of the tabernacle stands empty, when the altar is di-manued, and when all the tokens of afterwards And they grew up and went into the places which before were Catholic churches—there was no light, no witness, no silent voices aying, "The Lord is here." Toey grew up therefore in unconsciousness of the presence of the "Word made Fresh." And thus of the five million of une now called London there are only two hundred thousand who have churches and alters and tabernacles and the silent land to train them and that children. lamp to train them and their children to

Fiesh." once so full of saints, the Monammedan flood has swept, and the Biessed Sacramen has been taken away out of the sanctu ary. The great churches of the East—the churches of St. John, of St. Gregory, St Cyprian-they are now in the hands of the infidel. In the North of Europe and in England and in Scotland, save only in the Catholic Unity, the Most Holy Sad rament has been taken away, and the ancient sancturies are desolate. Not so in Ireland. Though spoiled of its sanctuaries, of its churches—in secret, nevertheless in unbroken perpetuily, the Most Holy Sac rament has been affered Let us carry home one lesson with us. Our Divine Lord is with us—His love to us and our love to Him—there is the seal of our religion. Let us live as if we are disciples with Him vi-ible upon earth. If you are united with Him in love, and if you persevere in that love, then you may repeat the words which are written, "Who shall separate us from the love of Jesus

A Millionaire in a Minute. Instances are on record where toilers gold mines and dismond fields, who, by one turn of a spade, a single movement of the hard, have been transformed from penniles laborers to millionaires. But shey were not so locky as is the consumptive who fluds a means of restoration to health, who learns that the dread disease from which he suffers is not incurable.

Dr. Pierce's Golden Medical Discovery will cure consumption (which is lung diseases of the blood, such as blotches, pimples, eruptions, scrofulous sores and swellings, it is unequaled.

A Sad Contemplation. It is sad to contemplate the amount of physical suffering in the world. How many weary broken down invalids there are to whom life is burdensome! The are to whom life is burdensome! The nervous debility and general weakness of those afflicted with lingering disease is best remedied by the invigorating powers

Diphtheria.

Special to the CATHOLIC RECORD. MARITIME NOTES.

South Nelson, N. B, is a straggling vil-South Nelson, N. B., is a straggling vil-lage extending over a mile on the shore of the River Muramicht, opposite the flour-ishing town of Newcastle. About three years ago the Catholics of this parish suf ishing town of Newcastle. About three years ago the Catholics of this parish suffered a great pecuniary loss in the destruction by fire of their church and presbytery. A large house was erected at once, with the upper part built somewhat larger than it would be were it only intended for the presbytery, so that a portion would do for a temporary chapel until the new church was built. The church destroyed by fire, above alluded to, was built by Rev. Father Dollard, afterwards Bishop of St John, N. B., about 1832. In 1833 the late lamented Father Egan took charge of the parish and resided there until his death a few months ago. The Suuday I was at South Nelson his Lordship Bishop Rogers administered the sacrament of Confirmation to about 200 persons of both sexes. His Lordship celebrated the eight o'clock mass, assisted by Rev. Father Carolan. After mass he delivered an instructive discourse to those about to be confirmed. Last mass was e-lebrated by the pastor, Rev. Father Power, who was assistant under the late Father Egan. After mass the bishop preached on the gospel of the day. He also alluded in feeling terms to the late pastor, and dwelt at some length on the early work of the ploneer missionaries, who labored under the most trying diffi the early work of the ploneer missionaries who labored under the most trying diffi culties for the spiritual welfare of their scattered flocks. In the afternoon his Lordship drove to St. Louis, where he was to give confirmation on the following

R, above alluded to is a town of about twenty five hundred inhabitants. There are three saw mills. Considerable ship ping is also carried on during the season of navigation. The place has a lively, enterprising appearance, which is not a little enhancet by the new government build ings lately erected at a cost of about twenty-five thousand dollars. Newcastle is the county town of Northumberland

County.

The Catholics form a very large propor

The Catholics form a very large proportion of the inhabitante, they have a fine church, presbytery, and convent, the latter in charge of the Sisters of Notre Dame. The Pastor is Rev Father Dixon.

Bathurst, N. B., is situated on the Nepissiguit river, that empties into Bay Chaleur. Like most of the towns in the northern part of New Brunswick, its chief support is the lumber industry. There are two saw mills in the place, besides being that if R. B. It is also the support is the lumber industry. There are two saw mills in the place, besides being on the line of the I C. R. It is also the terminus of the Paraquet Railway, a comparatively new line, sixty miles long, that extends to the sea shore. More than half of the population, which is about two thousand, are Catholics, many of whom are of French descent. Father Barry, the respected pastor, is just now engaged in erecting a fine stone church about 50x100. For some time past the congregation have worshipped in the basement, the walls worshipped in the basement, the walls being erected to that height and 10 fed over. During the past summer the walls have been raised to the clere story and it is expected to be roofed next summer. I expected to be roofed next summer 1:
speaks well for the zeal and liberality of
the congregation to undertake the erection
of such a fine building, but, under Father
Barry's careful attention, the cost will be
reduced to the lowest possible minimum
The Sisters of Notre Dame have charge of the schools. The parish of Bathurst was formerly part of the Parish of Bathurst village, of which more anon, but a few

formerly part of the Parish of Bathurst village, of which more anon, but a few years ago the parish was divided and each village has a separate pastor.

Bathurst village above alluded to is situated opposite Bathurst, and connected by a long bridge. The population is mostly of French descent. A fine frame church of recent construction has replaced the one burnt down about seven years ago. The convent and school is in charge of the Sisters of Notre Dame. A new and very credit able presbytery is being built to replace the old one. The paster is Ray Rather

Varilly

At Petite Rocher there is a church under the charge of Rev. J. C. Carter.

A few miles below Belledune station there is a church. This parish was formerly attached to Jacquet River, but about a year ago was erected into a separate parish, with Rev. Peter Duffy as first parish priest. Father Duffy is about to erect a presbytery.

At Jacquet River another church is

At Jacquet River another church is about being erected, the congregation at present worshipping in a part of the presbytery arranged as a temporary chapel. Rev. Father H. Doucetis pastor. The churches at upper Charlo and Balmoral have large congregations Rev. Father A. Boucher is the pastor. Dalhousie, N. B., in Restigouche Co., is beautifully situated at the head of Bay Chaleur. The Bay divides the Provinces of New Brunswick and Quebec. Oppo-

of New Brunswick and Quebec. Oppo site is the county of Bonaventure. In the latter province two fine saw mills are running, and many ships come up to be loaded with deals for foreign ports. A line of steamers run from here to Gaspe and intermediate ports on the Quebec side every other day. About a year ago the town suffered by an extensive fire, most of the business part being con the town suffered by an extensive fire, most of the business part being con sumed, but it is now nearly all rebuilt with an improved class of buildings. Among the new buildings is a fine hotel erected by Mr. P. B. Troy, the well known architect and builder, who has lately turned his atten-tion to hotel keeping. The new hotel is three stories high, finished in the best style and is to be furnished regardless of cost. That the hotel is well laid out for convenience of guests may be known when we say that Mr. Troy is his own Mr. Wm. McIntyre has jalso lately

erected a fine hotel near the station, the old one being too small for his fast in old one being too small for his last it creasing trade. It is newly furnished throughout, and altogether is a very comfortabe hosterly. In noting the above I feel I am doing a service to the travelling public, for the most important matter for a traveller to know is where to stop and get all the comforts and cone of home at very moderate

Dalhousie is finely situated as a sum mer resort Good boating, bathing and fishing are in abundance. Near by is the Inch Arran Hotel, a summer hotel capa-ble of accommodating three hundred

guests. It is well patronized. About six years ago Rev. Father J. L. McDonald resided here and attended Campbellton, but five years ago moved to the latter place. About a year ago last September a new church was erected here and each place formed into a separate parish. Father McDonald retaining Campbellton, and Rev. Father J. A. Smith, until then his assistant, was made paster of Dalbousis. The town is connected by a branch of the I. C. R. with the main line.

Campbellton, N. B., is a thriving little town of about 1500 inhabitants, situated in Restiguoche Co., near the boundary of Quebec Province. There seems to be considerable business done here. It is the headquarters of the northern section of the I. C. R. At present there is considerable business done here. It is the headquarters of the northern section of the I. C. R. At present there is considerable traffic from the counties of Bonaventure, Gaspe, and Rimous ki in Quebec, that section of the Province being ill provided with railway facilities at pre-ent, but a road is heigh pulit to extend from

venture, das-pe, and Rimou-ki in Qiebec, that section of the Province being his provided with railway facilities at pre-ent, but a road is being built to extend from Mill Stream, I think, on the I C. R., to extend southerly to Gaspe.

The Parish Priest here, Rev. Father McDonald, has a very extensive mission, this part of the Diocese of Chatham being thinly populated. There is a large frame church and brick presbytery, beautifully situated on a hill commanding a fine view of the surrounding country. The greater part of the parish are of French descent.

Opposite Campbellton is situated Cross Point and St. Aun De Restigouche. The latter is an Indian mission station under the charge of the Right Rev. Monseigneur Guay. There are about fifteen or twenty families of Irish and French descent, and about two hundred Indian

Indians are behind the others in point of wealth, their condition is very satisfactory, and they are improving rapidly in thritt and industry, and what is still better, they are good strict Catholics, Monseigneur Gusy has been in the parish brout three years during which time he about three years, during which time he has spent about four thousand dollars of his own money improving the church and grounds, and erecting a presbytery. The latter is now about finished and is one of the most comfortable parochial houses
I have seen for some time. We wish
the Right Rev. Pastor many years of
happiness in his new domicile. The
church is a model of neatness and good church is a model of neatness and good taste, decorated and furnished in a truly Catholic manner, beautiful statues and pictures decorating the walls. We congratulate the people of St. Ann in having for their pastor such a zealous and liberal priest, who is so solicitous for the spiritual and temporal welfare of his people. Monseigneur Guay is a Prelate of the Pope's household, a title he received a few years ago.

Special to the CATHOLIC RECORD LETTER FROM RIGAUD, P. Q.

On Sunday last a pilgrimage was made to the shrine of Our Lady of Lourdes, by the inhabitants of this neighborhood and vicinity. The shrine is distant about a mile from the village on the slope of a beautiful mountain, enshrouded with nature's beauty and embellished by works of art. Mass was calabrated for the pilgrims at 11 a m in

shrouded with nature's beauty and embellished by works of art. Mass was celebrated for the pilgrims at 11 a m in the chapel which has been lately erected by the Fathers of Bourget College.

The chapel is near the summit of the mountain, which enables it to be viewed from the surrounding country, and numbers can assist at Mass when the folding doors are extended. The interiors folding doors are extended. The interior abounds with beautiful signs, symbolical of the Catholic religion and richly stained glass windows strain the sunlight into a

pleasing variety of hues.

The mountain was thronged with pilgrims, attracted by the abundance of Our Lady's fruits and anxious to show their devotion to her, from whom they have received so many favors.

Rev. Father Foucher, C S V., Professor

of rhetoric in Bourget College, delivered prayer and the powerful intercession of the Mother of God. The College band and choir rent the air with joyous hymns, appropriate to the occasion. The services being ended, the multitude with their various banners marched in procession to the Church and finally dispersed.

The Manner of Assisting at Mass in Ancient Times

As a general rule the churches of early days had no seats for the people to sit on, as that position was deemed iii in keeping with the gravity becoming the house of God. As the services, however, were much longer than at present, those who, through feebleness of health or other of God As the services, however, were much longer than at present, those who, through feebleness of health or other causes, could not stand, were allowed the use of staves to lean upon, and in some rare cases even, of cushions to sit upon—a practise which is yet quite common in the churches of Spain, and in many of those of the rest of Europe. It was a rule to stand always on Sunday, in memory of Our Lord's glorious resurrection, and to kneel the rest of the week. As kneeling is a sign of humiliation, it was and to kneet the rest of the week. As kneeling is a sign of humiliation, it was the rule to observe it during the peniten-tial seasons on all occasions of mourning. According to St Jerome, St. Basil the Great, Tertullian, and others, these rules Great, Tertullian, and others, these rules were derived from the Apostles themselves. Whenever any important prayer or lesson was to be read, and the people had been kneeling beforehand, the deacon invited them now to stand, by the words, "erecti stemus honeste," that is, "Let us become erect and stand in a becoming manner." During the penitential season the congregation was invited to kneel by saying "Flectamus genua," and to stand up afterwards by "Levute" The same custom may yet be observed in Lent and on some other occasions.

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