"I cannot get it one ought to have t. I hate myself heavens, here are oming screaming hink of that poor them over there

," exclaimed Mr. errupting himself soling his gentle philosophic plati-arted man could such an occasion. etly for a few mo-nd find out what h a rout about. If al falsehoods, I will rt for it." atly, and took pos-s seat in the bal-

Kilmartin is rek so white, or I ou again to fetch on't. Tell me the

telling the truth

at it's much to be by those most cone of the informers s afternoon, and wild statement be-to depositions were

not time, but two ave sworn that he that Kilmartin was ought not Kilmargether?"

her informer, who d strongest tale to the powerful cor-. I don't believe tin did it, but, all urprised that even s made any differ-s. It is out of the ocedure under the

ment Father Daly e door of Marcella's He had left her for ith the promise to and watch with her iting for the moo might again be soner's cell, not to ntil after the final man trembled with door, and his face of which he was is, or forgot to dry

the knock, which of stones falling on where she lay and on the staircase to iend of her tribula-f the last flight he , hearing her com-

said, "where are ned almost blind.

Are you able to ing of your cross, child, there is a loes not die. There

are staring at him
s fell forward into
at the last words
em again without a
f stone dead across NTINUED.

seem but little to My only coldness for Me. Margaret Mary. Modern Rome.

may be credited a legend marks the Delegate Apostolic. his wont, if victim Holy Father, uner, was one night elegate, telling off arious possible caning their respective

As the name of presented itself the is a religious, pru-ks English fluently, ance already with a good theologian is the man for the the Cardinal Secre-the next day for his selection as future had been arriv Augustine and achis destined office.

ous vainly pleaded der, his want of exatic life, his incap-pe waived aside all red Father Martinson of the Church,

leads to nervousness d great misery. The Sarsaparilla.

the Vicar of Christ'

social relations, etc. But such is not but prejudice and distrust would seem "he was disposed to speak kindly of Sisters of Mercy and other good Roman And we have seen how a candidate for nomination to the Presidency was promptly rejected because his wife and children happen to be members of the Catholic Church. Discrimination of this sort is practised everywhere. It is enough for a candidate for any office to be a Catholic to meet with almost certain defeat. No: popular prejudice has not lessened a Pretensions to liberality are vain, for the most part. Bigotry is as rife as ever; and religious animosity is not softened, though manifested less openly. Catholics are generally regarded with distrust, if not with posi-

tive hatred. Many persons imagine that the force of the Protestant tradition of enmity toward Catholics, especially priests, was at its greatest half a century ago This is a delusion. That force is actually greater at the present time. This may easily be shown. The first subscription list for the erection of the old cathedral in Boston was headed by the illustrious John Adams, the successor of the immortal Washington in the Presidency of the United States. And we are told that there were few wealthy Protestants who did not esteem it a privilege to make liberal contributions for the same purpose. When the great and good Cheverus, for whom the dignity of Prince of the Church was in reserve, was recalled to his native land, more than two hundred Protestants publicly remonstrated against his translation; and when he took his departure from the city that had been blessed by his presence for so escorted him several miles on the road to New York, where he was to embark Again, when Bishop Fenwick was borne to rest after a life full of good borne to rest after a works, the bell of a Protestant church joined with that of the cathedral in giving expression to the general

That was long ago; but such manifestations of kindly feeling would astonish the natives nowadays, in spite of all the pretensions to liberality that are made. Prejudice still holds sway, and it is useless to deny it. The devotedness of our clergy, the self-sacrificing lives of our religious consecrat ed in a thousand ways to the cause of suffering humanity, the distinguished public services of many Catholics, the virtues of the laity in every walk of life, have not excited the admiration and love of the Protestant body. To most Protestants the Church is essentially evil. The notion prevails that a virtuous Catholic is such not in consequence of his religion, but in spite of it. It is as astonishing as it is sad that prejudice like this should be so widespread in a country like ours at the close of the nineteenth century.

There must be a reason for this, and it is well to know what it is. There are man calling themselves Christians and ministers of the Gospel of peace whose chief object in life would seem to be to promote discord, to stir up strife, to spread hatred of the Church and distrust of its members. There never been a movement against Catholics in the United States that was not inaugurated or promoted by the Protestant clergy. They are chiefly responsible for the injustice that is done to Catholics, and for the suspicion with which the Church is regarded by the great masses of the American people. We are aware that prominent Catholics who are in a position not to feel its effects have pooh poohed the A. P. A. movement; and that the Pope has been assured times without number that anti-Catholic sentiment is not strong in this great land of freedom. The late Frank Hurd, of Ohio, declared that the A. P. A. movement in his State amounted almost to persecution: and the methods of its abettors have been quite as violent and un-

scrupulous in many other places. It is a serious charge to make against the Protestant clergy that they are constantly bearing false witness against their Catholic neighbors : that they are the abettors of every anti-Catholic crusade. However, there is no deny ing this. The reader may remember the Rev. Washington Gladden, in had come down from heaven on the which he accuses the great majority of his confreres of the monstrous con.

The other error to which we refer tention that Catholics, as such, are a dangerous class, any kind of opposition to whom is to be welcomed. "The extermination or repression of the Roman Catholic Church seems to these pious men a desirable end, and they therefore inclined to argue that any means to that end are justifiable. There are not a few Protestant clergymen—honest, God-fearing men—who
cherish no animosity toward Catholics,
and who often take occasion to defend
the Church when they know her to be
maligned; but these are exceptions.
The "great majority," sad to say,
truth to tell, are bigots, for whose

century—the spread of enlightement; ate the difficulties in the way of a the decay of the rigid, old-time Purinism; the growth of religious in non-Catholics; it will influence us to without realizing how blasphemous is difference; the greater intimacy of do all that lies in our power for their their act.

social relations, etc. But such is not enlightenment; and it will cause us How it is that this man, who gives the case. Ignorance of the Catholic to redouble our prayers for those who church may be less crass than formerly, "sit in darkness," that the misconcephas been able to justify himself in his "I consider it." but prejudice and district would seem to be as strong as ever. Only the other day the editor of a widely circulated paper published a reply to certain of his readers to whom he had given may see the "city seated on a mounting of which, judging from these roughly seem to the introduction of thousands and continued alienation from the Church is a mystery beyond our comprehension. May God grant him speedily the grace to take the final step, the necessity of which, judging from these offence for no other reason than that tain," and find shelter within its walls. last utterances of his must be forcing

"FATHER" IGNATIUS.

What an "Anglican Benedictine Says of Episcopalianiam.

Apropos of the question of the validity of Anglican orders a gentleman signing himself "Ignatius, Anglican O. S. B.," not long ago wrote to the London Tablet as follows:

"Will you or some one of your properly accredited theological readers nform us Anglican Church folk what would happen, in your communion, if Dean should publish to the world in The Fortnightly Review a denial of every article of the Christian Faith, and exhort the Roman clergy to try and undermine the faith of the Roman laity in the existence of a personal God? Our Church has allowed it to go on with her entire sanction for nine years! The Archbishop of Canterbury smiled upon this brave man as one of His Grace's Canons, until the Bishop f Ripon welcomed him as Deau into his cathedral church. . . We have given up the Bible in the Church of England by making Mr. Gore Canon of Westminister; we have now given up God Himseif by making Mr. Free-mantle Dean of Ripon. The question of our Orders or our Sacraments is now a matter of no moment at all, for without an inspired and inerrant Revelation, and now without a God — our whole religion is a fraud upon the pub-

In a postscript he adds: "I feel a little ashamed of the word "Anglican" under present circumstances, but in writing to you I use the

word for honesty's sake. "Father" Ignatius is the head of a monastic community which is affiliated to the Anglican establishment, but sure in the Mediæval Roman style, and Wales. It was a monastic ruin dating from the Pre Reformation period, recently restored, beautified and en-larged by Father Ignatius, and endowed with enormous wealth by some of his sympathizers among the English

"Father" Ignatius made a tour of the

United States several years ago, but on his return he found that NEARLY ALL OF HIS MONKS AND NUNS had been reconciled during his ab-sence to the Catholic Church. While in this country he devoted his time to preaching pure Cathelic doctrine to audiences composed for the most part of Methodists and other pseudo-Evangelical Protestants, over whom Christ with which his soul seemed to those who met him to be all aglow. In a conversation with a Catholic layman he once said that his one aim was to make men love Jesus; but that the love of Jesus naturally and inevitably led men to the Catholic Church, in which alone He is to be

found. He rarely attended Episcopalian churches during his American tour, and, on the contrary, was in the habit of assisting devoutly at Mass and special devotions in the Catholic

On Holy Thursday night that year he and his fellow religious spent a large part of the morning hours

FROM MIDNIGHT TO DAWN
is praying before the Blessed Sacra . Patrick's Church in Washment at S

ington, D. C.
We happen to know of only two eccentricities in his religious ideas. He was once so extreme in his Ritualism that in the early days of his monastic life he and his fellow monks sent to some Catholic religious in great anxi ety to inquire what they ought to do, as the lamp burning before the tabernacle in their chapel had gone out and they were very much scandalized when informed that the usual method was to light it again with a match The Anglican religious thought that the light ought to be communicated an article contributed to the Century from some other flame which, through Magazine two or three years ago by a sort of Apostolic succession of lamps,

is a mis directed asceticism, such as has been associated with many hereti cal sects from the beginning.

LIKE THE WALDENSES, he would like to make all men and women monks and nuns. He once told the writer that his only or chief objection to the Catholic Church was

IS ANTI-CATHOLIC PREJUDICE ignorance of Catholic teaching in this for the "Society for Corporate Re- whithersoever He goeth." - Catholic There are many reasons for thinking that bigotry should be less bitter and less general in the United States than it was in the first years of the two ways the spread of enlightement:

I the state of the truth of all this. It will help Catholics to appreciate the truth of all the truth of t

tions in the minds of thousands and continued alienation from the Church come a Catholic, and I want to do

itself almost irresistibly upon him. A MINISTER AT ST. ANNE'S

He Admires the Faith and Fervency He Saw Among the Pilgrims.

ate visit he paid to the shrine of St letter to the Times Star, under dat

of Quebec, August 1st, last: 'A person does not need to cross the Atlantic to come into thoroughly European cities. Montreal and Quebec restraight from God. mind one much of Paris, and the French language you hear on every side and the French signs at every turn complete the illusion. I have good by bringing us near to God and been surprised to see the splendid improvements in churches and public tains. When I see others keeping the buildings in Toronto, Montreal, and fast and do not do so myself I feel Quebec since my last visit to Canada, twenty years ago. The churches, especially, are elegant. I think Europe has no finer church than Notreof St. Peter's at Rome, of which it is a copy in reduced size. During my stay here in Quebec St. Anne's day of the Rome calendar occurred, and the anniversary is made a great occasion always at St. Anne de Beaupre, twenty two miles from Quebec. pilgrimage occurs here every year from every part of the dominion. Hearing wonderful things of the miraculous cures effected on these occa-

sions, I determined to be a pilgrim. "I found St. Anne's a really splendid church, its walls and pillars of colored variegated marble, its walls adorned with fine paintings and statwhich follows the rule of St. Benedict.
He and his fellow monks wear the tonand perhaps twenty five or thirty chapels and altars. But the most imgo through the streets in their Benedictine habits, bare headed, corded and sandalled. Their monastery is a local transfer of all was the pyramids of crutches, some adults some affective of the correction of th magnificent and beautiful one in of children. These were all evidently worn by use and had been left in the church by people who had been healed of infirmities. As far as I could see, from a visit of only one day, the cures were not effected by any manipulations or personal work of priests, but occurred during the continuance of the religious services. These have continued now for about a week, and end to day They are very fervent, and the whole atmosphere of the place seems to be full of electricity or magnetism. Serv ices are kept up every day, beginning with early Mass at 5 o'clock, and continuing throughout the day. The church was full at every service, and the Father who preacher was very fer-vent and eloquent. Most of the ser-It was entirely extempore, without notes, by a young priest. At the close he offered a fervent extempore prayer, wholly addressed to St. Anne. He began, "O bonne Sainte Anne," and throughout it was addressed to her, with earnest ejaculations, 'O bonne Sainte Anne," priez pour nous," frequently repeated. One caunot but be impressed by the simple and fervent faith of all participating. It would be well if we, who claim a better apprehension of religious truth, could equal

them in faith and fervnecy." The Value of Life,

The recent death of a religious who had some years ago received the grace of conversion to the faith and not long after had resolved to devote her life to God in its entirety, brought out some old in its entrety, oragin our some peculiar expressions from her non-Cath olic friends. "A valuable life thrown away," "A good woman deceived by the deceits of the Romanists," "Had she stayed out of the Church her life would have been a far happier one," etc., etc. How little of the true value of Chris tain life these good people have To take up the cross of Christ and follow Him, to them is an unmeaning sentence. As a writer well put it re cently, "They regard the comfort and support derived from faith and religion in the same light as they look on opium. It is a peace brought by surimpossible one to their minds."
They cannot understand that a religion established by a crucified Saviour should be a religion of sacrifice. By this sacrifice of Himself Jesus Christ saved us and by some sacrifice of ourselves must that salvation be applied to us. To renounce the will, to give liberty away, to place all life and life's

SOUL.

"I consider it my duty to God to beeverything to please Him. I think it is more pleasing to God to be guided and to obey, than to have one's way, even if we mean well. I think it is more pleasing to God and better for the soul to get up in the morning and go to church, say some prayers and dwell in the presence of think it is more pleasing to God to them, than to be forgetful of them and go on as though there were no impedithe most noted Protestant ministers in Cincinnati, gives his impression of a late visit he paid to the most noted by the most noted protestant ministers in teaches us to know the right from the wrong, makes us more interesting to the most noted by the most noted b us to overcome a sinful habit, and re Anne, near Quebec, in the following | minds us of our unworthiness. When I read about absolution in "Catholic Christian Instructed" I thought I should just like to be forgiven in this

"I look upon fasting and such like as little things done for the love of God, a little self denial which does the soul by reminding us that we are Chris jealous to think that they are doing something for God while I am not.

Dame, Montreal, while St. Peter's since I know the Catholic religion, Cathedral in its vastness reminds one which I think is more agreeable to

"Sometimes I am afraid to become a "In Liverpool I am on the most friendly terms with the representatives Catholic; at the same time I feel that if I knew that for one reason or another I could not become a Catholic it would break my heart.
"I do not know whether I am doing

wrong towards my people; but I know it will cause disagreeableness between I intend, however, by the grace of God, to endure this for the sake of my Saviour and as a penance for my past life."—The Missionary.

Anglican Orders. Archbishop O'Brien, of Halifax, who is in Ottawa attending a meeting of the Council of the Royal Society of speaking of the Papal encyclical with regard to the invalidity of Anglican orders, said: I do not see that anything else could have been expected. Every English speaking priest felt certain that the announcement which was ultimately made was the only one possible, and that for more reasons Admitting, for example, that a certain member of the Anglican Church was fully and properly ordained in the manner in which we recognize ordination, yet that would not give him the power to ordain others in a form contrary to that which in reality makes the ordination valid. Not only so, but a recognized Bishop of the Roman Catholic Church could not do so; the Pope himself could not so ordain validly. You see there is the matter of history to be considered sulting partly from his exceedingly charming and magnetic personality, and partly from the love of Jesus (Christian Par of England who desire a ruling have eccived it from the highest authority other Text Books, both in English and French; see fit, while others who do not recognize that authority will not worry themselves concerning the decision. You see, the aunouncement was courted by a certain section, and Rome was to a certain extent challenged to declare her attitude. The letter was not given of the Pope's own spontaneous will altogether, it was the result of numerous demands to know in what light the Anglican orders were to be regarded. It may have been that some Englishmen thought that from motives of policy or time-serving his Holiness would not speak out so plainly as he did; but if this was the case they made a most lamentable mistake.

A Thrilling Illustration.

Father Sherman, S. J., son of General Sherman, is shining by his own light. During a mission in the West he gave this illustration of a mother's chamber and while she slept stabbed, her through the heart. Then his conscience upbraided him, and wishing for some memento, something to cherish of his mother's, he cut from the warm b dy her heart and fled. As he hastened be heard footsteps in pursuit. In his agitation of fight he stumbled and the bleeding heart of his and may reflect on the matter as they see fit, while others who do not recog

the calm procured by morphine or the warm b dy her heart and fled. As rendering the faculties to subjugation, suit. In his agitation of flight he an ignoble slavery, at all events an stumbled and the bleeding heart of his mother cried out :

" 'Oh, my poor boy, did it hurt The effect of this simple yet power ful little tale upon the young priest's auditors was beyond description.

Great battles are continually going on in the human system. Hood's Sarsaparilla drives out disease and restores health.

THE DILEMMA OF A SINCERE

The following is an extract from a

Religion is the right one, as it is the oldest, the best, and most firmly established, and because it teaches humility

when we know that the dominie is none other than "Ian Maclaren," gifted author of "The Bonnie Brier Bush" and other stirring tales. "Ian" is Gaelic for John and "Maclaren" is Dr. Wassyl's material name. Speak. "Another thing, the Protestant religion does not give me satisfaction

for humanity's sake. Here is an in-Protestant acquaintances and however, by the "When I sailed from Liverpool there"

were, of course, quite a number of persons who came to the pier to see me off, to say farewell. It is the rule of the steamships that none except passengers may go aboard ship. Adieus must be said at the gangway. "On this occasion, however, one man was permitted to come aboard, and he was the only one. He was the very last man I saw before my voyage began. He shook hands with me just before he passed down the gangway and gave me his blessing. So, you see, the last man to bid me godspeed from English shores was Mgr. Nugent the greatest Catholic prelate in the north of England. "This same man gave me letters of introduction to Cardinal Gibbons and some of the most famous Roman Catho-lic Archbishops in the United States. Such letters they are, too. 'Read them,' said Mgr. Nugent, as he gave them to me. 'Then you can see what I really think about you.' I did read them, and I can assure you they breathed a spirit that was grateful indeed, in that it showed how thoroughly denominational lines are forgotten in Liverpool in the common interest of SCHOOL BOOKS.

Ian Maclaren and Mgr. Nugent.

Dr. John Watson, a Scotch Presby-

ng to a New York Journal reporter "Ian Maclaren" said:

of all religious denominations. We

work together for the common good.

Dr. Watson's maternal name.

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