Lord, to their sins indulgent be, Who, in this hour forlorn, By faith in what they do not see, With songs prevent the morn.

Grant this, O Father, only Son And Spirit, God of grace, To whom all worship shall be done In every time and place.

BY CARDINAL NEWMAN.

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IST 28. 1897.

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Creator, God Immense and Wise. almost every act performed by His visible minister at the altar. The priest stands at the altar to consecrate, and O God from God, and Light from Light, Why art Thyself the day, Our chants shall break the clouds of night; Be with us while we pray. he says "This is My Body." Did any-one think, as soon as the words were pronounced, that it was his own body that was upon the altar? Could any Chase thou the gloom that haunts the mind, The througing shades of hell, The sloth and drowsiness that bind The senses with a spell. priest pronounces the words of absolution, who would think that a man composed of flesh and blood like the sinner could work such a miracle?

PRIESTHOOD AND SACRIFICE.

Recently His Eminence Cardinal Vaughan delivered an instructive sermon on "Priesthood and Sacrifice." He took for his text "Semper vivens ad intepellandum pro nobis." ("Always living to make intercession for us." In the said, is always living to make intercession for us. From the Jesus Christ, he said, is always fiving to make intercession for us. From the beginning there had been sacrifice. From the days of our first parents we read that sacrifice has been offered to God; and there were sacrifices of various kinds offered to Him. Through the whole length of the Old Testament the people of God were never without sacrifice. God willed that His people sistance of a human creature. He sought for the co-operation and assertifice.

the whole length of the Old Testament the people of God were never without sacrifice. God willed that His people should always offer sacrifice, but sacrifice should be the one only full and adequate worship that God would accept. We may therefore say that sacrifice is the sign of the people of God, so that if we find any group or multitude of people who do not worship God by sacrifice we may conclude therefrom that they are not the people of God. Now, sacrifices, as he had stated, were of many kinds in the Old Law, and where there was sacrifice here was also a priesthood. The sacrifices offered by the priests were correlative sacrifices, and the priest offering sacrifice stood always between God and His people. It is a very common thing in ordinary public life that the people should elect certain large to send His Eternal Son into the world He sought for the co-operation and as stature. He sought for the co-operation and as stature to a human creature. He sugnet to Mary, and when Mary had consented to it, pronounced the fiat, then, and then only, that great work, that most stupendous and miraculous work of the Incarnation was performed. It was the work of the Holy Ghost, the work of the Holy Ghost, the work of the Holy Ghost, the work of God. "And the Word was made flesh and dwelt was made flesh and life that the people should elect certain persons to represent them—person other stupendous miracle, the chang-

their priests; they were forgiven by their priests. Sacrifices of all kinds were offered for them by their priests so that without the intervention of that without the intervention of the priests and victim. On Calvary He was the priest that offered Himself for our redemptions of the priests have could attain but little. their priests they could attain but little in the spiritual order. The priests stood between the people and their God, and this was revealed to Moses, God's people in the spiritual order. The priests stood between the people and their God's people in the spiritual order. God's people in the spiritual order of the spiritual of the spiritual order of the spiritual of the spiritual order. The priests that offered Himself for our that Green Himself for our that offered Himself for our that Green Himself fo the great legislator of God's people. Hence we were brought to this fact left to flow as in a bath in which we altar of the Cross, and that Blood He that there are sacrifices and that there would cleanse ourselves of our imthought it discovered the should stand be in this Sacrifice of the Altar He is tween them and their Maker, and Priest and Victim just the same as on

tween them and their Maker, and these were the people who extol the doctrines of the "reformers" of the sixteenth century, who tried to do away with priesthood and sacrifice. That was, they (the congregation) knew, the cardinal doctrine of the Protestant "Reformers." Now let us see where the Catholic Church stands in respect to this doctrine of priesthood. see where the Catholic Chutch stands and can see each one of us as clearly as if He and sacrifice. There were many priest-hoods in the Old Dispensation, and there were consequently many there were consequently many consequently kinds of sacrifice, but when Our Lord hears each one of us as distinctly Jesus Christ came He came not only as if there were only one person in Jesus Christ came he came to but the First the Church, so that Our Blessed Person of all creation; He came to be Lord, our Priest and our Victim, our representative; He came to be our knew each one of us. As we feel laden with the burden of our sins and bowed Redeemer, and He came to be our priest. He was anointed priest not by down by our miseries, we come to Him the oil administered by any human for help and assistance. We feel we hand, but He was anointed priest at can obtain these graces by our prayers the very moment of the Immaculate and our efforts. All we have to do is

with Jesus Christ. An Indian Priesthood.

to associate our minds and Hearts with

Him, and by our union with Him in

after He came no priesthood existed mind and heart we will obtain the

before God but the Priesthood of Jesus blessings of the Sacrifice by that union

Conception, and He came into the world clothed with the Priesthood, and

Christ. The priesthood of the Old

Testament passed away, died out, and whatever priesthoods may exist, they were the priesthoods of the devil, doing Very strong differences of opinion the work of the devil, for they were seem to exist between Catholic missionnot the priesthood of God. There is but one priesthood since Christ came aries as to the possibility of raising up into the world, and this is the Priest a native priesthood among the Ameri hood of Jesus Christ. Formerly men can Indians. An anonymous writer stood between their God and their who clearly, however, knew the field prolifically formed to meet their every thoroughly, explained to the public, want. Steady work in these confrastands between us and the Eternal through the pages of the Catholic World Father. When we see a man stand at Magazine in June, that the policy of the foot of the altar, a man clothed in American missionaries has been to disthe sacrificial vestments, our eyes be courage all Indian vocations. This hold the outward form of a man whose month Rev. Frederic Eberschweiler, S. appearance and voice we J., proves quite as conclusively that know. He is one of ourselves, but his missionaries are always longing to dispriestly powers are no other than cover among the Indians vocations, those of our Lord Jesus Christ Himself, which God does not, however, grant ! who is priest for ever, always making intercession for us. He has taken upon blast with some interest, especially as Himself all our trials, representing us as Head of our race. He is our Redeemer and our Elder Brother. And what is the proof of this strange asser-

passing attention was that on "Sub-merged Catholics," by the Rev. Father Berry of Liverpool, read at the Young Men's Socities' Conference in Glasgow such great cities as London, Liverpool and Glasgow, but his description of the present evils and the remedy he suggests are as applicable to the United States as they are to Great Britain. In his opinion the idea of No; it was Jesus Christ Himself,
Who uses the lips of His minister to
pronounce the words of forgiveness
over the penitent's soul; and if further

States as they are to Great
Calling certain classes of the population "submerged" arose from their
social condition being like the condisocial condition being like the condi-tion of a man who, having long buffeted with the waves of the sea is forced to give up the struggle and to sirk beneath the waters. It is

Berry inquires, first, who these sub-

and why they are submerged, it is unnecessary to detail. We all know that they are the victims of drink, the do Catholics in favor of religion they are the victims of drink, the do Catholics in Lavelet to a certain who are unable to obtain employment. Harge class of Catholics in this country father Berry dwells at some length on the condition of each of these classes, there is only too much reason to admit the condition of the condition of the send of the condition of the condition of the classes, there is only too much reason to admit the condition of the condition o Leo XIII. Let us quote Father Berry; persons to represent them—person who speak in their name; persons who make themselves responsible for the welfare of those whom they are elected to represent, so that in civil and political life we are accustomed to have persons who shall represent us and who shall stand between us and the object which we desire they should at tain for us—between ourselves and the objects of our desires are representatives. And so it was in the matter of religion. The priests of the Old Law stood between God and the people. They, the people, were dependent on their priests; they were forgiven by the people and their priests; they were forgiven by their priests; they were forgiven by the people and their priests; they were forgiven by their priests; they were forgiven by the people and their priests; they were forgiven by their priests; they were forgiven by the people and their priests; they were forgiven by their priests; they were forgiven by their priests; they were forgiven by the people and their priests; they were forgiven by the people and their form the character the charts the chards when this own Body and Blood. The Eucharist was the character the charist was in the forgiveness of the work of God, man co operating, and so of them are character the social conditions of the multitudes who lie cutside the influences of organized Christian worship the work of God, man co operating, and so of the mark. They had the our Priest is Jesus Christ is and the our priests; the work of God, man co operating, and so of the m be sought and led by the hand. 'Com-pelle intrare.' force them to come, it was said. Not merely let them come, but make them come. And by taking interest in them and helping them to better material conditions of life, to better dwellings, to better sanitation in those dwellings, to more constant, more remunerative employment, you will win their confidence and hold their hearts, for they will then begin to feel deal with him as the missionary deals

> est to meet. But you cannot do much unless it is met. Many priests in cities have 2,000 or even 3,000 people in the district assigned to them, and anyone who will calculate the demand made upon a priest's time by Church services and sick calls, and the numberless, useless visits, with their vapid variety of small talk-visits that steal so much of his precious time-will see at once how little leisure he has to throw himself into the questions that so deeply affect the material existence of the people whose spiritual wel-fare is his primary care. Bu fare is his primary care. But it is pleasant to know that there are in places Bishops who are giving to the young seminarists a knowledge of social economics, in the hope that they may thus be fitted to take their place in those social movements which are everywhere in vigor to-day. And when the people are lifted up they can be won and held by confraternities and associations, which the Church has so effective among the submerged than missions, which, like revival services, are then really valuable when the passing emotions are changed into lasting convictions. And with profit could it be legislated, as is the case in the United States, that at every low Mass a five minutes' sermon should be preached throughout the land. At present it is the smallest part of

with his flock; you must by every

civilizing influence build up the

foundations of his natural life, that

upon its raised surface you may erect

the supernatural edifice of the Faith.

clergy is the first want, and the hard

LICS.

And as the priest, better than any other, knows the needs of his people, he must be free to meet them. Formalism and regimentation have had not a little to do with the alienation of the people from the clergy in countries among the faithful followers of the like France where so many social and Crucified One. There is no more imone imagine that the lips of man could work such a wonder and a change?

Also in the confessional, when the

Father Berry lays most emphasis, is to deal with the abuse of intoxicating by an effort-a combined and universal effort-to crush the demon of drunkenness, not much to elevate, to humanize, to Christianize the multitudes of nominal Catholics who are so pathetic ally called "submerged," will be done successfully, or be done at all .- Cath-

DILUTED RELIGION.

An English exchange wants to know and shows how it is that such people a tendency—a strong one—toward fall away from the Church. Next he comes to the question, How shall the submerged be lifted up? This question, he says, has been answered for us, and the answer has been given by Leo XIII. Let us quote Father Berry:

What they are pleased to but, and the eyes of non Catholics; to put, in the eyes of non Catholics; to put, their faith; in short, to manifest a "liberal" spirit to the world. These "First of all, we must humanize are the people we find always apolo-their conditions of life. We must getic and always ready to explain make their lives more human, that we may make them more humane. And the Vicar of Jesus Christ tells us in his immortal Encyclical on Labor that this is a work peculiarly demanded in press a balief that one reliable to explain away, if possible, the unpalatable truths that have to be spoken in the way of salvation. These are the ones is a work peculiarly demanded in press a balief that one reliable to explain away. is a work peculiarly demanded in press, a belief that one religion is as these days from the ministers of the good as another, and who make use of Gospel. Priests must be allowed to other and similar means to prove that emerge from the shadows of their sacristies and take part, take a symfavor of the religion they profess. It this class, with firm convictions of their own superiority, satisfied with a mere superficial knowledge of the doctrines and ceremonial of the Church, are utterly incapable of the convictions of their own superiority, satisfied with a more superficial knowledge of the doctrines and ceremonial of the Church, are utterly incapable of the convictions of the convictions of the convictions of the conviction of the conviction of the vigorous length of the procession and their disciplined skill and precision to the splendid linear display of its because all who live there are not three suicides in ten years, and the reason is because all who live there are not three soldierly exactitude contribution. pathetic part, in all movements which too frequently happens that persons of aim at elevating the social conditions this class, with firm convictions of ship. It is for these multitudes, and trines and ceremonial of the Church, not merely for a few pious people, that are utterly incapable of meeting are utterly incapable of meeting and replying to the objections brought by Protestants against prac the stained-glass window tells its story of sanctity, that the altar blazes with lights, and the organ peals, and the voices of singers stir to their depths the emotions of the human heart. And the emotions of the human heart. And the multitudes who hunger for the multitudes who hunger for the content of perfunctory manner. They are Catholics because they can not be anything And that is the reason they would have their religion watered down, so there would be nothing uncomfortable or inconvenient to themselves in a practice of it. They do not want the trouble of looking deeply into the subjects of religious teachings, even if they are willing to recognize the vital importance of it. It is unpleasant for them to be forced to comply with the requirements of the Church. They would much prefer that

part of the domestic life and habits of the true Catholic home, are unknown to this would-be "liberal" Catholic. He would discountenance, as far as possible, the carrying of religion into But how shall all this be done? some will ask. Father Berry comes right to the point. "To do this," he says, "an increase in the number of city private and social circles. It is well enough to say a few night and morning prayers in private, but as for having such a thing as family prayers, or the institution of special devotions in the family circle, or the presence of devotional articles, such as religious pictures, etc., among the decorations, he is decidedly opposed to it all. He will hear Mass as he is commanded to do, and conform, after a certain fashion, to the other exactions laid upon him by the Church, whose authority he is perfectly willing to acknowledge, but he cannot get up any interest or enthusiasm on the subject. And he cannot do so for the sole reason that he He sees his Protestdoesn't want to. ant friends getting on without any religion, or as little as it is possible to have and be recognized as Christians, and he refuses to see the necessity of "lugging religion into everything." Leave it in the Church where it longs, and for Sunday, which is set apart for the business of salvation. That is his motto, and it is characteristic of the class of Christians who live

Religious exercises, such as form a

on the verge of Agnosticism. Six days of the week to work and play for the benefit and pleasure of material nature, and on day devoted to the spiritual needs. The undue portion existing between the attention given to pairry interests of the flesh and the vital ones of the spirit is patent, but it seems to satisfy the class of Catholics to which we allude. This is unfortunate-unfortunate for the Catholics themselves, who think they minimized acts of faith and charity to meet the spirit of irreligion and indifmost congregations in cities that ference that prevails outside of the frequent the last Mass and hear the Church. Religion, true religion, is a set sermon on the gospel mes-sage appointed by the Church for their watered. Faith diluted ceases to be

tion? The proof is to be found in TO LIFT UP SUBMERED CATEO. instruction of that particular day, the sort of faith that Christ and the vation. It may answer very well to reconcile the "liberal" Catholic to the fashionable unbelief to the times, but among the faithful followers of the ecclesiastical problems are moving to a portant truth than this to be impressed

General Olmstead of New York Study-ing for the Priesthood.

General W. A. Olmstead, of New ork, famed in eastern military circles, s preparing himself for the priesthood the Catholic religion at the age of sixty, he will devote his declining years to the work of a Catholic priest, and when formally ordained will be assigned a

His presence at Notre Dame, Ind., has not been generally known. Here candidates for the priesthood spent years in preparation for their life-work, and General Olmstead, under the guidance of the faculty of the college, has assiduously devoted himself to the preparatory work and retreat which are exacted from those who seek hely orders.

General Olmstead won distinction in the civil war. He raised, at Troy, N. Y., the first company of volunteers sent to the front from the Empire state. At the close of the war he was in command of the second corps of the army of the Potomac, and was mustered out July 1, 1865, at New York city, as brigadier general. General Olmstead received a brevet promotion for gallant and meritorious conduct at Richmond, Va., Glendale, Mount Vernon Hill, Hatcher's Run, Va., and Petersburg.

ARMY OF BOYS.

Father Lambert, S. J., has one in Chicago.

Marching valiantly through the streets of Chicago in the military page 22nd of July. Boys ranging in age from eleven to sixteen years tramped in orderly rhythm through the streets of Chicago, keeping heads erect and helmet motionless, keeping shoulders squared and chests expanded, their faces glowing with the inspiration of courage and patriotism. The battal ion of four hundred is known as the United States Juniors. The uniform of the regiment is the regular full dress uniform of the Government troops, and in their helmets and dark blue coats and lighter blue trousers the boys of the United States Juniors resembled in miniature the men of the United States senior army.

TO KEEP BOYS FROM STRAYING. The United States Juniors is a military organization started in November, 1895, and is a result of the watch that there are sacrifices and that there are priests who offer those sacrifices, mot so much for themselves as for the people. Great objection was raised to the offering of sacrifice. Men thought it unworthy than any thought it unworthy than about the fellow - creature should stand beand order, a deference for authority, and a loyal respect for the government of the country and the country's flag. The organization is non-sectarian in its religious try's tendencies—Catholic and Protestant alike are cordially welcomed into its

hospitable military fold. The Jesuit Father whose practical mind planned the association, whose practical vision saw the vital necessity of counteracting in the boys of the working classes the pernicious in-fluences of dissatisfied socialists and saloons, and whose practical methods of charity realized by experience the importance of replacing an interesting vice with an equally captivating virtue, was Rev. A.A. Lambert, the noted chemist and preacher. A life spent in the service of teaching boys has given Fr. Lambert exceptional in sight into their character and the effect upon it of environment. He deter-mined to reach the working boys before the evils of loose living and the anarchistic doctrines of agitators would have time to leave an impression upon their youthful bodies and minds.

STRICT DISCIPLINE BENEFICIAL.
"You may ask why I chose the form of a military company to work out my ideas instead of playrooms or gymnasums," said Father Lambert. military organization the boys must come together to drill, and, besides the strict discipline necessary, they are taught to respect the virtues which have raised one of their own number in authority over them and to desire to emulate an example that results in the practical reward of an officer of trust. Soldierly and gentlemanly behavior becomes general among the members. Docility is the pleasurable rule, and as we have boys in the ranks from every quarter of the city the moral and physical benefits of the United States Juniors will soon be apparent in every section of Chicago, affecting in time even the welfare of the State and coun-

Bear Up.

Time rolleth on; and with our years Our sorrows grow and multiply, Our visions fade; With late remorse and withering fears, We look for light to days gone by, We look for light to days gone by,

But all is shade.
Our dear fond friends have long been gone,
No moon is up in heaven above,
The chill winds blow;
The dolorous night of age comes on,
The current of our life and love
Moves low, moves slow.

Yet earth bath still a twofold dower;
On desert sands the palm trees rise
In greenest bloom;
The dawn breaks at the darkest hour;
Stars brightliest shine when midnight skies
Are palled in gloom.
The deep hath treasures unrevealed
Of gold and gems and argosies
And gallant ships;
The sword strikes hurtless on the shield,
And from the once plague laden breeze
Health greets thy lips.

Thou, therefore, man, shalt never droop, Shalt never doubt, shalt always trust The power of God.

The power of God.
Thou art not heaven's or nature's dupe;
This fleshly hull shall rot in dust,
A trodden clod;
But wilt thou cower, tho' death draw nigh?
The mouldering frame, the eternal soul,
Which, say, is best?
Thou canst not live unless thou die,
Thou must march far to reach thy goal
Of endless rest.

Of endiess rest.

Bear up, even tho' thou be like me
Stretched on a couch of torturing pain
This weary day;
Tho, heaven and earth seem dark to thee.
And thine eye glance around in vain
Tho' overborne by wrong and ill,
Tho' thou hast drained even to the lees
Life's bitter cup.
Though death and hell be round thee, still
Place faith in God; He hears, He sees.
Bear up! Bear up!
—James Clarence Mangan,

Freethinking and Suicide.

Dr. Dumontpallier, of the French Academy of

Medicine.

Education is mainly to blame for it. We have no longer any religious be-lief, we educate our children to become freethinkers and, as a result, they are tired of life before they know what life really is. Nothing retains them to this life. They have no hope, no fear, and they fancy that only through suicide can they obtain relief from their petty troubles. In those countries where religion has not yet been replaced by infidelity suicides are

Oliver Wendell Holmes was once asked by a minister his opinion as a physician on the effect of beliefs on he minds of those approaching death. He replied:

So far as I have observed persons nearing the end of life, the Roman Catholics understand the business of dying better than Protestants. I have seen a good many Roman Catholics on their dying beds, and it always appeared to me that they accepted the inevitable with the composure which showed that their belief, whether or not the best to live by, was a better one to die by than most of the harder ones that have replaced it."

FROM THREE RIVERS, QUE.

Monastery, to find Canada's pulpit orator, Mgr. Lafleche, Bishop of Three Rivers, delivering an allocution on the Gift of Faith. The occasion, I learned, was the Feast of St. Augustine, the Patron of the Monastic Orders. High Mass had been solemily celebrated in the morning, and at its conclusion the Most Holy Sacrament was exposed. His Lordship gave solemn Benediction of the Sacred Host at the termination of his address, assisted by deacon and sub-deacon. This is certainly a most interesting old town, and one well worthy of a visit from those who would wish to visit the Europe of two or three hundred years age, reproduced at the end of the nineteenth century. A day or two may be pleasantly spent here; and during the coming month there will be the additional attraction of the "Valley of the St. Lawrence Exhibition," which will take place between the 2nd and 11th of September, on what is really one of the finest, if not the finest, sit for such in the Dominion. I am only sorry that my limited time will not allow me to enjoy it.

Three Rivers, Que., Aug 28, 1887.

A Visitor. Three Rivers, Que., Aug 28, 1897. PRINCIPAL MacCABE'S ADDRESS.

PRINCIPAL MacCABE'S ADDRESS.

The formal opening of the Ottawa Normal school took place on Monday afternoon, when Dr. MacCabe, LL. D., gave his opening address. The doctor took advantage of the occasion to welcome the students to the Capital, and especially to the Normal school. The address was brief and to the point. He said that attendance at the school involved a means and an end: the end was to fit the student for a better position in life. A great many sneered at the student when he started to teach, saying that he was only making the teaching profession a stepping-stone to something better. He had no sympathy whatever with those who looked on the young teacher in that light. The student who made the teaching profession a stepping stone to something beyond was, in his opinion, to be commended. Beyond all the teaching profession moulds character, and this is the most important point in the life of any person. There were three classes of students—those who worked for honors; those who worked not for the gold medal or for a total of 75 per cent. on their examinations, but for the honor of having done their best, and having done this were better satisfied than any of the others. The Archbishop of Paris has pur-

The Archbishop of Paris has pur-chased the site of the late Paris holocaust. A charitable institution will be erected as a memorial to those who lost their lives in the cause of Christian charity.