# Catholic Record.

Christianus mihi nomen est, Catholicus vero Cognomen."-(Christian is my Name, but Catholic my Surname.)-St. Pacian, 4th Century.

VOLUME XVII.

LONDON, ONTARIO, SATURDAY, SEPTEMBER 7, 1895.

NO. 881.

Little Schoolhouse in the Glade. Little school house in the glade,
Where are the children's faces,—
The band that round your porches played,
And ran in merry races?
Where are the footsteps at the door!
The ringing, happy voices?
I listen; but no more, no more
Your hall with song rejoices;
O little school house in the glade,
Gone are the happy voices!

O little school-house in the glade, You bring sweet memories to me, Once I about your porches played, Ere care or trouble knew me; Once I, a careless, laughing child, Along your pathway wended,—The path that now in grasses wild And tangled weeds is ended:
O little school house in the glade, Once I that pathway wended!

O little school-house in the glade,
Your children are departed,
They leave your dear old walls to fade;
I bless them, broken hearted.
Your windows small so grim have grown;
Your pleasant ways, so dreary!
You stand like one who, left alone,
Awaits death sad and weary;
O little school-house in the glade,
Your ways have all grown dreary!

O little school house in the glade,
I knew the happy faces;
I knew the band that laughed and played,
And ran in merry races.
Some roam the world as poor as you,
And some know sorrow never;
And one, my joyous boyhood knew,
Sieeps on the hill forever;
But, little school-house in the glade,
Some think of sorrow never!

O little school-house in the glade,
The wintery winds may shake you:
Yet all the scars by seasons made
Shall only fairer make you.
My heart shall ever hold you dear.
You live on Memory's pages,—
A name that calls a happy tear,
And many a pain assuages;
O little school-house in the glade,
Your lighten Memory's pages!

O little school house in the glade,
If it be true that Heaven
Contains the jeys of earth that fade,
With all that hope hath given,—
I know that I shall find you there,
With all your happy voices,
And see your merry faces fair,
Where every tongue rejoices;
O little schoolhouse in the glade,
Safe are the happy voices!

Safe are the happy voices! -EARNEST WARBURTON SHURTLEFF.

### RIGHT USE OF PRIVATE JUDG-MENT.

Catholics do not deny the right and duty of private judgment. Cardinal Newman, in "Loss and Gain," says: "It need not be denied that those

who are exterior to the Church must begin with private judgment. They use it in order ultimately to supercede it, as a man out of doors uses a lamp in a dark night and puts it out when he gets home. What would be thought of his bringing it into the drawing There is no absurdity or inconsistency in a person stances change duties."

all claiming to be the true exponents of that revelation. It is his duty to windows or chimneys, teaching a child use his judgment in determining which to use his arms but not his legs. of these claimants is entitled to credit. This he is to do not by examining and this he is incapable of doing. very supposition of a divine revelation implies a system of truth external to us, and which we are bound to believe and accept on the authority of God Himself. Such a system of divine truth implies a divinely-constituted Where is that teacher Which of the organizations claiming to be that teacher has the best right and is the legitimate inheritor of the original deposit of faith? tion must be decided by the exercise of private judgment and by external

There are certain marks which indicate the true Church and they are susceptible of determination by private judgment without presuming to sit in judgment on the principles and doctrines themselves. We cannot make the doctrines the test of the true Church because we must learn the doctrines from the Church which is the divine teacher. When we have decided in our minds which Church has the undoubted marks of legitimacy-the exteacher, all we have then to do is simply to submit our judgment to this divine teacher - the true Church of Christ - and believe what she pre-

marks and characteristics.

R

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6th.

There are four marks or character istics which indicate and determine the true Church, viz., unity, sanctity, Catholicity and apostolicity. The Church is one, it is holy, it is Catholic it is apostolic. It is one in doctrine and in organization, having a head and center of unity which Christ Himself appointed and without which there can be no true unity. It is holy in its teaching and in the millions of saints which it has nourished in ages past and which now feast upon the divine banquet which is always spread in her penitent, and believing souls. It is Catholic in that it is designed to be, and, in fact, is, universal, being spread throughout the world and being dis tinguished from all the various heretical bedies that have from time to time arisen in the world. The very name Catholic indicates her character. It is apostolic in that it is united with the apostles by a regular, legitimate suc-tession of authority from the apostles ing the three R's as we teach religion! i. e., the really serious part of it—has

and it is laid aside. The enquiring so. If you believe that more than half soul has reached the center of light an hour a week at it is a loss of time, and truth, and it has naught to do but to submit its whole being to the guidance and direction of that light.

This divine teacher may require faith in somethings that are mysterious that cannot be fully comprehended by the human mind. All things go by the human mind. out in mystery. It is not to be expected that the deep things of God can be fully comprehended by the finite human mind. But what has been revealed is easily understood. The humble Christian does not trouble him-self about mysteries. He has implicit faith in the infallibility of the divine teacher, whom he has chosen as his guide in the great work of saving his soul and fulfilling the end of his being. He is found, of course, to use his intellect in finding out what this divine teacher teaches-not, indeed, to judge whether it is true or not; that has been decided by the very act of chosing his teacher, but that he may become more intelligent, better instructed in the great and important truths of revelation which are embodied in the Church's system. To him the voice of the Church is the voice of God. He does not care to construct a religion for himself. He is glad to be relieved from so painful, uncertain and unsatis-factory a labor. He is glad to go out of himself and rest upon the authority of Almighty God. He trusts His divine teacher with implicit confidence, and he experiences that peace which sur-passeth all understanding and which keeps his heart and mind in Christ Jesus.—Catholic Review.

### RELIGION IN THE SCHOOLS.

Synopsis of a Sermon preached by Rev. R. F. Dixon, of St. Luke's, Hall-fax, at St. Peter's Cathedral, on 9th Sunday after Trinity.

"The fear of the Lord is the beginning of isdom." (Psalm exi., 10.) Education does not consist in merely cramming the mind with facts as you would load a ship or a railway car or pack a barrel with herring or apples, or fill a hole in the ground with sand. In its truest and best meaning it isn't putting anything whatever into the mind. It is developing or drawing out what is already there. Education, first using his private judgment and therefore, is the developing of the then denouncing its use. Circum- whole man. Now, man is a threefold A man is convinced of the truth of Christianity: he believes in general that God has given us a revelation of divine truth. But he sees a hundred contending sects and denominations, all claiming to be the true axponents. being. He is composed of body, mind fatally incomplete. It would be like building a house without doors, building a

And no otherwise perfectness can make up for the loss of one of these make up for weak arms. foundation won't make up for rickety walls. Our system of Common school this Dominion is consequently fatally incomplete. It neglects the very highest and noblest part of the child, his moral nature. Strictly speaking, it is unworthy of the Imagine the study of naviganame. tion without the compass and you hav system of so-called education which leaves out the most vitally im portant,—the central elements because education is first and last, and always he building of character.

and education have been divorced in Canada? It is the fault of every one sectarian jealousies. The Government is not to blame. They say, "You can't agree among yourselves, so we will solve the problem by secularizing

What a thought that, in this Chris tian land, in which thousands of dollars are annually raised for providing Bibles for the heathen, we have kicked the Bible out of our own schools! children of the Zulu and the Crow Indian are, in this respect, a great deal better off than more than half the children in Canada. No wonder that crime is increasing among the young in this country, as it has, to a frightful extent, in France and Australia, where the schools have been secularized. But some will say, "What of the Sunday school?" In my opinion we have lost incomparably more than we have gained by Sunday schools. They have supplanted, instead of supplemented, daily religious education. They have supplied an excuse for banishing the Bible from the schools They have given parents an excuse for neglecting the religious training of their children at home. They have taught children to despise religion. How this last? Sunday schools have taught children that religion isn't part of the serious business of life. They get twenty five hours per week secular instruction, and only half an hour's It is religious teaching. And then such teaching-without system or discip

say so. But don't cloud the issue with highflown phrases about "home influence"

and 'the mother's knee," etc. Why are so many Protestants careless about the religious education of Why will they put

their children. their political or sectarian hatreds be-fore their children's eternal welfare? Consider the case of the Roman Catholic. He says: What are political parties, earthly prosperity and gov-ernments to my child's eternal sal-vation; and the Protestant says the

same, with this difference, that it too often only ends in words. Can you wonder that the Roman Catholic would die in the last ditch or shed the last drop of blood for his re-ligious schools? And no religious person, of whatever denomination, if he is honest, can blame him. An unbe-liever might; but no man who even respects religion can. Now, I see three solutions of this unhappy state of affairs - 1st, That all denominations, including the Roman Catholics, should agree upon some common basis of re ligious instruction ; 2nd, That, failing the Roman Catholics, a common basis might be arranged between the other denominations, including the Church of England; such as, for instance, the Creed and Ten Commandments, and the Lord's Prayer, and a simple syllabus of Bible lessons, to be arranged by representatives from all the denominations; 3rd, That a certain portion of the school time be set apart for religious instruction by the clergy of the various denominations. The second, I various denominations. In second, feel persuaded, is perfectly feasible. Such a basis, I know, could be arranged by an interdenominational conference in half a day; and I be lieve such a scheme would enormously accelerate Christian union. The vari

our children of this priceless boon of

daily systematic religious instruction.

much a sealed book as the Koran or

And all because of our insane jeal-

will come out of this poble stand made

portance of this question. They are

beginning to see matters in their true

ness" on the part of the Roman Catho

lics, but loyalty to an eternal principle

And they are beginning to look at

take they made in allowing religion

are signs of this on every hand.

Every synod of the Church of Eng-

land in Canada that met this year

passed a resolution in favor of religious

education, as also did the Presbyter-

an General Assembly, and I believe

the Methodist Conference. May we all

wake up to this great burning ques-tion! "Righteousness exalteth a

nation." To banish religion from the

to be banished from the schools.

national life.

They are beginning to see that

the Revelation of Joseph Smith.

ous bodies wou'd soon learn how much Charlottetown, P. E. I. Examiner, Aug. 23. they had in common. And surely there is enough Christian forbearance among us to make such a scheme prac ticable! For myself, I am so pro-foundly impressed with the tremendous importance of religious education that I would willingly give the schools over to the Salvation Army sooner than that they should be utterly Godless. Any religion is better than none. Any re-ligion that takes a man out of himself, that turns him from the worship of self to the worship of God, that puts duty before gain, is better than none. Any school is better than a Godless school But so blinded are we by partizan bigotry, so jealous and suspicious are we of each other, so mortally afraid are we that some other body may steal a march upon us, that we have robbed

We have relegated it to that poor, miserable, paltry thing called a Sun-day school — and wholly and solely on account of our divisions. For if there were no religious divisions religion would be taught as a matter of course. Sectarian jealousy lies at the root of it all. We can't trust each other. Think of this, oh! Christian people of Canada!-the land of open Bibles and churches. Just ponder this fact, that not a Public school teacher in Dominion dare teach the Ten Commandments! It would be as much as his place was worth. And yet this is We prate about an a Christian land! "open Bible," while in our schools it is practically a sealed book. Not a eacher dare teach one verse of it, as a lesson. Think of that, Bible loving, Bible - worshipping Canadians. The Bible, for purposes of instruction, is as

Now, whose fault is it that religion It is the direct result of our the schools

ousies. To get a slap at the Roman Catholics we deliberately heathenize our schools. Good, however, I believe, by the Roman Catholics for this sacred principle. All honor to them! And I find all over the country that thoughtful Protestants, of all denominations, are waking up to the tremendous imit is not mere stubborness or "cussed home, and to realize the monstrous mis

and by teaching the apostolic doctrine which she has preserved and handed down from the original deposit of faith.

These four undoubted marks of the true Church are the lamp which is to guide the inquirer into the blessed mansions of truth and peace in Holy Church. When he has reached those mansions the lamp is no longer needed, and it is laid aside. The enquiring soul has reached the center of light.

No wonder children learn to despise it! consisted in the inculcating of Mammon worship? Disguise it as you may, this is the summing up of our Cauadian system of education. It is simply teaching tis tas a vile fraud. Be consistent. If you believe that it makes very little matter whether or not it is taught, say so If you believe that more than half soul has reached the center of light. ideas of duty and the higher responsibilites of life? You virtually tell him that religion is a mere side issue—that it is not part of the serious business of say, the theory which he originated to the catholic missions. An impassioned zeal for the glory of God has wrought a change, weakness itself has become it is not part of the serious business of say, the theory which he originated it is not part of the serious business of life. Can you wonder that he will grow up to regard it as a poor, paltry thing, when it is degraded so incomparably lower than his secular studies. logical consistency, the courage or the The inference to the child is irresistible. grace to follow his example. As you rate religon, so will he. I beof whatever creed or party, to disabuse High Church Episcopal minister in your minds of all prejudices in the Columbus, Ohio, some years ago, who matter. Look at it upon its own merits. was in the habit of insisting very Don't let your sectarian, anti-Roman, earnestly upon the Catholicity of the prejudices run away with you. These hatreds, when analyzed, are his church one day after the service he hatreds, when analyzed, are his church one day after the service hatreds, when largely racia! They are only was met in the vestibule by a company of Irishmen who had just landed from the Old Country and who enquired long struggle between the Celt and the Old Country and who enquired the Saxon. They are the outcome of respectfully if that was the Catholic base and evil passions. It is a griev- church? Spontaneously, and with unous misfortune that this great question conscious simplicity, he replied ; has become entangled with race my good man, that is the Catholic hatreds, and denominational rivalries, church, yonder, where you see that and political parties. Look at it, I tall spire with the cross on it." Of beseech you, therefore, on its own course, a moment after when it merits. Suppose the Roman Catholics occurred to him that he had so inwere contending for British connec- nocently given himself away, he was tion, would you, therefore, oppose it? quite disgusted with himself, but in My brethren, "in malice be children; that simple act he had demonstrated My brethren, "in malice be children; that simple act he had demonstrated in understanding be men." To cut the folly and absurdity of his position. off your nose to spite your face is a They may talk Catholic, and teach poor policy. Two wrongs don't make Catholic, doctrine and insist that they a right. Be honest with yourself. alone are "true Catholics — not Clear your minds of cant. If religious Romanists, you know," but they never education is right, it is right by whom soever supported. But don't try and their claim. Their Protestant friends turn the matter off by violent denunciation of the Roman Catholics, or, what cule their pretensions, while a majority is worse, by pretending that daily, systematic religious instruction is contrary to the higher interests of relig-

> As religious people, as those who be lieve the words of the Master, "What shall it profit a man if he gain the whole world and lose his own soul," as parents, as patriots, as citizens, I appeal to you to give this great question eration. Don't allow yourselves to be carried away by catch cries, or by party

# EXPLAINED IN THE "LIVING

successful solution.

In late numbers of our esteemed con temporary the Living Church, a series of articles was published, under the title of "The Anglican Position," which were very remarkable for their hostility to the Catholic Church. In fact some of them were so bold and out spoken and at the same time so radical in their treatment of the Church that they became quite amusing and were calculated to awaken a smile of pitywe will not say of derision-rather then a feeling of resentment. The writer is evidently in earnest and ap parently very much annoyed by the strength of the Catholic position. seems to be specially disturbed by the universality of the application of the rue Catholic to the "Roman" Church.

He says: "In books, in conversation, in newspapers the Roman Church is referred to as the 'Catholic Church.' To the million this confusion of terms (we can't see any confusion may seem a matter of small importance. 'What's in a In this case we may truely name?' with Lord Beaconfield 'Every

We agree with our friend entirely there is 'everything' in the name Catholic, for it expresses the difference between truth and error - between the one word the difference between the true Church of Christ and all pretenders of whatever name or denomination.

We are not surprised, either, that ment to which St. Augustine appealed in condemnation of the Donatist schisof the present day, had set themselves up in opposition to the authority of the

schools is to poison the well-springs of The fear of the Lord is heretics themselves, and followers of Him of their substance." (S. Luke schism, when they converse not with viii. the beginning) the foundation, the seed, the root) of wisdom. their own but with outsiders call that only Catholic which is really Catholic. Divine Founder, the Church, not satis-What of the rising generation of Canadians whose whole "education"—

The folly of their contention was you, therefore, fellow-citizens, well illustrated by the conduct of the of other denominations will only ridiof even their own brethren not only reject the name, but what it stands for, and declare with all the energy of deep conviction that the doctrine which they teach under the name of Catholic is another Gospel — not the Gospel of Jesus Christ.

Yet, in the face and eyes of this fact our Living Church writer does not hesitate to declare that there are three your most earnest and candid consider great divisions of the Catholic Church, of which the English Church is one that it has always remained Catholic; that the idea that "The Old English watchwords. Keep your heads cool and clear. Don't allow yourselves to be dragged at the tail of any party contrary to your convictions. Think is all a delusion." And then, with over the matter, pray over it, and apparent unconscious inconsistency he may God guide us all to its happy proceeds to declare that the Roman Church in this country is not only not Catholic, but it is not even a branch of THE ANGLICAN POSITION" AS avers, an "Italian Mission," and "that every non-Romanist ought to know that there is no way in which he can more effectually help on the cause of Rome than by speaking of the Roman Church as the Catholic Church," and much more to the same effect.

We suppose there may be a portion of the more unintelligent readers of the that the able, and, upon the whole, the most candid and level headed of the Episcopalian journalists should have admitted such crude, illogical, pre sumptuous and absurd disquisitions to his columns. - Catholic Review.

Messenger of the Sacred Heart. LEAGUE OF THE SACRED HEART.

General Intention For September.

MISSIONARY NUNS.

Heathenism had, as all the world knows, ignored the attributes and immeasurably lowered the condition of womanhood. In the eyes of Pagan sages and economists, those of the weaker sex belonged to an inferior order, and were but degraded and despised factors in the household.

It was a merciful dispensation that of the Redeemer of mankind, and heresy and orthodoxy. It expresses in under it woman was reinstated in her former dignity. She was enthroned like a queen, and held sway in the Christian home. Her rehabilitation was complete when Mary was chosen Her rehabilitation our friend is annoyed at the universality with which the term Catholic is spontaneously and as a matter of ness, in the new economy, was to exence. He may, perhaps, remember that that was the unanswerable argu-Kingdom throughout the towns and hamlets of Judea and Galilee, she was matics, who, like the Anglican Church associated with those who accompanied the Master in His journeyings.
"And it came to pass afterwards.

Church and presumptuously called that He (Jesus) travelled through the themselves Catholics — the only true cities and towns, preaching and evangelizing the Kingdom of God, and the We must hold fast to the Christian twelve with Him, and certain women religion," said the great doctor, "and to the communion of that Church which infirmities, Mary who is called Magis Catholic, and which is called Catho- dalen, out of whom seven devils were lie, not only by those who belong to gone forth, and Joanna the wife of her but also by all her enemies. Chusa, Herod's steward, and Susanna, Whether they will it or not, the very and many others who ministered unto

For they cannot be understood unless fied with placing on woman's brow the

formed into heralds of the Gospel.

There are two things which invariably awaken an echo in the heart of a fair-minded unbeliever, a wandering savage or a half civilized heathen; his children and his sick. The missionary nun will bring up his children and nurse his sick through the purest and most disinterested love of Jesus Christ.

On this foundation-all of sacrifice and self denial-will the Kingdom of the true God be established in the souls of men. The cross, planted by the missionary priest midway between the school and the hospital, becomes an object not of aversion, but of love, placed as it is under the guardianship of these angels upon earth, whose devotedness effects more for civilization than all the civil administrations, scientific and official missions or treaty

stipulations any nation could devise In asking Almighty God this month to bless all the holy religious women who have left the comforts of home and severed themselves for ever from relatives and friends, to go forth at the Master's bidding in quest of souls to save, we shall be praying for many a member of our own Canadian com-munities. We find them already scattered over this continent, we mean through both Americas: in the north beyond the Rocky Mountains, in the south on the slopes of the Andes. Thank God, too, that He has so far deigned to honor religious congrega-tions indigenous to the soil of the Dominion, by associating them with the older religious orders, of exotic growth, in the great work of foreign missions. It is a sign of exuberant health and vigor when the vine extends its branches far beyond its own native enclosure, and its tendrils clutch at supports beyond, when its fruit hangs in tempting clusters in sight of the stranger and wayfarer.

God bless such fecundity! And may the roaming savage or untutored Indian quench his thirst for God's truths

beneath its grateful shade.

When our native land is threatened with some impending calamity, in punishment of our lown evil doing, and we have little of our own merit to interpose so as to avert the chastisement, whether the calamity be in the supernatural or natural order, contagion from without, stagnation of trade within, or, what is of greater import, the faith and morals of our little ones threatened with a compulsory and godless education, we have something to offer God more precious in His sight than ten just souls: we have the merits of the self-sacrificing apostles, who, though no longer among us, still belong to us, to hold out in pro-

PRAYER.

O Jesus, through the most pure Heart of Mary, I offer Thee all prayers, work and sufferings of this day, for all the intentions of Thy Divine Heart, in union with the Holy Sacrifice of the Mass, in reparation of all sins, and for all requests presented through the Apostleship of Prayer: in particular for the Missionary Nuns who, far from country and home, are toiling for the conversion of unbelievers, that their vocation may be strengthened, their numbers increased and their labors crowned with success. Amen.

### Go to Confession Often.

A young man who used to belong to the Holy Name Society said to us last Sunday after seeing the members of that excellent organization receiving Holy Communion at St. Patri Church: "I'm sorry I dropped out. find that it is much easier to go to confession often than seldom.

So it is. Confession keeps us from committing sin. For, first, on the human side, we are restrained from evil by the knowledge that we must later strive to be sorry for it and then go through the shame of acknowledging it; and, second, on the divine side, we receive strength in the sacrament itself, for it bestows not only pardon for the past but also grace for the future God uses penance to reward the humiliation attending its reception and to apply to our souls the Precious Blood of Christ-the Blood that washes away the sins of contrite hearts, the Blood that makes virgins, the Blood that, as it were, unites us to the Deity.

No wonder, then, that it is easier to go to confession often than seldom, for there is less to tell and there is more desire for the Eucharist ; there is more peace of conscience and less remorse; there is more sunshine and less bitterness in the soul.

Happy is the man who goes to the sacraments once a month, and happier still-more innocent, richer in good works and surer of Heaven-is the man who goes once a week. - Catholic Columbian.



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he had turned the corner, and then her eyes sought the clear evening sky, and her lips moved in prayer. She could She could pray now-she could turn for and hope to one unfailing source. now-she could turn for relief She busied herself in the sick room

CHAPTER X.

net at breakfast the next morning

and Hubert's manner was as repellant

as it had been on the previous day; but she, recalling the counsels of her

confessor, strove not to be affected by it, and she put into her manner such

affectionate kindness as well-nigh de-

stroyed his self-erected barrier of cold-

at lunch, and at dinner, immediately

go out.

all the evening until madame insisted on her retiring, and then she ascended to her own apartment to watch for She could not rest while he was out : now that Roquelare seemed o be so closely upon his track.

Midnight struck and he had not re-

it was not his custom to remain so late at the club. Her heart eat wildly and her breath came thick and hard.

Kneeling by the open window, regardless of the frosty air which blew charply against her face, she mingled prayers and tears for the poor unhappy criminal.

A form was coming down the street, form erect and lithe like Hubert's but with a much more rapid step than he was wont to have of late. It turned to ascend the stoop, but without waiting to see further she flew below, and was in time to open the door just as the stranger's hand had sought the bell.

It was Plowden-Plowden strangely agitated, and looking frightfully pale as he came into the light of the hall.

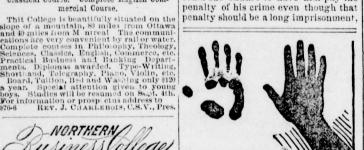
"Something has happened to Hubert," she gasped, "tell me quickly."
"Calm yourself," he whispered, and for your aunt's sake, take me where there can be no fear of eavesdroppers. e led him to the darkened parlor.

He left the door partly open that the light from the hall might enter, and gave her a scrap of paper whispering: "Read, but for your aunt's sake, make no outery.

She read with burning eyes:

"I have cast my burden down at last-'Roquelare' has seized me-come to me in the morning ; Plowden will conduct you, but keep everything from my mother until it can be gently broken to her. HUBERT.

She made no outery; she only stood holding the paper fast and looking at Plowden in a helpless, bewildered way as if she were utterly broken by the intelligence he had brought. She had fancied she was strong. Since her confession she had repeated to herself that should the worst happen she was prepared to meet it; but now at the mere tidings of that which she had daily feared she was as weak as an infant. How could she give him up? How could she endure to have him pay the penalty of his crime even though that



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every one of the painful irregularities and weaknesses that prey upon women. They fade the face, waste the figure, ruin the temper, wither you up, make you old before your time.

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It regulates and promotes all the proper functions, improves digestion, enriches the blood, dispels aches and pains, melancholy and nervousness, brings refreshing sleep, and restores health and strength. It's a powerful general, as well as uterine, tonic and nervine, imparting vigor and strength to the entire system.



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Dr. Flerce's Favorite Prescription and 'Golden
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was under doctors' care
for two years with womb
disease, and gradually
wasting in strength all
the time. I was so weak
that I could sit up in bed
only a few moments, for
two years. I commenced
taking Dr. Plerce's Fatwo years. I commenced
taking Dr. Plerce's Fatwo years. I commenced
taking Dr. Plerce's Fatwo years and by the time
I had taken one-half dozen bottles I was up and
going wherever I pleased,
and have had good health
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ever since—that was two years and a half ago." A book of 168 pages on "Woman and Her Diseases" mailed sealed, on receipt of 10 cents in stamps for postage. Address, World's Dispensary Medical Associa-tion, 663 Main Street, Buffalo, N. Y.



A MOTHER'S SACRIFICE; instead of death? And then arose OR, WHO WAS GUILTY? had so tortured her during the past

eighteen months. By Christine Faber, Authoress of "Carroll She reeled and would have fallen but for Plowden's timely grasp.

He supported her to a chair and waited until she seemed to have be-O'Donoghue.'

Margaret did not see her cousin after her interview with Plowden, until they come better; then he whispered:
"You had better retire, Miss Cal-

vert; you are not strong enough to hear any more now, and I shall escort you to him early to morrow."

"No, no!" she replied in the same whisper, and clutching his coat as if she feared that he might leave her de-

spite her remonstrance.

The light from the hall shone suffic It was the same when they met iently into the room to reveal plainly her pale suffering face and pleading after which he came down dressed to

Plowden thrilled with a compassion "Shall you remain out late?" asked and tenderness he had never felt but Margaret, following him to the door.
"Yes; I am going to the club," and for one being before, and, for an instant, there rose within him a fierce, without looking at her he hurried overmastering impulse to right the wrong which had come between and She looked after him, watching until was blasting these two young But after that moment in which he had almost yielded, he thrust the impulse

back, and answered quietly:
"Do you wish to know how it hap Are you strong enough to I was present and saw all. pened? She bowed her head in assent, and

ne resumed: "Hubert and I went together to the club and at the supper which followed the business of the evening, convivial ity reigned—toasts were proposed, an ecdotes told; glasses clinked and mirth seemed to run high in every breast even Hubert appeared unusually gay till one story was told, one toast proposed. Can you guess what it was Miss Calvert?"

He bent low to that pale, uplifted face and looked piercingly into those

dry burning eyes.

"No, no! I cannot," she gasped:
"but tell me quickly," and she tightened her hold upon his coat as if that convulsive clasp she might ward off the faintness which was coming upon her.

"A gentleman began a tale gentleman who joined the club shortly after your cousin, and who had been a

regular attendant.
"He was always in his place, always punctual, and his courtly, yet unob trusive manner won for him universa regard. The first time I saw him, and heard him speak, his face and voice recalled some one I had seen and heard before. Every subsequent meeting confirmed the impression, but strive, as would, I could not recall where. Last night-for it is morning nowwhen he began to speak, this strange

impression of mine pressed painfully on me. He told a tale of murder—" Margaret started, and Plowden paused as if he feared to proceed. "Go on," she whispered hoarsely "Of murder, where the victim being

left to die on the street was found cold and stark in the chill dawn of an autumn morning-of a girl who came on that same day to look at the body as it lay in the morgue and from whose manner and reluctant admission suf ficient was gained to put one man or the track of him who had done the deed — of a girl who for eighteen months had kept the secret of the mur derer with devoted care-of the mur derer himself who was tracked to every resort by the hidden agent of 'Roque-lare'-of the murderers' secret which was gnawing the heart of both the criminal and his confidante, and having told all these things he added that he wished to propose for their next toast this faithful, suffering girl who had borne so well the burden.

"The tale had riveted us all, but Hubert, beside whom I sat, visibly started at times, and once he half rose as if to contradict, or defy the speaker; but the speaker had so engrossed the

attention of all that Hubert's motion was unperceived save by me. "I pulled him back into his seat.

and whispered him to be careful. "During the tale the speaker's eves had not once turned to Hubert, but when he had concluded he bent a full penetrating look upon him. In the iwed silence which followed that strange tale, and before I could suspect what your cousin might do-before I could try to prevent his action, he had risen, and, extending his hand over the table, he said slowly and distinetly:

"I am the murderer of whom the gentleman has spoken — I, Hubert Bernot, confess myself to be the murderer of Cecil Clare."

Plowden again paused, for that white face lifted to his, frightened him - it was so white, so rigid; but the pale lips motioned rather than said:
"Go on!" and he resumed:

"That unexpected confession seemed to have paralyzed everybody but him who had drawn it forth. He rose, and, standing directly opposite to Hubert, said, looking round at the startled faces about him:

"I am Bertoni, the lawyer, and one of the secret detectives of Roquelare. Many of you will recognize me better in a few moments," and removing a thick, black curling wig, and beard and whiskers of the same hue he stood fully revealed as the lawyer with whom I had been connected in the investigation of the murder of Cecil Clare.

"Hubert, as if overcome by some reaction of feeling, sank into his chair, and Bertoni, pointing to him, said : You have made a confession there are a score of witnesses to testify

to this confession. You cannot escape your doom now. He signaled to one of the members of the club, who hastily left the room.

obedience it obtained, and I knew that

instead of death? And then arose Roquelare in the club, for that society within her all the cruel fancies which has its members everywhere—members who are pledged to assist each other in

the pursuit and arrest of any criminal.
"There was a scene of wild excitement. All had started to their feet. and one or two of those nearest to Hubert had drawn aloof from him as it they feared the proximity might bring danger to themselves. Others crowded about him asking an explanation, and tendering their sympathy; he made no answer, only sat looking straight before him till he who had been despatched from the room returned, accom-

panied by two officers.
"Then Hubert rose and said he was ready to accompany the officers, asking only to be permitted to write the message which I have brought to you.
"Bertoni would not lose sight of him

for a moment-he accompanied him in the carriage which was hastily sum-moned, and Delmar and I, equally anxious to learn all that we could jumped into a hack and followed.

"At the prison gate we were allowed parting word. Hubert pressed my a parting word. Hu hand hard and said:

" 'Tell my cousin to have no anxiety about me, but to give all her care to my mother'—that is all, Miss Calvert. All! was it not as much as earth had to offer her of anguish? She released his coat from her convulsive clasp, and pressed her hands over her burning eyes. He waited, hoping and expecting that tears would come to her relief, but when she looked up at him again there was not a trace of moisture in the large bright eyes. She rose, steadying herself against the chair, and said with such a passionate wail in her voice that it smote the proud ambitious man by her side like a knife applied to a festering sore.
"What shall I do? What can I do to

help you? I have no friends. I know not to whom to apply."
Plowden seemed to labor under some

intense excitement. He replied, almost

wildly:
"Margaret-Miss Calvert, will you not regard me as your friend? My services, my" — he would have said life, but the word died in his throat — "are at your command; only command me and I shall be happy. I ask no reward -I ask only the permission to serve you. Do you think that I have been blind all these months — do you think that I have not read the secret which was eating into your cousin's life and your own? His un-guarded admissions would have told me as much even had I not divined it in the very first instance. It was this knowledge which made me keep so close to him — which made me work myself into his confidence without asking it. I did it that I might guard him from betraying himself, for he was your relative, you whom I love as I have never loved woman before. I might have kept this passion of mine within severe bounds had I discovered one fact earlier than I have done-the fact that, cousins though you were, you loved each other.

Margaret started. "Pardon me, Miss Calvert, if I touch upon delicate topics, but, having begun, I must speak on. I discovered Hubert's passionate love for you three night ago when you fainted at the ball. It was that discovery which drew from me at the carriage door the remark that both he and I were drinking of a bitter cup — he, loving you as he did and prevented by a wrong from possessing you; I loving you as madly, and -but no matter.

He stopped suddenly passing his guish that was yet to come!

"When Hubert savagely demanded to bear you himself to the carriage I discovered in that moment that his secret crime came between you. My discovery was confirmed the next day when I spoke with him. He would not admit his love, but he reiterated that your hand was far beyond his reach, and that all time would not suffice for him to attain it, and then in his turn he asked me plain questions about my love. I answered him as trankly — as I afterwards made my avowal to you. He besought me by the friendship we bore each other to press my suit. He affirmed that I could do him no wrong, but, on the contrary, the greatest service man could render to him, as you were his near relative and he was your only protector. My own heart only too eagerly impelled me to gratify him with what success you already know; but on that occasion I learned, not from any admission of yours, for you were very guarded, but from some thing about you which I can hardly explain, that your heart was already in possession of another, and that other your cousin. I might have told you all this then, Miss Calvert, but I forbore because you were afraid of me -you feared that I held some danger ous knowledge of your cousin and that I might use that knowledge — you fancied that you had given me some clew when I spoke of much being plain to me that before had been unintelligible; you did not know that I meant by that your love for Hubert, your generous unselfish love which makes harm for him than the certainty of im-

mediate death for yourself could do. "If any doubt had remained upon my mind, if any hope that the attach ment was not mutual, and that but departure. cousinly affection made you warm and tender to this unhappy Hubert, the closing portion of my last interview with you would have dissipated all. You did not intend, Miss Calvert, to let me read you : you strove hard to show the club, who hastily left the room.

"I saw the signal and the ready beneath which it would be impossible for me to strike; but I penetrated the Bertoni was not the only agent of crust, and saw not only a love faithful

unto death, but a record of the struggles and hidden agony of eigh-teen long months. I knew then how far beyond my reach you were, not only for time, but for all eternity; so I forbore to speak as I have spoken to-night. I felt that the time would come when I could so speak; for, from the wild and unguarded remarks which your cousin sometimes made, I learned that "Roquelare" was in pursuit of him, and I knew what that meant.

"Now that you are aware how much I know, will you trust me-trust me fully, knowing that I ask no reward, that I claim not a particle of the affection you have given to your cousin?"
She extended her hands, trying to

speak the burning words of gratitude which came up from her full heart, but the tears which had refused to come before choked her utterance.

"You knew, and yet have not be-trayed!" she said, brokenly, at last. "Betrayed! sooner would I have cut my tongue out.

For a moment he seemed to labor under some fierce excitement. He trembled violently and his hands clasped Margaret's with a painful

A clock in an adjoining room struck 3-3 o'clock Sunday morning. sound seemed to calm Plowden. He

said, quietly:
"We both need rest—you to recruit your energies that you may bring something like comfort to that poor fellow a few hours hence, and I that may think how I can best help him. My position has made for me many powerful friends-all that their interest can do shall be brought to bear on Hubert's case. Also it will be necessary to make some arrrangements before I see you again, in order that you may be admitted to him with-out delay. So, for the present fare-well, and be of good cheer."

He pressed her hands respectfully

and went cautiously forth, Margaret accompanying him to the door.

"At 9," he whispered, "I can scarcely be here before." She bowed

her head, and he departed. When she had closed and locked the door as noiselessly as she had opened it, she paused, looking carefully about her, and listening for any sound. Nothing disturbed the grave-like stillness save the ominous ticking of an upper hall clock, and she went forward again smiling bitterly as she remem-

bered the little need of caution now. The secret had been flung abroad and the name of Hubert Bernot coupled with the epithet of murderer would soon be in every mouth. And then all the anguish born of that thought came again upon her. quired an hour of cruel wrestling with aunt doubts and fears that sprang up like giants in the mind of the grief stricken creature-an hour of prayer during which her heart sent up such fiery petitions to Heaven for strength and help that her whole form was convulsed with their fervor, before she be came sufficiently calm to think col-lectively of her duties in this sad emerg-

At last, exhausted by the excitement she had undergone, she rested her head against the prie-dieu on which she knelt, and slumbered soundly until the bright light of the morning

woke her.
Oh, the wretched awaking to what at first seemed but an ugly, ugly dream; the sharp and rapid recollection of the anguish already under-gone;—the cruel realization of the anhand over his face as if he would hide its expression; then he abruptly re-if she were still a renegade from her if she were still a renegade from her religious duties, despair would have paralyzed every faculty. As it was, her suffering, while keen, was not hopeless; for though hope might die here, it would surely bloom hereafter.

directly after there was a knock at

It was Annie Corbin. "I knocked before, Miss Margaret, when it seemed as if you didn't hear the first bell, but you didn't answer and I knocked at Mr. Hubert's door, but he didn't answer either, and it

The breakfast bell sounded, and

frightened us a little. "Did you alarm my aunt?" asked Margaret hurriedly.

"No, Miss; we thought it better not to, until we'd know further."

Margaret gave a little sigh of relief and pressed her hand to her forehead. Sooner or later the servants would learn about Hubert either through the papers or otherwise; still she deemed it better to try to conceal all from them until some plan could be made with regard to her aunt, lest she might by any accident receive untimely news of Hubert's imprisonment.

So she said, quietly : "Mr. Bernot spent last evening with

some friends and he has not returned.' On her way to the breakfast room she entered Madame Bernot's apartment.

When the affectionate salutations

were exchanged, which always passed

between the invalid and her niece, Margaret said: "Hubert was called away unexpectedly, last evening, and he will be from us. Israelites and Christians be-obliged to remain away for a few days. lieve in God, and can very well live you more sensitive to every thought of He desired me to bear his apology to you, and his affectionate remembrance:

> if was duty which enforced his hurried "And he was right, my own dear boy; great as my affection is for him, greater still is the pleasure, indeed I might say the triumph, it affords me to know, that not even his mother whom he loves so dearly, comes between him

he felt that you would exempt him from all charge of neglect of you, since

She lifted her eyes to the picture.
"I thank you, O my God, for having given me such a son!"

Margaret bent her head to hide the blush of shame at the cruel deceit which she was practicing on this saintlike mother, and she sought the first opportunity of hurrying from the invalid's presence. Her solitary, cheerless, and well nigh untasted breakfast, was scarcely finished, when Plowden

was announced. "I thought you would prefer not to take your own carriage;" he said, "so I have taken the liberty of ordering the cab which brought me, to re

ing ful mi red are wi na

"You were right, 'she said, gratefully, "for that would have spread the news at once among the servants," and waiting only to put on her bonnet and cloak, she hurried out with him, utterly unconscious that the very fact of accompanying a gentleman in a strange conveyance, and that gentleman Plewden, was sufficient of itself to create perplexity and suspicion among the

John McNamee scratched his head in troubled thought, and Hannah Moore dropped the spoon with which she had been basting a huge piece of venison, and gazed abstractedly into the fire.
The other servants had gone about their usual avocations, so the pair were

alone in the kitchen.
"I don't like the looks of things,"
said the coachman — "I feel queer, somehow, for something tells me Mr. Hubert's in trouble."

"What kind of trouble?" asked the cook, sharply, rising from her low position in front of the fire.

"I don't exactly know," was the reply, "only it looks queer to see Miss Calvert going out in a common hack. It can't be to church they're going, for sure he's no Catholic."
"He is a Catholic," burst suddenly

from Hannah More; then she became very red in the face, and, as if to hide her confusion, she turned hastily to attend to some culinary duty. McNamee looked at her with an expression of wonder, and he continued to look as if surprise had deprived him

of speech.
"What's the matter with you, John?" she asked, stooping before the fire again, and resuming her basting. "This is the matter with me," he said, crossing to her, and laying his hand on her shoulder. "I'm think-ing that you know something more than the rest of us. Just now it flashed on me what you said at the inquest, over a year ago, to that same Mr.

Plowden when he was examining you. that maybe if he pressed you too far, you'd tell things about other people, and now you seem to know he's a Catholic. I'm only putting this and that together, Hannah, and thinking that if you know anything that isn't good about him, you ought to put that young creature on her guard. Sure it's plain he's paying his addresses to

The cook was crying.
"Oh! John, John!" she said, rising again, and wiping her face with her apron, "I do know something, but I promised at a death-bed never to tell There is something that is not his fault, and there is something bitter and cruel that rests on his soul. But

tell any of the others what I've been saying, and maybe I can think of a way to put her on her guard, without breaking my word to the dead. She turned sadly to her work, while John, wearing a very grave face, re-

perhaps he's repented, and will make Miss Calvert a good husband. Don't

paired slowly to the carriage-house. TO BE CONTINUED.

### The Jews.

The superior of the Jesuit Fathers in priest-ridden " Austria has taught our Orange brethren in the United States a saving lesson, if they have the grace to learn it. In no country in Christendom is the feeling against the Jews so strong as in Austria. The storm that has been gathering for years burst during the last election, when the anti-Semetic candidates were returned in a large majority. The enemies of the Jews-it must fessed there was strong local provoca-tion—invoked the aid of press and rostrum, and an over-zealous priest joined in the hue and cry. His superior suspended him from his sacred functions, saying, in explanation of his course :

"I am thoroughly convinced that politics should have no place in the pulpit. The rights of the Church are ertainly sacred to us, and we mean to defend them at all times; but I will always veto attempts to preach politics from the pulpit, because the priest should stand above all party movements. I also do not like to see Christians judge others on account of their race. To oppose any one because he is an Israelite or a heathen is altogether un-Christian. A true Christian will respect the religious convic-tions of others. It is the duty of the priest and the Christian to assist earnest searchers after truth in their en deavors, but it is entirely against Christian principles to hurt the feelings of those who believe differently side by side in peace."

Catholics themselves have suffered too much persecution to join in any propaganda of proscription. They who do so, whatever the provocation, know not of what spirit they are. The Declaration of Independence seems to be better understood in Austria than in some parts of the United States. - Ave Maria.

With Invalids.

Yes! with invalids the appetite is capricious and needs coaxing, that is just the reason they improve so rapidly under Scott's Emulsion, which is as palatable as cream.

### A STORY OF THE TIMES.

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Told So The He Who Runs May Read.

BY ADELINE KNAPP. The story of "The Wealer" which is found below, and which appeared in the Arena for May presents to the read-ing public a thoughtful picture skillfully drawn. The portrayal of the mill owner and the mill worker will be recognized by every one. Both types are familiar. The closing of the mill with the incidents that follow form a narrative pathetic for its very truth.

Peter Hinson was a millhand. He was a steady man, a good worker. had been for twenty-two years in one situation and had always made good He was married, and had a little home, rented, of course. There had been too many children to admit of his buying a house, but they had a very comfortable home. His wife was frugal and industrious. The children went to school. The pair had more than a hundred dollars in the bank One day the proprietor of the mill where Peter worked made a little speech to his men. He was a kind, The men all liked and respected him. He had never cut wages in all his business career; not even in slack times. He told the men the mill was to shut down. Work was not

slack. They were running full time. He was very sorry to tell them this but he could not help himself. It was this way. He had joined a milling trust. The man-ufacturers in his line had all combined, and he had combined with them.
They had thought it would be a good thing to have a centralization of interests among mill owners. He had him-self thought so. The trust had decided to concentrate their efforts, and limit the output of manufacture. They had voted to close the mill. He was very sorry. He was sorry for each one of his two hundred employees. He hoped they would soon find employment elsewhere. Fortunately it was the summer season. They would have several months before winter set in, in which to look for work. But he was sorry to sever the relations which had so long existed between him and his men. He was sorry to say "Good by." His voice faltered as he spoke the words. He had been proud of his business. He hated to see it closed up. The change meant no loss to him financially. He was an officer in the trust and shared in the profits of the combine with the rest; but he was sorry for his men. He shook hands with each one of them as they

their pay.

The mill was shut down next day, and Peter started in to look for work. He had gone into the mill when he was eighteen years old. He was now forty. He tried to get a job in some other mill, but there were no chances open to him. Then he tried in other directions. He was strong and willing, and he picked up a number of odd jobs, but nothing permanent. Finally even the odd jobs became few and far between. The city was full of idle men. One month he had but two day's work. The summer was gone; it was the middle of autumn; winter was near at

filed to the cashier's desk to receive

hand. Then Peter heard that mill men were wanted in a neighboring State. He and his wife divided what was left of their scanty capital. Peter took barely enough to pay his train fare. The family would find the balance little enough. When he arrived at his destination there was no work to be had. A detachment of the Industrial Army A detachment of the Industrial Albay had passed through the section and a number of the "soldiers" had found ing not a word. He put his dime down

of a town one street urchin called to another,—
...Hi, Jimmie! Git on ter de

This decided him. He would push forward and join the Industrial Army. Who knew what good might not come

of the march to Washington? He had no money for travelling. He had only a little silver in his pocket. He started out, however, and walked to the next town. There, too, no work was to be had. He was footsore and dusty from his journey, and he was stranger. One man said to him: "W've had enough of the wealers here. What the country ought to do is to put you all in the workhouse. You'd get enough exercise then, with out tramping the State this way. next day he struck out into the country. He remembered, vaguery, naving often read in the papers that there is He remembered, vaguely, having always work for a man on the land. He inquired at every farmhouse for

taking new ones on.
At the end of a week his money was gone, and he had found no work. One farmer gave him a job at wood cutting. He took it, gladly, but he was a miller, and city bred. He had never cut down a tree in his life. At the close of the day the farmer dis-charged him and told him that he had never yet seen a tramp who was worth

his salt to work.

work, but the season was over. Farm-

ers were letting men go instead of

On Thanksgiving day he found himself on the outskirts of a small town. It was raining dismally. He had eaten nothing the day before. His bed that night had been the damp ground in the shelter of a strawstack He was wet to the skin. He went to a farmhouse and asked for food. He He was dirty and unkempt. His eyes were bloodshot from cold and weeping. Straws clung to his coat. He had a straggly stubble of unevenly growing beard. His features were sodden with beard. His features were sodden with the rain. The farmer's wife who opened the door to him shut it again and ran back. Then a man came and doors, celebrating Thanksgiving.

was leaving the man suddenly called out,—
"Did you sleep in my barn last

night? "No," Peter said.
"Lucky for you," growled the man.
"I'd have turned you over to the con-

stable this morning if you had."

At the next house the door was not opened. A servant girl appeared at the upper window with a gun in her hands and threatened to shoot if he did not go away. The people of the house had all gone to church and she was afraid of him.

He went on, and presently sat down by the roadside. Some young men who drove by guyed him, sitting there in the rain. One of them asked him where he had left Coxy. Peter made no reply. He was light-headed and dizzy from hunger. His hands trembled so from the cold that he could hardly draw his coat together to shut out a little of the drenching rain. He rose to his feet and staggered a little further along the road. It was past noon. People were coming from the church where they had been returning thanks to God for the blessings of the Peter accosted a man who was

walking.
"In the name of God," he said, "give me work or money, for I am starving!"

The man eyed him as he stood trembling in the road. "You look as if you wanted work, you do," he said. you wanted work, you "What you want is whisky." What you want is whisky. now, own up, isn't it? I don't mind standing a drink for you on Thanksgiving day."
Peter shook his head. "I've eaten

nothing since the day before yester day," he said.

The man drew back the hand he had

put into his pocket. "That story won't wash in this country," he said. "You could get a meal at any house along the road. No, I've nothing for you. You'd have been more polite to tell the truth, my friend." And he And he went on.

Peter stumbled along toward the town. He met several people, but they were all driving. They were all going to spend Thanksgiving with friends, or else hurrying home to re-ceive guests. The rain was slacking As Peter shambled over the road his downcast eyes caught the gleam of something in the mud. It was a silver dime. He stooped and picked it up. He turned it over and over, gazing at it. He bit it to see if it was good, and finally kissed the coin as it lay in his palm.

It was raining scarcely any now, and he hurried forward with a light heart. In the town he would buy food. He reached the town and hurried down its one little street looking for a bakery. When he reached it it was closed; the baker had gone home to eat his Thanksgiving dinner. He travelled the thoroughfare. A Sab-bath stillness reigned. Every store and shop was closed. Here was a hotel on the street — a country tavern, with a bar-room. Peter went in and demanded food. The proprietor was playing cards with some men. He asked Peter where his money was. Peter showed the dime. The mer laughed, and without rising from his chair the landlord told him to get out

He wandered back along the street and at the end of it came to a place that was open. There was a card in the window that read:

FREE TURKEY LUNCH TO-DAY,

Peter went in.

"What'll you have?" the barkeeper

As Peter passed through the streets on the counter.

"Whiskey?" asked the barkeeper,

and Peter nodded. "Straight?" and Peter nodded

again. He gulped the whiskey down, raw

and burning, and clutched eagerly a the big turkey sandwich the barkeeper put before him, on a wooden plate. The un-

The place was very warm. wonted stimulant set his blood to tingling and filled his brain with bright fancies. He finished his sandwich.

"Have another," the barkeeper said, noting his famished look. While he stood eating it two men came in.
They ordered brandy and the barkeeper set out a bottle for them. They stood chaffing with him as they poured it into their glasses. One of them set the bottle down close at Peter's hand. As Peter saw it a mad desire seized upon him for more of the cheer-ing stuff. Unconsciously his hand stole nearer the bottle. The barkeeper turned to reach for a box of cigars. The two men were busy talking, seeing nothing but their glasses. quick! movement he grasped the bottle and filled his glass to the brim. The barkeeper turned back just in time to see him drain it off. He set down the cigars and, rushing from be hind his bar, seized Peter by the col-lar, dragged him to the door and

kicked him into the street. Peter picked himself up. The rain had ceased and the sun was shining. He felt like a different man. He did not mind that he had been kicked into the street. He did not care for his wet garments. He was no longer hungry; he was no longer cold; his heart was as light as a feather. He could scarcely feel the ground beneath his feet. He snapped his fingers at the hotel as he passed it. He went through the little town and out again into the country. His way skirted a wood. As he walked he picked up a stout oak cudgel and went on, twirling

thing to another. He was growing drunk; he did not know this -he only

knew he felt like a king. He sat down by the roadside to think about it. When he arose, an hour later, the liquor was in his feet as well as in his head. He walked at random, and his thoughts were very thick. left the main road and followed a footpath into the wood. A little distance along it he saw some one approaching

—a little girl about thirteen years old.

At sight of her the brute in Peter's body awoke. The liquor was burning in his brain. He was no longer a man, only a beast. He stepped across the child's path and stopped her progress. She was startled, but not frightened. She had never seen a drunken man before. Peter seized her by the shoulder and drew her from the pathway. At this she was filled with terror, and opened her mouth to face was distorted out of all human semblance. He told her he would kill her if she made a sound. He dragged

Crazed with terror the child started and ran, shricking like a wild creature as she did so. Instantly Peter rushed after her and caught her again. He struck her with the cudgel he still carried, and she fell forward, uncon-scious. To his brute passion was now added brute rage. He became a mad-man, and rained blow after blow upon her, until her skull was beaten in, and his hands and face were spatted with

Suddenly, in the midst of his fury, his ear caught the sound of a hallo. It was repeated, sounding nearer. Some one was answering the child's scream. He could hear footsteps breaking through the brush. For an instant his frenzied braincleared. Horror-stricken at what he had done, he turned and fled into the depths of the forest. After running for a few minutes he plunged down a ravine and hid in a dense tangle of brakes. Far in the distance he could hear cries, and the noise of breaking branches. It grew dark, but the woods became alive with voices. He could distinguish the shouts and curses of angry men, the screams of excited women. The whole countryside was searching the woods. They were looking for him. Once or twice he saw lights gleam through the trees, but they always No one stumbled upon faded again.

his hiding place.
Then the brandy resumed control of his brain, and he slept.

It was broad daylight when they found him and dragged him forth. He was covered with mud from the stream in the ravine. His face and hands were red, with blood, and he was still besotted with the brandy he had drunk.
"Send all the women home!" cried

a voice from the crowd. In a moment every woman had disappeared. He did not know what was being done

to him. His brain had not yet recalled the incidents of the day before. He thought the farmer had had him arrested for sleeping in his barn.

From somewhere in the crowd a rope appeared. They had gathered under a tall sycamore tree. One man remonstrated. "Let The

law deal with him," he said.
"No, no!" echoed a dozen voices. "We've had enough of The Law's dealings with tramps. We will take The Law in our own hands this time.

Presently they all went away and left him hanging under the sycamore

### MARGIOTTA'S LEMM I.

For the CATHOLIC RECORD.

Lemmi proved himself worthy of the confidence of Mazzini, the Italian archeonspirator who had pointed him out to General Pike as a worthy successor in the political leadership. Garibaldi, too, was loud in Lemmi's praises, saying that without him (Lemmi) nothing serious could have been done in the destruction of the Catholic Church. Hence Lemmi re-ceived abundant means from the English and American Masons to establish lodges all over Italy and to uproot the Church. But Lemmi, like a good Jew, used over 400,000 francs of this money in private, in usurious speculations, with the connivance of Phileas Wal-

In 1881 Lemmi held a Masonic conference at Milan under the sanction of General Pike, at which strong anti-Catholic resolutions were adopted, among which the following are the most important:
I. The Pious Works (that is, insti-

tutions founded by the Church for assisting the poor,) must be taken over by the government.

II. Female lodges are everywhere

to be organized as soon as possible.

III. Lodges of laborers in the cities and country are to be started.

IV. A body of secret messengers

A body of propagandists (walk ing brothers) shall be created who are to operate throughout Italy without visiting any lodges, so that the fact of

depending only on the central authority of Italian Masons is to be consti-

their being Masons would remain VI. Persons of high social standing may be secretly initiated by one of the

highest officers alone.
VII. The solution of the social ques-

tion and the extinction of pauperism is the great object of Freemasonry. VIII. The liberal powers of Italy must be so organized in secret that the majority of parliamentary representa tives be secured in favor of Free-

ordered him off the premises. As he His thoughts ran confusedly from one IX. For the present Freemasonry must aim: a, to get control of the whole patrimony of the Church: b, to destroy the last vestige of clerical influence in laws and polities; c, at the complete destruction of religious orders.

Lemmi immediately acted in com formity with these resolutions, and in a short time had anti-clerical circles formed in every city and town of Italy and also in foreign countries, which began at will to act under the direction of the great political chief. cal chief. Margiotta gives the texts of a number of circulars addressed to the lodges of Italy, all breathing the same spirit of hatred against, and

destruction of, everything Catholic. This was not yet enough for Lemmi. On November 21, 1888, he wrote to General Pike: "Help us to fight the Vatican, you whose authority is supreme; and, under your leadership, all the lodges of Europe and America scream, but he covered it with his will espouse our cause." General hand. He was like a savage. His Pike replied: "The Vatican possesses a tremendous power, under the control of a single will. His resources are her if she made a sound. He distance her swiftly after him, a little distance into the woods. Then he turned and people. It will not lack the means to carry on the war. It can tax its (the carry on the war. immense. Freemasonry has placed itself at the head of the armies of the churches) wealth, dry up its resources and weaken it in every way. At the instigation of the dissident lodge of Palermo many Masons who

did not like Lemmi's means uniting Freemasons, by bribing its chiefs, went to work, in 1889, to organize an Independent Federation of Italian Masons, in opposition to Lemmi, and at once obtained acknowledgement from foreign Masonry. Lemmi bribed the Scelsi brothers with 10,000 francs to destroy the opposition Federation, in which they succeeded, at least, parti

In 1890 Lemmi, who enjoyed the pro fits of the tobacco monopoly in Italy, had privately bought ten million pounds of Kentucky tobacco. Then he made an arrangement with the Italian finance minister to purchase this to-bacco, the price of which had in the meantime increased the market price immensely. Thus at one stroke, Lemmi and his agents made several Thus at one stroke, millions at the expense of the Government and people. The facts having become public, an investigation was called for, but ended in nothing, as might be expected from a Freemason parliament. But the press and some honest politicians began to look more closely into Lemmi's record. Then the journals got a hold of his Marseilles theft and condemnation and published some of his other rascalities, in spite of his denials and threats of

ecution. A few days after Lemmi's tobacco scandal had been suppressed in parliament Tommazi Crudeli, one of the members, spoke publicly at Arezzo about Freemasonry, to which he had be-longed from his early youth. He was delegated early in the 60's to obtain the union of Sicilian Freemasonry with that of the mainland. He failed, and, says, the reason was because "All the brigandage and the Mafia of Sicily formed a part of Masonry. He said, further, that, in 1871, he

had left the brotherhood in disgust, because "Masonry had become a band of individuals who joined the society in order to be able to take." He concluded that same speech, deploring that the brotherhood had penetrated all ranks of society, had seized public administration and was tyrannizing everybody and everything at its pleasure. Another apostate Mason, N. Cavagnari, wrote about the same time: "We shall prove that Free-masonry is threatened by more than masonry is threatened by more than forty articles of the penal code and that Adrian Lemmi and all his thirty-three's will end, sooner or later, in the pinitentiary;—later if they do not commit the folly of ridding themselves of us, spooner if they commit it. We, too, have brothers,—friends who will of us, sooner if they commit it. We, too, have brothers,—friends who will send our body in pieces into the swenty provinces of Italy if the assassins kill us, and who will use those pieces as a labarum (standard) of

vengeance and and extermination. Similar evidence of Freemason ras calites and crimes might be indefinently multiplied - all taken from public speeches, pamphlets and news papers charging individuals and the whole body of Masons with crimes without number and not one prosecution for defamation or libel has as yet been Surely, then, Freemasons as a body and as individuals must either care nothing for their reputation or they acknowledge by their silence that they can not clear themselves of those charges.

Through life man is liable to error, and requires check, rebuke and coun sel. He should be his own good spirit. hovering over himself in moment of passion, temptation and danger, and reminding himself that he owe duty to his Maker with which the world has nothing to do.

We, in this world, are like the violins in a great orchestra. If we are

not kept in tune, we lose in fineness of quality, and, when the Great Leader of this earthly orchestra waves His baton, we are found want ing; we make discord. To be at our best always, we must keep ourselves in tune with the best of the instruments near us. And the best of these instruments are good books.-M. F.

Which is worse, imprisonment for life or a life-long disease, like scrofula, for example? The former, certainly, would be preferable were it not that Ayer's Sarsaparilla can always come to the rescue and give the poor sufferer

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### THE PASTOR'S WIFE.

An Interesting Interview With Mrs. (Rev.) F. B. Stratton - Threatened With Paralysis - Weak, Emaciated and Unable to Stand Fatig

The Rev. F. B. Stratton, of Selby, is one of the best known ministers in Bay of Quinte conference, of which body he is the President. During the two years Mr. Stratton has been stationed at Selby, both he and Mrs. Stratton have won hosts of friends among all classes for their unassuming and sincere Christian work. Mrs. Stratton was attacked with partial paralysis, and her restoration having been attributed to the use of Dr. Wil Beaver was sent to interview her. reply to the reporter's question Mrs Stratton said that she had been greatly benefitted by Dr. Williams' Pink Pills and was perfectly willing to give her experience that those similarly afflicted might be benefitted. Mrs. said that before moving to Selby she had been greatly troubled by a numb ness coming over her sides and arms (partial paralysis) which, when she moved, felt as though hundreds of needles were sticking in the flesh. For over a year she had been troubled in this way, been troubled in this way, with occasionally a dizzy spell. She was becoming emaciated and easily fatigued and was unable to get sleep from this cause. The trouble seemed to be worse at night time. Mr. Stratton had become greatly alarmed at her bad state of health; and it was feared that complete paralysis would ensue, as Mrs. Stratton's mother, the late Mrs. Weaver, of Ingersoll, had been similarly stricken, at about the same age. Knowing a young lady in Trenton, where Mr. Stratton had been previously stationed, who had been cured by Dr. Williams' Pink Pills, it was determined to give them a fair trial. When Mrs. Stratton began using Pink Pills she was very thin and her system badly run down, but after taking the pills for a time, all symptoms of paralysis disappeared, and she found her health and strength renewed and her weight increased. Mrs. Stratton is about fifty years of age, and a more healthy, robust and younger looking lady is seldom seen

at that age.
In reply to the reporter's inquiry as to what Pink Pills had done for his wife, Mr. Stratton said, "Look at her, look at her, doesn't she show it, "and the reporter could not but admit the truth of the statement.

These pills are a positive cure for all troubles arising from a vitiated condition of the blood or a shattered nervous system Sold by all dealers or by mail from the Dr. Williams' or by mail from the Dr. will all Medicine Company, Brockville, Ont., or Schenectady, N. Y., at 50 cents a box, or 6 boxes for \$2.50. There are numerous imitations and substitutes, against which the public is cautioned.

### Missions to Non-Catholics.

The Rev. Fathers Elliot, Kress and Muehlenbeck will resume their missions to non-Catholics in Cleveland, be ginning in October. The excellent results achieved by them in that diocese during the past winter have led to arrangements for their continuance at the work. The sermons will be preached in Music Hall, Cleveland, and funds to defray the expenses have been raised by the Catholics of that city.

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EDITORS: MEV. GEORGE R. NORTHGRAVES, Author of "Mistakes of Modern Infidela."

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Correspondence intended for publication, as wall as that hardness reference to business, should be directed to the proprietor, and must reach London not later than Thenday mooning. aving reference to bristness, should the proprietor, and must reach ser than Tuesday morning, the paid in fall before the paper

London, Saturday, Sept 7, 1885.

OFFICIAL.

The clergy of the counties of Essex and Kent will meet in conference at Windsor on Thursday, September 19, at 11 a. m ; of the counties of Huron, Perth, Oxford and Norfolk at Stratford on Tuesday, September 24, at 1 p. m., and of the counties of Middlesex, Elgin, Bothwell and Lambton at London on Thursday, September 26, at 2 p. m. A full attendance is re-

By order of the Bishop, THOMAS NOONAN, Secretary, London, Sept. 5, 1895.

THE DOMINION GOVERNMENT AND THE MANITOBA

There has been a good deal of specu lation of late regarding the possibility of a settlement of the Manitoba school question without its being necessary to bring the matter before the Dominion Parliament at all, and the latest intel ligence on the subject is an article which appeared a few days ago in the Calgary Tribune intimating that " no political party seeks to take advantage of the question, and that a round table conference such as that suggested by Mr. Gladstone in regard to Home Rule might be held for its settlement in a satisfactory manner.

We would be glad if we could believe without reserve the Tribune's state ment : for if there is any question which should be approached in a spirit of friendliness and conciliation, a question of education, and of the refigious convictions of a large section of the people, is such a question. For both of these reasons, the Manitoba school question is one which ought to be approached from all sides with forbearance and good-will.

We are sorry to say that even the Tribune itself did not show a spirit of forbearance in the former stages of the debates which grew out of the questions and that the violent language to which It gave utterance when the remedial order was sent to the Government of Manitoba did not indicate much disposition to deal with the matter from a non political standpoint. What else was it but a seeking to take advantage of the question for a political purpose that it raised an anti-Catholic agitation as soon as the policy was announced which the Dominion Government proposes to pursue? And what made this course the more to be de plored was the fact that it was pretty well understood that in all this the Tribune was the mouthpiece of the Greenway Government, and it was fairly to be inferred that that Government was quite ready to keep the seins of power in its hands, even by the despicable means of exciting religious hatred and discord.

But the new attitude of the Tribune appears to be an extending of the olive branch, and it is asserted that it has also been inspired by the Government. If this be the case we may take it as indication that the Government has become sensible to the false position in which it now finds itself, and that it is at last willing to make some atonement to the Catholic minority for the five years of injury it has inflicted

We are pleased to see that the Dom-Inion Government maintains with firmmess the position assumed by it from the time the final decision of the Imperial Privy Council's judicial committee was made known.

The first act of the Dominion Gov ernment, after becoming officially augnizant of the Privy Council's decision, was to communicate it to the Manitoba Government, pointing out that, according to the decision, the Catholic minority has a grievance justifying that it should make appeal to the Governor-General in Council and to the Canadian Parliament for redress, and asking that the Manitoba Legislature Take such steps as will render it unmecessary for Parliament to interfere.

This was the course which at this stage of the proceedings the Government was in reason bound to pursue,

to return a defiant answer to the moderate suggestions of the Federal Cabinet. It would now appear that it finds it necessary to retreat from its and by receive enhancements and transfer and defining the Cal-date business for the CATHOLOG RECORD.

Bates of Advertising—Ten cents per line such gary organ to announce that no party attitude of defiance, by getting its Calwishes to make political capital out of the school question !

We do not assert positively that the Tribune's words certainly indicate that Manitoba will recede from its position : but appearances are to the effect that this is the case, and the position which the Tribune occupies as Mr. Greenway's organ justifies this supposition, which is very universally held.

The policy to be pursued by the Dominion Government in the settle ment of this troublesome yet important matter was the subject of the speeches of several Dominion Ministers at a public banquet given a few days ago by the Liberal-Conservative Association in Sydney, Cape Breton, in honor of Sir Charles Hibbert Tupper. On this occasion the Hop. Mesers Tupper, Foster and Curran all gave the most satisfactory and straightforward assurances that the Dominion Government will not swerve one iota from its pledge that it will see justice done to the Catholic minority in Manitoba. These gentlemen expressed the hope that Manitoba itself will redress the grievances it inflicted, but should that Province neglect its duty they give the most unqualified assurance that the Dominion Government will

take the necessary steps to do so. Sir Charles Tupper, who spoke for over two hours, left the full treatment of the Manitoba question to his colleagues, but both on this and on former occasions he declared most unequivocally that the Ministry are a unit in their determination to uphold the guarantees given to minorities whether in Ontario, Quebec or Mani-

Mr. Foster, as leader of the House of Commons, referred to the Premier, Sir Mackenzie Bowell, admitting that he is an Orangeman, yet pointing to the fact that, before he became Premier, he was proud to serve under Sir John Thompson, a Catholic, and that, at the present moment, Protestant or ultra-Protestant though he may be, he has pronounced for justice to the Roman Catholic minority in Manitoba.

On a question of this kind," said Mr. Foster, "agitating a mixed population, there should be do mystification. Every public man should take his s'and fearlessly, or he is wanting in his duty to the State, and our Government stands committed to the policy of securing justice to the minority in Manitoba. This minority happens to be Catholic. It might have been Protestant. There is a Protestant minority, however, in Quebec, and the Province of Quebec has given a grand object lesson to the Protestant portion of Canada. Protestants have their Separate schools in that Province and ey receive State aid. Can the Protestant majority of Manitoba afford to be less liberal-minded than the Catholic majority of Quebec? These minorities look to the constitution and to the Federal Parliament for protection. They are bound to have it They will have it." (Cheers )

Language cannot be plainer than this, and we give the Government due credit for its desire to maintain the constitutional guarantees. We believe

its promises will be carried out. The Hon. J. J. Curran was the last speaker. Mr. Curran is one of our ablest public men, and his brilliant and manly speech fully justifies the reputation he has earned in this re gard.

We shall not enter upon the purely political matters dealt with by Mr. Curran, as the CATHOLIC RECORD has always endeavored to avoid in its columns the discussion of merely political matters. We may say, however. that he referred very justly to the great future which lies open before Canada, and the hope we may entertain for her progress and prosperity through " the one grand brotherhood which is to unite her children from the Atlantic to the Pacific, and to make all feel an

honest pride in the title of Canadian. We may say to this that if these expectations are to be fulfilled there must be mutual toleration between creed and creed: there must be no effort on the part of any aggressive faction to force its religious convictions upon any minority. There are some who are inclined in this way, but if the country is to prosper as a union these inclinations must be suppressed

by the central authority.

and the Manitoban Government and school question, and he was no less they do not expect to be themselves the Legislature should therefore have explicit than Mr. Foster to the effect victims. promised immediate redress. But it that the Government is determined to did not choose to do this. It preferred have justice done to the Catholic min- outrages of the Anarchists in the Barority in Manitoba.

Mr. Curran said :

"As far as the Parliament of Canada is concerned this question is not a religious question in any sense. It is not a question whether one system of schools is preferable to another. Those who will be called upon to vote in this respect are not supposed to deal with merits or demerits of the Separate school system. The whole question is whether the rights of the minority in Manitoba are to be respected and held inviolate. To talk of coercion of the majority or the desire to impose upon the Province a system of schools re pugnant to any section of the com nunity is rank rubbish. It is a ques tion whether privileges secured to the minority, which at the time was most ikely to be a Protestant minority, are to be maintained, or if matters which have been declared by the highest tribunal in the Empire, a parliament ary compact, are to be treated as waste paper and cast to the winds."

We have said that there are indications that the Manitoba Government and Legislature will withdraw from the defiant attitude it has hitherto maintained. We hope this will prove to be the case, as it will simplify greatly the matters in dispute ; but we repeat what we have said before now. should that Legislature neglect its duty, it will be necessary for the Parliament of Canada to intervene in such a way that the solemn compact under which Manitoba became a Province of the Dominion may be kept inviolate.

THE ANARCHISTS AGAIN.

A new Anarchist outrage which tool place in Paris a few days ago has greatly shocked the world. This was a serious attempt on the life of Baron Alphonz de Rothschild.

A large and heavy envelope was re ceived at the Rothschild's bank ad dressed to the Baron and was opened by his confidential clerk, and while it the act of being opened it exploded with great force, tearing out the clerk's right eye and blowing off several

fingers. The envelope was examined by the police and was found to contain an in fernal machine, made of pieces of card board and bound together, the whole being so arranged that the contents o fulminate of mercury would explode when the outer cover would be torn

The package was a bulky one, but it was made up so as to resemble such packages as are frequently received at panks, when money, securities, or other valuable are sent to them. In consequence of this, no suspicion was aroused by the receipt of the package, and the clerk proceeded to open it in the usual way, whereupon the explosion took place.

There was surprise expressed by the police that the package, which came through the mail, did not explode while being stamped in the post office.

This infernal instrument was sim lar in construction to a number of machines sent in 1891 to many French Deputies in boxes which were made to appear like packages of books. A strenuous effort is being made to discover the guilty party or parties, and already, it is said, that a postmistress in one of the Paris districts has identified the package as having been mailed in her office, and as the person was noticed who deposited the parcel, it may be that the guilty one will be discovered - and we sincerely hope this

may be the case. The object of the Anarchists in making this attempt upon the life of the great banker it is difficult to imagine. Baron Rothschild, with all his wealth, has shown a sympathy for the poor which has seldom been manifested by persons of his vast resources, and though his own countrymen of the house of Israel have been the chief ones who have benefited by his bounty, we are not disposed to blame unreserv edly the charity which begins thus at home, and we give the Baron due credit for a desire to diminish the amount of human suffering which exists in the world, even though his own co-religionists, and fellow-countrymen have been the chief objects of his solicitude. It can be nothing but the most extreme misanthropy which could lead the Anarchists to wish to assassinate him. Yet this is not the only proof we have of the hatred entertained by the Anarchists for the whole human race. The crimes, or rather the agglomeration of crimes, committed by the Chicago Anarchists in 1886 when bombs were thrown amid a crowd of

The same thing is shown us by the celona theatre, in the churches of Chamber of Deputies. But there was reason to hope that the condign punishment inflicted upon the Anarchist murderers Ravachol and Santo Cesario would serve as an object lesson to deter others of their class from the commission of similar crimes. This has not proved to be the case, and it is a ques tion whether or not the apathy which has been sometimes shown even by the authorities in France, is partly the cause why these atrocities are repeated in that country in hope that the perpetrators will meet with impunity. But France has learned from the frequency of Anarchist outrages that it will not suit at all to let the enemies of society go unpunished any more, and there is good reason to believe that in the future the trial of Anarchists will be short and decisive, and their punishment suited to their deserts. The fear is now rather that the public demand for retribution may create the danger that public vengeance may fall upon innocent persons unjustly suspected, rather than that the guilty should escape if they become known.

There is little doubt that the attempt ng murderer of Baron Rothschild will be duly punished if he can be discovered, but the chief fear is that some innocent person who cannot prove satfactorily his non complicity may, on some insufficient circumstantial evidence, be held to be guilty, and be punished accordingly.

Even if it were justifiable to exterminate the race of millionaires, it would be a folly to attempt it after the manner of the Anarchists. The murder of Baron Rothschild, or of half a dozen millionaires, would not exterminate the race of the wealthy or of the aristocracy.

The murder of a king would not destroy monarchy, as "the king never dies." The man may be killed, but the office survives, and the king has one to succeed him the very day, nay, the very hour, when the king dies And so it is with millionaires. Baron Rothschild's possessions will pass to his heirs, who will be millionaires in his stead; and even if he had no heirs, there would be others to use the busi ness opportunities he has made use of to build himself up by amassing a huge fortune. Anarchy, therefore, is as much a folly as a crime, but it is an intolerable folly, and no reasonable person will regret it if a half a dozen Anarchists suffer death to atone for each life of which their conspiracy deprives the world. This is the only remedy for Anarchy, and the Anarchists would soon see the wisdom of no putting their principles into practice if they thus recoiled upon themselves. By this mode of procedure, also, the world would be rid of Anarchy long before the Anarchists would get rid of the world; and this is the state of hings we would desire to see come to

### THE IRISH IN AMERICA

The Methodist organ of Detroit, the Christian Advocate, has an item which savors of the old spirit of hatred and love of calumny againt Catholics, and Irish, and foreigners generally. The Advocate says :

" If it is a policeman's duty to keep an honest, hard working man from getting a drink on Sunday, I want to go back to Ireland, said an Irishman in New York last week Monday. That's right. Other people will wish Patrick a safe voyage. Policemen's duties in most of our cities include the item specified. And if strict attention to this feature would send back to the old country the Sabbath drinking for eigners who want open Sunday soloons. the mass of our people would say, let the closing law be well enforced."

The object of this is to make it appear that in Ireland there is full scope for a rollicking toper, and that, especially on Sundays, the saloons are a centre of assemblage for a set of jolly companions of whom "Patrick" was one-and of course it is implied that Patrick is a Catholic.

Now the fact is that for a quarter of a century the saloons of Ireland have been closed on Sundays, so strictly that only a real traveller can get a drink of any intoxicating liquor on that day. The exception to this is in a few cities where Protestant influence was powerful enough to prevent this otherwise general law from being carried out. There are heavy fines and imprisonment on both seller and buyer if the law be broken, and the dealer, if convicted of a violation of the law, loses people in the midst of a thoroughfare, his license. The law is rigidly enshows the utter recklessness of Anarch- forced, and there is less drinking in

tainly much less than there is in either ministerial office of preaching, nor did New York or Michigan. There would be no object, therefore, in the Christian Advocate's imaginary Patrick Seville and Paris, and in the French going back to Ireland to escape the

rigor of the Sunday closing laws. Ireland is still a temperate country, though since the great Father Mathew movement it has slightly departed from the very high character for temperance which it attained during the lifetime of that hard-working tem perance advocate. It is still ahead of both England and Scotland, and ahead of the United States also, notwithstand. ing the sneers of our Christian contemporary.

The Christian Advocate expresse the hope that "Patrick" may have a safe voyage back to Ireland, and seems to give a general invitation to foreigners, whom it designates as Sabbathbreakers, to return to their respective native lands.

It is a matter of notoriety that it is not the foreign element of the United States that constitute the class of Sabbath breakers, thieves and outlaws of the land : and all the appeals to native Americans against foreign importations into the country are the merest balderdash. The Irish, especially, have been the backbone of the country, and have contributed more to its welfare than any other nationality, whether by cultivating the arts of peace or by sustaining the cause of the Union during its critical periods of warfare.

We say without hesitation that it was the Catholic majority in Ireland which enforced the passage of antiliquor legislation there. This was the only point on which Ireland ever succeeded in forcing the British Parlia ment to accede to the wishes of the Irish people as to how they should be governed, and the consequence is that Ireland has more effective prohibitory laws against saloon-keepers than any other portion of the united kingdom.

THE KAISER AS SUPREME BISHOP.

The New York Herald publishes a special despatch from Berlin to the effect that during his holiday trip to Sweden the Emperor William II. deermined to make use of his prerogaive as Supreme Bishop of the estabished Church of Prussia by delivering a religious oration or sermon from the pulpit on the occasion of the solemn inauguration of the magnificent new church which has been erected to the nemory of his grandfather, William I.

The church is to be inaugurated on September 1, and this will be the ccasion for the first overt public assumption of the functions of a clergyman by the Emperor, though during his yachting excursions he made it his practice to read the prayers and to deliver short sermons to the comparatively small congregations which were on board his ship, and this he did even when his chaplain was present. This was not regarded as a direct assumption of the clerical office, as it was rather a private devotion, and his doing so was passed over in silence; but the announcement of his present intention has caused a great sensation throughout Germany, and the sostyled "orthodox" party are greatly scandalized at his presumption.

The matter has been discussed in the public press, and very divergent opinions have been expressed upon it. Even the comic side has not been overlooked, and the cartoonists make it a source of merriment and a subject for their cartoons, that he who is placed over the people to guard the temporal interests of the community should assume to be in consequence their supreme spiritual guide and ruler.

To the Apostles Christ committed the government of His Church, and to St. Peter above all was given the commission to feed the sheep and lambs of the flock, and to confirm his brethren; but nowhere do we find any warrant in Scripture or ecclesiastical Tradition, authorizing the Neros, the Caligulas, the Domitians, the Diocletians, to be the spiritual directors of Christian consciences by virtue of their imperial authority.

This authority was not assumed by Constantine or his Christian successors in the imperial office, but all respected the office of the Supreme Bishop who was St. Peter's successor, until the Eastern schism divided the East from the West, and made the Eastern churches local affairs under the domination of the Constantinopolitan em-

Queen Elizabeth in England undoubtedly ruled with a rod of iron the new Church of England of which she

State in the American union, and cer- even she did not assume the purely any of her successors on the English throne do so, if we except Cromwell, who assumed ministerial functions, not by virtue of his office of "Protector " of the Commonwealth, but he cause, according to his belief, and the current belief of his party, any lay. man who had the "gift of the gab wery gallopin' could preach and expound Scripture to their heart's content.

It is said that the German press are looking into history for precedents for the Kaiser's course. Perhaps the most appropriate precedent is to be found in the claim of Core Dathan and Abiron, to set themselves up for the priesthood. supported by "two hundred and fifty princes of the assembly, famous in the congregation, men of renown; "but the result was not favorable to the Kaiser's assumption. (Numbers xvi., xvii.) We are not aware that, until Henry VIII. usurped the supreme headship of the Church in England, any Christian prince ever asserted that by virtue of his temporal rule he was entitled to exercise spiritual authority, but even he did not go to the length of the Kaiser's assumption, and we believe that history will be searched in vain for a precedent which will ex actly cover the present case. The rule for the Christian priesthood is laid down by St. Paul in his epistle to the Hebrews :

"Neither doth any man take the honor (of the priesthood) to himself but be that is called by God as Aaron

However, at the present date, when every man imagines that he may assume with impunity the office which God conferred only on the apostles and those who act by their authority through regular succession from the apostles, we do not see any greater incongruity in the assumption of the episcopal office by the Emperor William, than in its assumption by Matt. Parker and his colleagues under Queen Elizabeth's authority, from which is derived the whole episcopal authority of the Anglican Church at the present day.

Referring to the versatility of the Kaiser's talents the Herald quotes Shakespeare's saying:

Age cannot wither him, nor custom stale His infinite variety." The citation is appropriate, and to it we may add the description of versatility by another poet :

"His talk is like a stream which runs
With rapid change from rocks to roses;
He slips from politics to puns,
Passes from Mahomet to Moses;
Beginning with the laws that keep
The planets in their radiant courses,
And ending with some precept deep
For dressing eels or shoeing horses."

It is barely possible that the versatile Emperor will change his plans before the 1st of September, but a few days will decide the matter one way or the other.

### A NEW SECT.

A curious result of the principle of Congregationalism, to allow every congregation to have the paster of its choice, teaching such doctrine as will suit the majority, has occurred at Bel laire, Michigan.

It is scarcely to be expected that under such a regime, pastors and congregations will be always in accord, or even that the members of the same congregation will agree with each other, and so there must be a compromise of view on doctrine, otherwise matters will not go on harmoniously, and this is what occurred in Bellaire, with the exception of the compromise part of the usual understanding. There was

no compromise in Bellaire. The recent pastor, the Rev. Paul Guard, holds what are called advanced views, by which is meant that he is disposed to tolerate a great laxity of belief even in regard to the most important doctrines of Christianity, while the congregation, or most of them, at least, are of what is generally styled the more orthodox mould. Hence the disagreement is on the point of admitting free-thinkers to full membership in the Church.

The pastor declared that the Church as at present constituted has not sympathy enough with laboring men, and to correct this condition of affairs he proposed the adoption by a two thirds vote, of a resolution to admit to church membership such persons as desired to lead a Christian life, independently of their belief in so-called fundamental doctrines of Christianity.

It was understood that the main purpose of this resolution was to admit to membership an individual who wished to become attached to the Church, but who refused to be tied down to the ordinarily accepted Christian doctrines. The majority of the congrega-Mr. Curran spoke extensively on the ists in regard to human life, when Ireland on Sunday than in almost any was in a great measure the maker, but free and easy theology of the minister, tion, however, refused to accede to the did

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and his proposal was voted down. In consequence of this the minister was so indignant that he then and there severed his connection with the Church, put on his hat and walked out of the room in which the congregational sesdid not care whether Mr. Duderstadt, the proposed new member, believed in prayer or not. He wanted him in the church, and he believed it was the will of God that the doors of the church should be opened as widely as possible to those who desire to enter therein, independently of the doctrines they believed. He added that if his views of Christianity were accepted he could religious press speak constantly of the at once procure sixty new members for the congregation.

As the minister's views did not prevail, it is said that Rev. Mr. Guard and his proposed converts will open a solely among the Protestants of the new Church, in which their views will be acted upon.

It is in this way that so many new sects originate, even at the very moment when there is most talk about the reunion of Protestantism into one fold.

### EDITORIAL NOTES.

THERE are yet some people, we are astonished to note, who hold the conviction that Orangeism is, in some way or another, the guardian of civil and religious liberty. The editor of the Whitby Chronicle appears to be one of these. Surely it must be a want of intelligence which would lead any sane man to such a conviction! Where the Orangemen are most demonstrative is in places where Catholics form only a small proportion of the population, as in Ontario, for instance. Even if Catholics were disposed to impose religious disabilities on their Protestant neighbors, how in the name of common sense could they effect their purpose in countries like the United States, or Great Britain? The fact of the matter is that Orangeism is a combination of the loose element of our population which prates about Protestantism but never practices any religion. The association is kept together by designing knaves who simply use it as a stepladder upon which they may climb into prominence and receive fat positions from the Government of the day. Were Protestantism really in danger -and to suppose such a thing is the merest nonsense-Orangeism would be found to be a very slender support upon which to lean. The Rev. Mr. Manning, who preached in Whitby on the 12th July, put the whole case in a nutshell when he said: "He sees no evidence of Christianity in a man who eulogizes the glorious, pious This is notably the custom of the Orange society. The whole combination is simply a nuisance, and the sooner it is dead and buried the better will it be for our country. The society's main purpose our favored land.

DIPLOMATIC relations between the Holy See and Mexico, which have been broken off for years, are to be again established, the Republic having made overtures to Pope Leo XIII. with this object in view. It is stated in a despatch from Rome that the Holy Father is soon to send an Italian prelate to Mexico to make the necessary arrangements for the permanent establishment of an Apostolic legation.

THE A. P. A., of Toledo, have succeeded in once more making themselves ridiculous in their anxiety to be armed cap-a-pie in order to be ready to repel Catholic assaults on American Protestants and Protestantism. It will be remembered that a couple of years ago some three thousand rifles were purchased by the Toledo A. P. A. with this object, and the whole matter leaked out through the courts owing to the refusal of the society to pay the bill, which the courts obliged it to do. Another purchase was recently made by the same association, this time in Belgium, in the hope that the trans action would escape notice by the purchase of the arms in a foreign country; but the desire of the Apaists to defraud the Government has brought their designs once more to grief. The barrels were consigned to a Toledo man and arrived safely to their destination, with only a small duty on the unfinished article. The Detroit custom house officers, however, were more or the alert when the stocks reached that city addressed to a Detroit Apaist. A fraud was suspected, and the truth came out that the Apaists were endeavoring to cheat the customs. The munitions of war have been seized by

the Government, and the Apaists will have to foot the bill. It is thus that the braggart patriots show their respect for the laws and institutions of their times and the premises under the protections are lost.

The protection of their times and the Apaists will city authorities had become fully thought of their country. In them all the them, as well as the mysteries of the middle age. The Passion Play of Oberammergau and that she has not a heroic national song. country, to uphold which they pretend by the Mayor. That official at once their association was established. The sion was held. He declared that he details of this pretty plot have been made public through the energy of the reporters of the New York World.

It is stated on good authority that the Mormons are making numerous converts among the people of Summit City and throughout Grand Traverse County in Michigan. It is worthy of remark that while the Protestant superstitions of Catholics, the Mormon and Spiritualistic superstitions, and those of the Flying Roll and Jacob Schweinfurth find their proselytes localities in which they make their appearance. This fact points conclusively to the inference that it is not among Catholics that there is to be found an inclination to superstition. A belief in the ever-present Providence of God, and in the actuality of His rule over the universe is not superstition; but the tendency to transfer God's authority and dominion to evil spirits and human imposters is a real superstition in which the boasted enlightenment of those who are constantly attributing superstition to Catholics, takes the lead.

Two Coptic villages in Egypt have recently petitioned to be received into the Catholic Church, and the city of Sahag has made petition to the same effect. The Pope's recent letter to the Copts inviting their return to the one fold is said to have given a great impulse to the movement for a return of the Schismatical Church to Catholic unity. Monsignor Cirillo Macario, Vicar-Apostolic to the Copts, has written a letter to an Italian prelate in which it is stated that, besides the villages glory of already referred to, four hundred Copts have recently become Catholics.

THE Conservative victory achieved by the recent elections in Great Britain, when looked at from the point of view of the number of seats gained, appears enormous, as a majority of 152 in a House of 670 is certainly a large preponderance; but when the number of votes cast is taken into consideration, the victory is not nearly so great as it otherwise seems to be. Out of 4,860,-000 votes cast by the people, the Conservative majority amounted to less than 100,000. Under a sound representative system the voice of the country would be found not and immortal memory of William and quite so pronounced against Home winds up with 'To hell with the Rule is it seems to be under the present apportionment of seats. The number of small majorities by which Tory candidates secured their seats is remarkably great, some of them being the smallest on record. Notwithstanding the present check the Liberals have is to breed discord and retard that not lost heart, and though the Tories progress and enlightenment which are secure of a majority in Parliament Socialist, whether he were a Lutheran every one should wish to see prevail in for six years, the question of Home Rule, which some wistfully imagine to be dead, will yet be found to be very much alive. Ireland may wait for six years longer, but victory is a certainty in the end.

### THE ESCAPED NUN.

ow the Authorities of Baltimore Prevented the Sacking of a Con-

The Baltimore correspondent of the Freeman's Journal recalls a memor able incident in this history of the ocal Carmel:

The Carmelite Nuns of this city ap propriately celebrated their festival day last Tuesday at their convent, southwest corner of Caroline and Biddle streets. This is the oldest order of religieuses in the United States, the first convent being founded at Port Tobacco, Md., in 1790. It was under the auspices of Archbishop Carroll that they came to this country, and it was at the request of his third successor, Archbishop Whitfield, that they removed from Port Tobacco to Baltimore in 1831, and established their com munity at 419 North Aisquith street. It was through his influence that a dispensation granted to Archbishop Carroll permitting the nuns to conduct a school was confirmed. This was in direct conflict with the spirit and discipline of the order, and was only reorted to because there was no other source from which they could derive

It was on a day in 1838 that one of the nuns escaped from the institution, or, more correctly speaking, walked of it, for there were no bars or locks to prevent her, and, taking refuge in a neighboring family, told in the most violent manner a most frightful story of life in the convent, and the cruelties and indignities to which some of the nuns were sub-jected. This story was quickly on the wing all over the city, and the culmination was an attack upon the con-

for the laws and institutions of their tion of a strong military force, headed accepted by all Irishmen and sung at the story of the escaped nun was the vilest falsehood, and that any further attempt to injure the property or its inmates would be visited by the most serious consequences. Thus baffled the mob dispersed, the convent was saved from destruction and the city from deeper disgrace. An investigation of the story of the nun, subsequently made by the ecclesiastical and hundred things, they are all Irish. civil authorities, showed that she was believe that such a song would do m the victim of a violent hallucination, was totally irresponsible, and that there was not the least semblance of truth in any part of her accusation.

### WHAT IRELAND NEEDS.

A Heroic National Song Would Help to Unite the Irish People.

A man of Irish blood and American birth, who has lived all his life in New York, entertained some members of his singing club with a new notion about the needs of Ireland. "I believe," he said, "that one reason why the land of my sires has beeen downhearted for ages, is that she is one of the few countries in the world which has not a heroic national song fitted to stir the souls of all her children and unite them all in a common pride. The English have "Rule Britannia," the French have the "Marseillaise, the Scotch have the "Marselliaise," the Scotch have "Scots Wha Hae," the Germans have the "Watch on the Rhine," the Americans have the "Star Spangled Banner," the Italians have "Garibaldi's Hymn," the Russians have "Life to the Czar," and I tude the scientific scheme of showing heroic national song. Poor old Ireland has not a song of the kind that is sung from Bantry Bay to Lough Foyle, from Balbriggan to Kilkee by Catholic Orangeman, in the peasant's cabin and the lordly palace, by men and women. The best Irish songs are full of crooning, or wailing, humor, or sentimentalism, and wailing, or everything else excepting the glory of heroism and triumph and power and jubilation. I know of several Irish songs that are full of nerve and mettle, but there is not one of them that has entered the spirit of the whole Irish people, or that has bound them together for Ireland. I tell you that there is reason in the

opinion which I hold.
"Look at a Frenchman when he hears the 'Marseillaise." I once went to a French celebration of July 14, and when the band struck up the tune of the great French hymn, everybody got inspired with a kind of frenzy, joined in the chorus, and shouted so loud that I wanted to become a Frenchman my self. The women's voices lent beauty to the notes, and they seemed to quiver as they sang louder and yet clearer. There were at the festival men of dif ferent French political parties and of different religions, besides infidels; but they all marched on as one man for

France. "Next look at the German, when the 'Wacht am Rhein' is heard. I went to the Schuetzenfest a while ago, at Glendale Park, when the heroic strains of the German martial song were played and sung; and I can tell you that every German there, whether he were a Saxon, Bavarian or Pruswhether he were a Junker or a or a Catholic, or a Freethinker, felt the thrill which unites the people of a country proud of itself.

"Look once more, and look this time at any body of Scotchmen, the world over, when Robert Burns' magnificent song, 'Scots Wha Hae,' sung to the piercing music of the bagpipe. I was once at a Scotch affair when the band raised the notes of the heroic national war song of Scotland, and every Scot there seemed ready to grasp his claymore at the sound of the pibroch and defy the world. It was the Gælic Highlanders, not the Saxon Lowlanders, who fought under Robert the Bruce at the battle of Bannock burn, which the song commemorates, but Lowlands and Highlands, Edinburgh and Inverness, sing it in the spirit of mutual triumph. The battle was fought by Catholics before Protest antism had been heard of; but the Scotch Protestants glory in the victory over Edward II. not less than their Catholic brethren. I have heard that, in Scotland, the dukes, the cotters and the ministers will sing it together as one man, while they look as fierce as the Scotch lion rampant.

Turn again towards any festival of

patriotic Americans when the music of 'The Star Spangled Banner' is play ed and sung. Whatever political party we belong to, whatever State of the Union we were born in, it makes no difference when the notes of that song are heard; we are all Americans, with one flag, one country and one spirit. For us there is no North or South, no East or West : and you cannot tell whether the Domocrats or the Republicans are the prouder of their country, or put more of their heart into the song. We may sing less histrionically than the French, less solemnly than the Germans, less melodramatically than the Italians, and less perfervidly than the Scotch; but we sing not less proudly than any of them. By singproudly than any of them. ing our other heroic American song we can stir up the fires that burn in the patriotic soul. Songs of the kind unite a people as they cannot other vent by a frantic mob, bent on its de- wise be united. They give a people molition. Mayor Low and the other one primary central thought, the

every gathering of the race, regard. less of politics or religion, nor less suitable for Redmondites than for McCarthyites, or for Healyites than Dillonites, not less so for Maynooth than for Belfast? I wish that old Ireland had such a song, which would give her people the feeling of nationality and would enable them to realize that at least upon one thing they were united, and that, notwithstanding a hundred things, they are all Irish. I believe that such a song would do mor for Ireland and Home Rule than all the speeches ever delivered in Parliament

It is an error to say that only some old song would fill the bill. Nearly all the heroic songs I have spoken of, which are regarded as national treas. ures, originated in modern times; and it is not yet too late to compose the words and the music for a heroic song for Ireland, not one like 'Tara's Harp, 'but rather like the French marching song. Ireland has poets, and she has had memorable episodes in her history, and she has spirit. wish that some one of her poets would see his opportunity for writing a song that would strike the Irish soul as the 'Marseillaise' strikes the soul of France.

### A CATHOLIC PALACE.

Mammoth Structure to be Erected at the Paris Exposition.

It is a veritable monument that the Catholics of France propose erecting for the Exposition of 1900. It promises to contrast strongly with the laid fin de siecle spirit of the enterprise. could go on telling of other countries by the score, each of which has its own heroic national song. Poor old Ireprove to be the "key" of the Exposi-

It is to take the form of a building of iron, in the Byzantine style, over 1,200 feet long, 1,000 feet in width and As the Cathedral of 1.000 feet high. Cologne, that largest of Gothic monuments, might be put into the transept of St. Peter's, at Rome, so St. Peter's would find ample space in the Catholic palace of the Exposition. There are to be two belfrys of unheard of dimensions and chimes as powerful as harmonious. Elevators will lead to a terrace around the dome on the outside, where will be hanging gardens. The chief nave will be consecrated to the Virgin, a restitution of costumes and surroundings, a reproduction in chronological order of the images of the Virgin from those of the earliest times found in catacombs to those of Lourdes, banners, pictures - every thing relating to the subject.

The circular nave will contain everything relating to the Eucharist. The central dome will be devoted to the Papacy. The history of the lives of two hundred and sixty Popes and of the Cardinals will surely suffice to fill the area of a dome of almost any conceivable dimensions.

The naves of the transepts are to contain all that relate to the religious orders, from the Benedictine, Trappist and Franciscan up to the Peres Blancs; also specimens of monasteries, librarand cloisters, both Oriental and Occidental.

The naves at the right and left will set forth the history of the great men of the Church-martyrs, saints, evan gelists, writers, Charlemagne, the Crusade, Peter the Hermit, German, Slav, Polish and English literateurs and orators of the seventeenth, eighteenth and nineteenth centuries which will include Lamennais, Lacordaire, Gibbons, Manning, Amfere and many thers; artists, Gustave Dore, Flan drin, Hoffmann ; great sovereigns, St Louis, Richard Cœur de Lion and Charles V.; poets, Dante, Petrarch, Tasso, Racine, Milton, Goethe, Lamar-

tin, Victor Hugo. Christian art will fill five large cooms, one of which will be devoted to architecture, one to sculpture and the others to painting, carving in wood and mosaics. Originals or faithful copies of Fra Angelica, Glotto, Fra Lippo Lipp, Memling, Perugino, Raphael, Leonardo da Vinci, Andrea del Sarto, Veronese, Murillo, Velasquez, Rubens, Van Dyck, Ary Scheffer, and on down to Purvis de Chavannes and other modern names will be displayed.

Architecture will be set forth in all its gradations. Greek, Egyptian, Assyrian, Chinese, Hindoo, Gothio and the renaissance, pagodas, mos ques, Solomon's Temple, the Acropolis of Athens, the Forum, Cathedrals of Milan, Cologne, Seville and St. Peter's, of Rome, will be found in models.

And lastly, a large theatre will be onstructed. In this will be given constructed. In this will be given musical and dramatic performances, an immense chorus and an orchestra 300 performers and an organ greater than any hitherto known. The first sacred opera the "Conversion of St. Paul," by Baverini (1440), and the first modern opera, "Orpheus," by Politien (1490), are to be given.

The oratories since 1550 up to Han del and Haydn and the works of mod ern masters, French, Italian, Russian, German and Swedish, are to be per formed. We shall listen to the chant of Palestrina and to the adorable music of Lulli and Pergolese. And we shall hear the greatest works of Mozart. Weber, Gossec, Beethoven, Cherubini, Rossini, Gluck, Meyerbeer, Bellini, Auber, Chopin, Verdi, Wagner, Saint-Saans, Massanet, Gound and Berlioz

The minor rotundas will set forth the work of foreign missions, each continent occupying three rotundas. Lastly, twelve panoramas represent-ing the principal religious events from the time of Christ to Leo XIII. and the most celebrated pilgrimages of Europe, Asia, Africa and America.

It is admitted by the designers of this grand scheme that the idea originated with the Parliament of Religions of the Chicago Exposition.

### PUTTING SOUL INTO IT.

In the little book, "Hirom Golf's Religion," the old man who calls him-self a "shoemaker by the grace of God," says to his young pastor: "All work says to his young pastor : is noble and honorable and it 'll take a good deal of argument to show me that all work isn't about equally important.

way we do our work; and as for that it's jest as necessary for the people to have good shoes as good preachers.

The writer recalls an old man that he knew more than a score of years ago. His was a very humble occupation-just a common shoveller on the streets. He had never travelled in a parlor car. Nobody ever thought of inviting him to a banquet. It was as much as he could do, in the way of learning, to sign his name to the re-ceipts for his pay. His name never got into the newspapers and nobody ver called him great. But he took an interest in his work.

Keeping the gutters clean and levell-ing and shaping the streets was a matter of grave concern to him. It appealed to his pride. No connoisseur ever examined a painting or a piece of statuary with more zest than he examined a day's work on the streets. With the regularity of the sun he could be seen wending his way in the early morning to his place of toil, swinging his dinner-bucket, and, very likely, carrying his shovel. His step was firm, with a just perceptible show of hurry in it. And at night he returned home with the air of a man who had done something worth while. It you were near enough you might hear him whistling low to himself some bit of a hymn or song that had sung it self into his soul. A plain man he was, with as work day a life as one could imagine, but he put his soul into what his hands found to do.

He was an artist with the pick and

He has been dead this many a day this brother of the Common Lot; but the other day the writer went back, after some years absence, to that old home place, and more than one thing brought to his recollection the face and form of the old shoveller. There was the garden that he kept so neat and clean, and the porch on which he sat many an evening after his work was done, and the little creek to which he daily drove his cow. It was all as commonplace as could be thought of But the man-full honestly, as one of God's noblemen-he had done his long day's work

You, my good painter, who shall win immortal fame; and you, my fine statesman, who shall live as long as the chapter that records the struggle for liberty; and you, my poet, whose lines shall be sung by millions ye unborn-you can do no better. you can do as well. A song with soul in it, a sermon preached as for the judgement day, a statue made in a fine frenzy of spirit, is as good in its way. Better? Let Him say who is to judge the work.—Catholic Citizen,

### Where the Garb is Welcome.

There is one spot in this country where the garb of the Sisters of Charity s not ostracised or legislated against ust now. We refer to the leper colony just now. We refer to the leper colony of New Orleans. The State authorities having failed to secure nurses for the stricken ones have, as a last resort, applied to the Sisters of Charity to take charge of the place, and Arch-bishop Janssen's permission having been given, the Sisters cheerfully responded. Indeed they were only anxious to carry comfort and hope to the afflicted, realizing once more the lines of Gerald Griffin's poem on the Sister of Charity :-

Unshrinking where pestilence scatters his Like an angel she moves, mid the vapor of death."

The correspondent of an esteemed contemporary, in commenting on this case, says: "What struck me most orcibly was that our patriotic orders that are always so solicitous for the welfare of the nation had taken no measure whatever to prevent the Sisters from gaining an entrance into a public institution. When they sought to teach in our Public schools these patriots were up in arms, but when nurses were required for the most loathsome of diseases, the authorities were forced to apply to the Sisters. The A. forced to apply to the Sisters. P. A. is certainly very negligent in not having introduced a garb bill into the Legislature of Louisana prohibiting any one in a religious garb from nursing in the leper colony. point appears to be well taken. Evidently the A. P. A. is neglecting its duty in New Orleans. - Scranton

Weber, Gossec, Beethoven, Cherubini, Rossini, Gluck, Meyerbeer, Bellini, Auber, Chopin, Verdi, Wagner, Saint-Saens, Massenet. Gounod and Berlioz One of the most interesting features will be the performance of the ancient "So long as God permits me to live interesting that I will be faithful to my total abstinence pledge. My tongue work of the saloon was devastating will be ever ready to work for the arm of the 25th annual convention of the Catholic Total Abstinence Union of America."—(Archbishop Ireland to the T. A. U. "So long as God permits me to live

Penn. Truth.

delegates at the twenty-fifth annual convention of the C. T. A. U.

### A FAVORITE MAGAZINE

One who knows where to look will find in the pages of the time-honored Atlantic Monthly spiritual and intellectual nuggets of fine gold which are absent from the illustrated and more popular periodicals. In the August number a Puritan of Puritans thus refers to Westminster Abbey

We are shown by the verger through aisle and chapel, peopled only by the effigies of those who lie below; and we feel indignant that a building raised as a house of prayer should be treated so nearly as a museum of medisval art. We think of the Westmins ter verger who roughly disturbed the devout Catholic as he knelt to pray, saying, 'Hif this sort of thing goes hon, we shall soon 'ave people praying hall hover the Habbey

"A Poet's Yorkshire Haunts" especially charming. To him who loves to delve in the history of that time when Christian England was slowly evolving from the shadows of paganism, the ruins of the cloisters at Whitby, in the north of England, have a peculiar charm. It was there, or near there, the author tells us, where the fragrance of the life of St. Hilda still lingers, that the poet James Russell Lowell loved best to spend his vacations. From his favorite window in the quiet cottage, now shown with reverent care to chance visitors, he looked out upon the cliffs, where the ruins of the Abbey are yet to be seen. One of his most cherished books is kept by the Sisters—two shy Yorkshire women—who were his landladies. It is a history of the Abbey and the region about, and contains a little slip of paper, placed there, the Sisters say, by the poet's own hands. The passage thus indicated is this:

"The pious abbess [St. Hilda] not only labored to enlighten their minds, but to improve their hearts and regulate their conduct. She pressed upon them the exercise of every grace and the practice of every virtue; above he earnestly inculcated that true Christian love, which excludes selfish ness and is attended by humility and a contempt of the world. monastery, as in the primitive Church, there were none rich and none poor; for they had all things in common, and no one challenged anything as his own.

These Sisters have nothing but high praise for the Yankee poet; and are fond of relating how, when his guests were telling by what they wished to pe remembered, he himself said: think I should wish to be remembered by kindly acts and helpful deeds." Surely not a bad wish for any one to entertain ! - Ave Maria.

### A GENEROUS PROTESTANT.

He Presents a Church to a Catholie Congregation in New Hampshire.

A very pretty ceremony took place recently at Bethlehem, N. H., in the little new church of St. Theodore.

Bishop Bradley, of Manchester, came to confirm the children and bless the bell, which had been placed in the sanctuary and which was dressed in green and flowers. The church was crowded with visitors of many differ-ent mountain resorts. Among them was ex Moyor Grace, of New York. After an eloquent sermon, preached by the Bishop in which he compared the bell to to the voice crying in the wilderness "Prepare yet the way of the Lord," he paid a graceful tribute to the congregation and also to the great benefactor of the church.

After the Mass, the blessing of the bell took place. It was rang first by the Bishop, then by the pastor and afterwards by the sponsors, and all the congregation, among which were several Protestants. All deposited generous offerings towards defraying the expenses of the church. expenses of the church. The choir from Littleton, several miles distant, came to sing during the Mass and added thus to the impressiveness of the

The church is yet unfinished, and the altar is a temporary one, but the church displays a great deal of taste in its structure, and its style suits the hills and mountains, in the midst of which it has been erected. It is greatly owing to the generosity of General Cruft, the owner of Maple-wood, that Father Paradis has been able to erect it. General Cruft is a Unitarian. He gave the land on which the church stands, also a large sum of money towards its building. winter he was in Rome and bought for the altar the crucifix which was blessed by the Pope, six large and four small candle sticks, the cards, a beautiful chalice and an ostensorium. stained-glass windows have been presented by different members of the congregation.

"There can be no affiliation between the Church and the saloon. The Church will not and can not permit that the drinking den shall flourish the shadow of the consecrated house of prayer.

A man cannot be a good Catholic, a faithful and docile child of the Church and continue in the unbecoming business of conducting a liquor saloon. .

The appeal of Peter's successor to the priests of America to 'shine as models of abstinence' gives a fatal blow to the insolent assumption that the

### THE JESUITS.

herited Misunderstanding of the Spirit and History of Their Noble Order.

In the American school of anti Catholic criticism no pupil can be con-sidered proficient who has not mastered the special branch of invective against the Society of Jesus. It is a pity that an enlightened country like whose broad spirit generally finds place and favor for everything that professes to aim at the social and moral advancement of our people, should look askance at a body of men whose helpful labors for the good of American citizenship are coeval with the republic itself, but, unfortunately, the shadows of calumny and suspicion which have enveloped the Society of Jesus in European countries, have spread themselves through our more eral atmosphere of thought, producing in a vast number of minds the gravest doubt and misapprehension regarding the aims of the Society in

It is a singular fact, too, that the historic cloak of patriotism, which has ever masked the enmity of the opponents of the Jesuits in other nations, is likewise the garb assumed by their American adversaries. Love of the republic, resentment of so-called foreign institutions, the protection of American forms and ideas, are the apparent mainsprings of hostility in American anti-Jesuit.

In many cases, doubtless, the patri otic motive, though inimical to the society, is a sincere and honest one. There are two classes of American Jesuit haters. The first and most prominent are men and women of fanatical intellects and narrow hearts, dogmatic in assertion, ill-informed in knowledge, intense in hatred, and reckless in accusation, who convey the impression that antagonism to some thing, no matter what, is the sole pose of their existence, as well as their chief hope and source of maintenance This class, not being susceptible to reason, merits no consideration and re ceives none from us. The second class, however, comprises American citizens of more generous minds and feelings, of boarder sympathies and more liberal opinions, whose lives, training and occupations have been so remote from the opportunity for accurate knowledge of the great forces of Catholicism, that, more by force of circumstance than by malicious intent, they oppose and decry what they in reality do not understand. This class of opponents, knowing only that the Jesuits bear through history the burden of most serious charges, that their preponderance in Europe has been regarded by their enemies as the cause of the political and moral decay of nations, naturally look upon the presence of the society in the United States as a menace to republican institutions and a peril to a high toned moral American citizenship. It is to this widespread, earnest, though unjust, prejudice against the Society of Jesus that this article addresses itself, on the principle that the good in any thing is best discovered and developed in the light of the honest, even though mistaken, positions taken against it.

If it were to be stated as a first proposition in the discussion that the Soci ety of Jesus is among the most beneficent of the institutions of the republic, our honest antagonists would at once take exception. American institu-tions, they would say, are those alone which spring from American soil and embody American ideas, which represent American thought, are controlled by American management, and are directed to the development of American citizenship independent of sect or class. Your Society of Jesus, they would add, even admitting its inno cence of all that has been laid to its door, is a foreign institution, intro-duced here, but not indigenous to the soil, tolerated but not sanctioned, in the republic but not of it, limited in its operations to a certain sect, and hence out of unison with the broad development of American character as a whole

The limitation of the idea of an American institution contained in this objection is unfair to millions of native and adopted American citizens. In the complex structure of our nationality, any association, whether of native origin or foreign introduction, should be assimilated into the body of our institutions, provided its objects are directed to the physical, intellectual, social or moral benefit of any class of American citizens, whether that class be of restricted or continental extent.

To determine the value or the detriment to the republic of the Society of Jesus along the lines designated, it will be necessary to glance at the republic itself. It is not surprising that many Americans, dazzled by the brilliant surface view of our conditions, our many sided characteristics, our amazing successes in politics, education and finance, fail to appreciate the underlying necessities of our system or the dangers which threaten its prosperous and perpetual continuance. They are blind to the fact that, side by side with our wonderful march of progress in every material direction, are keeping pace elements of moral, social and political abuse whose preponderance at any time in our history would mean incalculable injury to our institutions if not their utter subversion.

Sometimes standing in the midst ing the throngs of eager figures the sharp contrasts of poverty and

long a hundred millions of men will be living between ocean and ocean under this one government—a government their own hands have made—one is startled by the thought of what might befall this huge yet delicate fabric of and is destined to, laws and commerce and social instituon to crumble away.

Was it not a phase of this same thought which Bishop Keane dwelt upon in his address at Harvard college, when, in discussing the republic's present needs, and the means to be used to perpetuate our institutions, with all their blessing to posterity he dwelt upon the foundations of our stability as a nation in these words :-"The great need of America to-day

s the moulding of American character and the guiding of American intellect upon the principles of Christianity and the great danger for America in the future lies in the possibility that she may be false to the eternal prin ciples bestowed by Christ upon man-

Now if the learned prelate's estimate be true, the test of the Society of Jesus as a worthy institution of America will be found in answer to the query contained in his statement, and which may be thus set forth: "Are the Jesuits contributing towards the moulding of American character and the guiding of American intellect apon the principles bestowed by Christ upon mankind?

It is to be noted that no special ples is here made for the Catholic religion. Christian faith and Christian principle. In the present view of the Jesuits, limited as it is to the question of their usefulness in the republic, it is necessary to consider them only as they an pear upon the broad platform of Christianity, which all other teachers and ministers of Christian truth and practice in the republic occupy.

In this respect, then, contemplate them in their various labors throughout the nation. In almost every large city is their church, in very many their college, in every State are their missionaries active, and in their university and houses of study are pur sued their individual researches and the dissemination of the knowledge acquired, to their students and parishion

The first phase of their activity which invites our attention is their devotion to the education of youth. To establish the value of the Jesuits as educators of our youth we have the unchallenged verdict of history as well as the republic's own experience for nearly a hundred years. can afford to answer the aspersions cast upon their influence over youth, by simply pointing to the hundreds of young American citizens graduating from their institutions all over the country year after year, and asking what colleges of similar grade to their own send forth into the duties and affairs of life, young men of higher mental or moral attainments, or more devoted to the best principles of our citizenship.

They have rightly been called the greatest educators since the revival of learning." At the time of their suppression in Europe, Frederic II., he Protestant king of Prussia, recognizing their invaluable services as teachers, not only refused to carry out the Brief of suppression in his domain, out even invited the proscribed Fathers from France and Italy to provide for he instruction and training of his vouth.

The republic may well feel grateful for a system of education which, while adorning the mind with knowledge. fortifies the character with deep moral cultivation — a system whose first object is to make its pupils good Christians, its second to make them good subjects all the refinements of the Christian gentleman, as well as the qualities which form the good citizen.

Their second line of effort for the moulding of American character upon the principles of Christianity may be sought in the social organizations of young men attached to many of their parishes throughout the country. ording to the maxim of St. Ignatius, that he who guides the youth, directs the destiny of the man, and from mankind's common experience of the potency which intercourse and example have upon the formation of character, some opinion can be formed of the power for good which such associations have upon the minds and lives of their nembers. United for social intercourse under the direction of men of elevated minds, such as one who knows aught of the Jesuits will deny them to be, and banded for this purpose at a time in the lives of these youths when they are peculiarly susceptible to noble impressions, and more readily imbued with high ambitions and correct principle), it may not truth-fully be disputed that the associations presided over by the Jesuits are direct neans for the instilling into American young men of the purest sentiments of duty in their relations to the social and national fabric of which they form a

It is, however, in their special capac ity as priests, as preachers of Christian faith and inculcators of Christian morality to the people in general, that we must glance for the results of the labors of the Jesuits in the republic. So keen an observer of our country as It is true their endeavors, while ex-Mr. Bryce has this to say of us in his tending far beyond the limits of their chapter on our social institution:— own churches, are mostly centered in a special class, being exercised chiefly of a great American city, and watch among the Catholics of the nation. No valid objection can, however, be streaming hither, and thither, marking raised on this account, since American Catholics are still American citizens. an increasing mass of Who that has watched the progress of wretchedness, and an increasing dis Catholicism in our country will hesitate while administering the consolation of

manent and growing one among us? It Where, in fine, have ever been given is ineradicably planted in these United States, as the religion of nearly 10,000, 000 American citizens. It is here. Apaism and every other foolism will, remain here to the end of the republic as part of our tions were the foundations it has rested on to crumble away." religious life, asserting itself, not aggressively—God forbid!—but knitting its principles, its standards of human life, and of the obligations of society, its recognition of human duty and responsibility, into the very of our national character. laboring within the fold of Catholicism, therefore, the Jesuits are contributing a quota of unequivocal assistance towards the preservation of the republic's morality and good citizen-ship. Reduced to its simplest elements their teaching is this, that the maxims of Christ should be the mainsprings of a man's every action, the guiding principle of his thought, and the rules for the dealings with his fellow-men and his relations to his country. not an American citizen, trained the Jesuit and whose life is a practical illustration of this teaching, a living argument in favor of the Society of Jesus, and the most powerful and most practical refutation of the calumnies

> If further proof is wanted of the fit. ness of the Jesuit as a teacher of Christianity to the people, let his long years of arduous study and pious discipline, the special evidences of vocation and ability required in him as a novice. the natural aptitude of the man-an important consideration in the society made answer. This society has been called with truth "a vast mechanism for guiding the minds of men, and growing them by the dominion of an idea." And when this mechanism is employed promulgating and exem-plifying the power and beauty of Christian faith, education and practice, is not the sacred trust which the nation reposes in all its teachers, perfectly safe, and through its organized forces will not the moral necessi-ties of the nation as far as the influence of Jesuits goes, receive adequate provision?

The lingering objection of the society on account of the charges made against it in European countries in former times, will be swept away by a fair, impartial course of reading. The vindication of the Jesuits from every charge brought against them as a body has been pronounced, over and over again, by the lips and pens of those who have investigated the sub ject for themselves. Of this statement let a single instance answer the limitations of the present article. Paul Feval, the learned and witty French writer, while yet a virulent enemy of the society, was engaged to write a book against it. In pursuance of his commission he collected all sorts of historical documents in which the connection of the Jesuits with the course of events in Europe was shown, and, giving himself up to their earnest investigation, he penned the following immortal lines to his publishers: —

"I have abandoned my work and burned my manuscripts. After reading your documents I find I have undertaken to calumniate at so much a line, men, not only innocent of all crime, but who are useful citizens. penefactors of mankind, soldiers of science, peaceful conquerors, heroes, saints, whose only fault is having excelled all other bodies of men, i bringing out by the strength of their arms, their sweat, their blood itself, what is perhaps the most astonishing work of the civilization of modern

But there remains yet another special reason why the Society of Jesus should be honored and respected true American-a reason drawn from American history itselfscholars-a system which imparts to its which shines resplendent from the traditions of the past, and casts a halo upon the labors and aims of the society in the present. If we look back-ward through the pages of America's story for examples of a great and lofty manhood which shall serve as a stimulus upon our own lives and motives in the present we will find that the grandest deeds recorded in American history were inspired by Jesuitism and performed by Jesuits.

In the murky dawn of our country's existence, long before civilization dis placed the savagery of the wilderness, and while all the horrors of barbarism prevailed over the whole continent there is seen through the frightful glare of the Iroquois death fires, a series of magnificent accomplishments and heroic sufferings, the splen-dor of which countless ages of time cannot efface. An admirer of the Society of Jesus has declared that Jesuitism is only another name for charity. The sixteen years of American history describing the Jesuit missions among the Hurons from 1630 to 1650, gloriously prove the truth of the assertion. Where, for instance, can a better example of devotion to duty be found than in the act of the Jesuit Chabanel, who, when his whole nature revolted against the barbarism, filth and hardship of his Huron surroundings, bound himself by a solemn vow to remain among the Indians to teach the salvation of the gospel until his death? Where is there recorded a greater example of heroic persever ance under the most direful suffering than in the career of the Jesuit Jogues that magnificent figure of missionar zeal and martyrdom, who elicited the most enthusiastic admiration of the historian Parkman? Where have philanthropy and human charity ever been better illustrated than in the lives and deaths of Jesuits Daniel and Garnier, who earned a martyr's palm play of luxury, knowing that before to say that its influence is to be a per- | Christianity to dying savages?

more sublime examples of indomitable will, fortitude, and patience than in the deaths of the greatest of the early Jesuits, Brebœuf and Lallemant. who preached Christianity to their fiendish captors amidst the most hellish tortures ever devised by the cruel instincts of savagism?

Two centuries and a half have passed away since the Jesuits first began their labor for the welfare of America. Honest critics of the society may be assured that the spirit of the Fathers today is the same which inspired the grand deeds of their predecessors, the early missionaries. Their labors enter into the progress of the American nation. Impelled by the example, and inspired by the memory of their ances tors in Christ, the American Jesuits of to-day are applying to America's changed conditions and necessities the same spirit of their great founder — the spirit which actu-ated the heroes of the Huron missions, and which was to teach men, above all things else, "to love their country, their family, and their God" —three branches of human duty, which shall exist for America, as for all other countries, as long as Christianity has vitality and predominance and power

### THE IRISH MEMBERS.

NATIONALISTS.
William Abraham, North-east Cork. Michael Austin, West Limerick. Edward Blake, South Longford. Thomas Condon, East Tipperary. Thomas Sexton, North Kerry. Michael Davitt (2 seats), Kerry and

John Dillon, East Mayo. Timothy M. Healy, North Louth.
Maurice Healy, Cork City.
Thomas Healy, North Wexford.
Peter French, South Wexford.
Aifred Webb, West Waterford.
Patrick J. Power—East Waterford. James F. X. O'Brien, Cork City. Andrew Commins, North west Cork. James C. Flynn, North Cork. James Gilhooly, West Cork. Charles K. D. Tanner, Middle Cork. Arthur Donelan, East Cork. Edward Barry, South Cork. Justin McCarthy, North Longford. John Pinkerton, Galway City. John Roche, East Galway. David Sheehy, South Galway. William O'Malley, West Galway. Denis Kilbride (2 seats), Galway and

Major Jameson, West Claire. John Finucane, East Limerick Sir Thomas Esmonde, West Kerry James O'Connor, West Wicklow.

-Engledow, South Kildare. -Doogan, East Tyrone. James Daly, South Monaghan, James Gibney, North Meath. Daniel Gibney, North Meath. Daniel Ambrose, South Louth. Robert Ambrose, West Mayo. Daniel Crilly, North Mayo. Bernard Collery, North Sligo. Patrick A. McHugh, North Leitrim. Jaspar Tully, South Leitrim. George Murnaghan, Middle Tyrone Edward Vesey Knox (2 seats), Derry nd Cavan.

Patrick J. Kennedy, North Kildare James Tuite, North Westmeath. Donal Sullivan, South Westmeath Timothy D. Sullivan, West Donegal. James S. McNeill, South Donegal. Thomas Curran, North Donegal. Thomas B. Curran, South Sligo. Michael McCartan, South Down. Samuel Young, East Cavan.
Daniel McAleese, North Monaghan. Jeremiah Jordan, South Fermanagh James F. Mandevill, South Tipper

John F. Hogan, West Tipperary.
Arthur O'Connor, East Donegal. Thomas P. O'Connor, Scotland Divi on, Liverpool. Patrick J. O'Brien, North Tipper

John Hammond, Carlow Samuel Morris, South Kilkenny Sergt. Hemphill, North Tyrone. Eugene Crean, Ossory, Queen's Co. M. A. McDonnell, Leix, Queen's Co. Joseph F. Fox, Tullamore, King's. Bernard C. Molloy, Birr, King's. Edward McHugh, South Armagh. REDMONDITES.

John E. Redmond, Waterford City. William Redmond, East Clare. Patrick O'Brien, Kilkenny City. Edmund Leamy, North Kilkenn Timothy Harrington, Harbor Divison, Dublin.

James O'Kelly, North Roscommon. Luke P. Hayden, South Roscommon. William Field, St. Patrick's, Dublin. Joseph E. Kenny, College Green,

John J. Clancy, North Dublin. John Daly, Limerick City. William J. Corbett, East Wicklow. TORIES.

W. McCartney, South Antrim. R. M. Dane, North Fermanagh. C. C. O'Conner, North Antrim. Arnold Foster, West Belfast. William Kenny, Stephen's Green,

Horace Plunkett, South Dublin. Edward Carson, Dublin University. David Plunkett, Dublin University. I. A. Rentoul, East Down. Lord Arthur Hill, West Down. Col. Waring, North Down.
Sir Thomas Lea, South Derry.
John Atkinson, North Derry.
Sir E. Harland, North Belfast.
Capt. McCalmont, East Antrim.
B. T. O'Sell, Widdle America. R. T. O'Neill, Middle Antrim. W. Wolf, East Belfast. William Johnston, South Belfast. Col. Saunderson, North Armagh The composition of the new Parlia ment is as follows: 

Unionists.....  Irish Nationalists. . . . . . . 70 Parnellities ...... 12

THE VIRGIN'S RING. It is Viewed by Cardinal Gibbons in

Perugia. While Cardinal Gibbons was in Perugia he had the privilege of view-ing the espousal ring of the Blessed Virgin. The relic is in the Cathedral

and is exhibited to the public gaze twice in the year. It is preserved in safe to which there are fourteen keys which must all be brought together to the opening. These keys are held by fourteen different societies and religious brotherhoods. The Archbishop holds one, the municipality another the merchants' guild another, and so on. Some of these keys are excellent specimens of the locksmith's art in the fifteenth and sixteenth centuries. All having been produced here at about 11 o'clock in the morning the shrine was opened in the presence of a notary from the municipality, who made a record of the event, a proces verbal as it is termed, and of the cause for which it was opened, namely, the visit of Car dinal Gibbons. This notary remained during the ceremony until this mos interesting relic was restored to its original place and closed up again.

The ring of the Madonna hang from the top of a little temple like shrine formed of four tiny columns supporting a small cupola. Between each pair of columns a seated statue of a prophet wrought in the best style of art adds a marvelous beauty to this very artistic work. The shrine was made in the very best period of Italian renaissance art, close upon the end of the fifteenth century, and is distinguished by the reserved and tasteful application of very excellent orna

The ring itself is entirely formed from one piece of Oriental alabaster, and was not intended for constant wear, but was only used as a cere monial ring. It is remarkable for the beautiful opaline tints it has, which shine from it as it is moved about it the light. The tradition of it goes back to apostolic times. As related to the Cardinal in Perugia, it was given by the Madonna to St. John the Evan gelist, who preserved it until his death After this event it passed into the hands of a Jew, from whom it was ob tained by St. Mustiola, who brought it to Chiusi, where she was put to death as a martyr for the Christian faith and became the saintly patron-ess of the city. Here it remained until 1473, when it was taken away by a Franciscan friar named Fra Winthelus, of Mayence, who brought it to Perugia, where it has since been preserved with great honor and devotion In the Canonica-the residence of the cathedral canons - an inscription placed in the wall relates the bringing of this ring to Perugia by Fra Wintherius.

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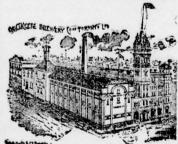
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A. W. HOLKE

TRY THAT MOST DELICIOUS

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### FIVE-MINUTE SERMONS.

Fourteenth Sunday after Pentecost.

THE POWER OF GRACE. "For the desh lusteth against the Spirit and the Spirit against the flesh, . . . . so that you do not the things that you would." (Gal.

The two fold principle in man, of which the apostle here speaks, is a matter of our common experience. We are all conscious of two tendencies within us-one which tries to drag us down to what is material, sensual and evil, and another which seeks to raise us to what is noble, elevating and spiritual. The former comes from our physical being, from that nature which have in common with the brute creation; the other is our moral sense, our reason, our conscience.

It is the power of distinguishing between right and wrong which makes the great difference between us and the lower animals. You may teach a dog not to steal, but it will only be through not to steal, but it will only be through fear of punishment. But we have a sense of responsibility to a power higher than ourselves. This is the voice of conscience within us, guiding, checking, upbraiding us if we have done what is wrong, or, on the other hand, approving us if we have done a

The history of the human race is The history of the human race is that of a constant struggle between these two principles. They are the two masters of which our Lord speaks in the gospel of to day, and each is striving for the ascendency over us. Which are you serving, the flesh or the spirit, God or the devil? This is the practical question for each one of the practical question for each one of us. For there is no half-way. We cannot serve both of these masters. You cannot be half the friend of God and half the slave of the devil. Either you are now in the state of grace, the child of God, an heir of heaven, or you are held captive by the devil, and should you die at this moment he would

elaim you as his own.
But, perhaps, you doubt which master you are serving, because your soul is the battle-field for that conflict of which the apostle speaks — the lusting of the flesh against the spirit and the spirit against the flesh, so that you do not the things that you would. That is, though in your heart you would rather listen to the promptings of your better and nobler nature, yet some times it seems as if the flesh had the upper-hand, and you are tempted to think there is no use in trying any

Take courage and be consoled by the experience of St. Paul. Thrice he be-sought the Lord that a grievous temptation might depart from him, and he received the answer, "My grace is sufficient for thee, for power is made per-fect in infirmity." No one has defect in infirmity. scribed more vividly than St. Paul this conflict within us. "The good which I will," he says, "I do not, but the evil which I will not that I do. For I am delighted with the law of God, according to the inward man, but I see another law in my members fighting against the law of my mind, and captivating me in the law of sin. Un-happy man that I am! Who shall de-liver me from the body of this death?" And he answers: "The grace of God by Jesus Christ our Lord." If, then, you are tempted — if even you have fallen, be not discouraged. God's grace can save you, God's grace can enable you to triumph over your lower they rather loom up in their training nature, if you have done those things tnen, but, trusting in God's mercy and in the power of His grace, arise and renew the struggle. Victory will crown your efforts in the end, if only you persevere in the fight, for "he that persevereth unto the end shall be saved."

Louis S. 10u don't know, either, I guess, that Wright has just gotten over some sort of fever which pulled him down like everything. I heard his father telling mine that yesterday."

"No, I didn't know that," said Bess, lowering her voice, as the subject of saved." saved.'

### No-Popery People.

Sydney Smith-the great English wit and divine—once wound up an article in the Edinburg Review on Catholics, who had been bitterly assailed and maligned in his day over Catholic emancipation, with the following pointed advice to the no Popery

people:
To the no Popery fool: You are made use of by men who laugh at you and despise you for your folly and ignorance: and who, the moment it suits their purpose, will consent to emancipation of the Catholics, and leave you to roar and bellow 'No Popery!' to vacancy and the moon.

"To the no-Popery rogue: A shameful and scandalous game to

sport with the serious interests of the country in order to gain some increase of public power.
"To the honest no-Popery people:

We respect you very sincerely, but are astonished at your existence.

"To the base: Sweet children of turpitude, beware! The anti-Popery people are fast perishing away. Take heed that you are not surprised by an emancipating king or an emancipating administration. Leave a poenitentice—prepare a place for retreat—get ready your equivocations and denials. The dreadful day may yet come when liberality may lead to place and power. We understand these matters It is the safest to be moderately baseto be always ready for what is gener ous, good and just when anything is to be gained by virtue."

In your blood is the cause of that tired, languid feeling. Hood's Sarsaparilla makes rich, red blood and gives renewed vigor.

The Brightest Flowers must fade, but young lives endangered by severe coughs and colds may be preserved by Dr. Thomas' ECLECTRIC OIL. Croup, whooping cough, bronchitis, in short all affections of the throat and lungs, are relieved by this sterling preparation, which also remedies rheumatic pains, sores, bruises, piles, kidney difficulty, and is most economic.

Not what we saw, but what Hood's Sarsa

Not what we say, but what Hood's Sarsa parilla does, that tells the story of its merits and success. Remember Hood's cures.

### A GIRL-BOY.

A group of young people were seated one summer afternoon in the shade of a great oak tree on the lawn of a Southern watering place and talking gayly among themselves. were bright boys and girls, all of them, ranging in ages from thirteen to eighteen, and all summer long they had enjoyed life as only young folk who are sound in mind and limb and off for a long vacation can enjoy it, but just now they were having an animated and highly interesting, though subdued, discussion.

"I can't help what you say, Tom," declared one clever-looking girl, with a decisive shake of her head and set-tling back into the hammock Tom Carmen had just vacated for her, "that boy ought to be ashamed of himself. He sits around like some old man nearly ready to die and does nothing but read and draw pictures or something equally silly. I've no more idea that he could play base ball or golf even than I have that I can fly, and I'm quite sure I can't do that. He hasn't said a dozen words to any of us since he came a week ago, either, and, all in all, he makes me feel as if I'd like to go over there and shake him this very minute. If he was my brother would'nt I just go for him," and the energetic young lady nodded

her head again vigorously.

"Just would'nt you, tho'!" remarked Will Sothern, Bess Hardman, cousin, as he watched a busy little ant rushing frantically up and down his racket while he lay on his back in the grass; "and how thankful he ought to be that he is'nt your brother. But what has stirred you up so suddenly, Bass? Reading these articles or Reading those articles on Bess? physical culture and all that tiresome stuff they gave us to wade through this summer

"Yes, partly that; tho' I'd like to have Professor Dryden bear you say it is 'stuff,' young man! But it isn't altogether those articles that have set me to going, Will. I've been thinking some myself this summer, and no matter how much fun you make of us you know yourself that it is one's duty to develop one's body and take care of it; and look at this new boy, will you! He's as thin and hollow chested as one of the poor little fresh air children sent out here for the summer. They can't help being so, but he can. I could outrun him this minute-

"Yes," interjects Jack Bradley ' and several more of us, too.

"And not hurt myself doing it Suppose he was ever called upon to save some one from an accident or injury—as Tom did last year when he caught Alice on the trestle—could he do it? No, and you know it, too. And I'm willing to wager you a pound of the best candy I can make, Tom, that his arm isn't a bit bigger than mine," patting her plump biceps with

a strong, brown hand.

"You are a kind of Samson," replied Tom, laughingly; "but doesn't it strike you that you're judging him a good deal by appearances, Bess?

To be sure, Fred Wright doesn't seem to be sure, fred wright doesn't seem. to be a giant of strength and muscle, at first glance; but you know Sandow himself doesn't look exceedingly large when he's in his everyday clothes. Lots of our best men at the gymnas-ium look positively thin sometimes when you see them on the street; but

their conversation came across the lawn towards them; "but I still stick to it that that boy needs to be lectured about himself until he is made to realize that it's next thing to disgraceful nowadays to be a—a girl-boy. There now, I've said just what I think !" and amid the laugh that fol lowed and which caused young Wright to look quickly up, Bess wondered, un-comfortably, if he could possibly have heard her last remark.

As Fred approached the little group lounging comfortably under the oak, more than one pair of interested eyes watched him closely after the conversa tion which had just taken place, and the young people were not slow to take in all the points to which Bess had been taking exceptions. He was not a robust-looking boy, truly, with his long, thin arms and rather hollow chest, nor did he stand as straight as her own athletic brother. There was a looseness about his whole

body, too, as if he cared little how he looked to others, and his thin face but for the broad forehead and square chin was not a strong one. But beneath the pallor which a long sickness had brought him, there were unmistakable signs that the healthy blood had once coursed quickly through his veins, and the tall, lithe body, though not resem bling the stalwart young boys she was used to, was not devoid even now of a

certain quiet, unobtrusive strength. Then, as Tom hailed him cheerfully with some remark concerning the comfort of doing nothing, as they were just

then, he smiled and joined them. "That is just what I'm fond of doing; this vacation, at any rate," said he, in the low, quiet voice which had first raised Bess' ire, "tho'l had just gotten up courage to ask you if you'd mind letting me join the next game of tennis letting me join the next game of tennis turned suddenly and the others did you have, if I'll not be in the way? I likewise, to find Fred Wright just get-

naven't played since I was sick in the spring, and I'd like to limber up a little, if I may."
"You're a chap after my own heart," cried Tom, springing to his feet and picking up his racket, which leaned against the tree. "I've been twying for the last half hour at intertrying for the last half hour, at inter- looked at Tom and he at her as the

vals of every three minutes, to get some of these lazy boys and girls to give me a set, but they won't do it. Come on now, if you will, and we'll have a game before dinner." And the two boys were off a moment later to the tennis courts.

"Tom seems to have begun the training which you insist the 'girl boy' needs, Bess," remarked Jack, as they disappeared.

disappeared.
"He does, truly," replied Bess, swinging gently in the hammock and industriously dropping grass and seed down her patient cousin's neck.
"And I imagine he knows as much about tennis as three year-old Dot does! But come, girls, it's time to get ready for dinner." And with this parting shot Rose and her three inseparable companions went off to the upper hotel, while the boys drifted into a desultory

talk about football.

Half an hour later, as they were all making their way into the dining room for the noon meal, Tom dropped behind with Bess for a moment, and there was a meaning twinkle in his eyes as he asked:

"Well, did you see the fresh air boy play tennis?"
"No," replied she, laughing quietly;
"but I can imagine what it was like.

Did he even know which side of the net to stand on?"

to stand on?"

"I'm afraid he did," replied Tom, dryly. "He beat me six games without stopping." And then, before Bess could gasp out an astonished "What!" he was gone again, and taking his place at the table. place at the table.

"Ladies and gentlemen, I rise to make a remark," said Jack Bradley the next morning, seating himself as he spoke upon a bowlder at the side of the road and mopping his hot face with a handkerchief

Will, fanning himself with his hat.
"On second thoughts I guess I won't rise; I'll just make it where I

"Go ahead," said Tom, leaning with his elbows on the fence and watching a big bird of some sort sailing lazily about far over their heads; what would you remark?"

"That morning walks are a nuisance and an abominable fraud," declared Jack. "Don't you think so, "No, indeed," replied May Brennan,

rearranging some daisies she had picked and put in her hat; "we think it a very nice walk and a very nice day, don't we?"
"Very," assented the girls.
"Just hear them!" continued Jack;
"there they sit, under those parasols in the shade, while we have to stay out here in the sun and fairly broil!

out here in the sun and fairly broil They can afford to think it a pleasant

jaunt."
"Why didn't you bring parasols,
too?" inquired May, but Jack, deeming this frivolous remark beneath his dignity, went on : "I vote that we move on to the

shade before we melt and disappear entirely."
This they did, and as they settled themselves in the welcome shade Tom,

who carried a small black box slung

who carried a small black box slung over his shoulder, said suddenly:
"I'm going to take a picture of that road," gazing down the long, dusty pike as he spoke. "It must be fully a mile to the toll gate, isn't it, Jack?"
"Mile and a half, Will says," returned Jack, sighing contentedly, and

"But it makes a pretty picture. Look pleasant, please — chin a little higher. There you are. And he didn't move an eyelash!"

"What nonsense are you up to now?" asked Will. But his enquiry was cut short by the

sudden appearance behind them of a spirited little black horse, upon whose back sat Miss Grace Hardman, Bess older sister.

"What in the world are you children doing way out here?" she asked, checking the restive little animal as "We don't know, Miss Grace," an-

swered Tom, in an aggrieved tone of voice. "I assure you we had nothing to do with it. The girls said come on, and we came on. "Ours not to question why, 'you know."
"These boys are positively getting

too lazy to move, Grace," declared Bess, indignantly, "and we decided the time had come when we must stir them up or they would do what the professor is always saying—vegetate, I

"And Bess is a famous stirrer, as you know," remarked Will, laughing. "Where are you going, Grace?" asked Bess, casting a warning glance in Will's direction.

"Just for a ride," answered her sister, smiling at them all as she looked down upon them. "Would you all like to get up behind?" "Wouldn't we make a fine tableau

if we did!" said Jack. " No; but I want to ride Prince a little way, if you don't care," replied Bess. "May I?" And then as her sister slipped quickly from the horse, Bess ran to his side. As she was about to ask Will to mount her, Miss Grace

haven't played since I was sick in the spring, and I'd like to limber up a little, if I may."

"You're a chap after my own he bowed silently to them all, and stood



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new boy spoke, and then as Will lifted his cousin lightly to the saddle, he whispered:

"I say, Bess, what do you think of your girl-boy now? Rather a surprise to find he rides a wheel, isn't it?" But before she could answer Tom

"Let him out, Bess ; I want to catch an instantaneous view of him, if I

can."
"Be careful, tho'!" cried Miss
Grace, warningly; "he is very foolish this morning." But already Bess had touched Prince with the whip and the spirited black dashed past them just as Tom pressed the button of his camera. Then he looked up; the horse was not slackening his speed in the least.

"He has bolted!" cried Jack, springing to his feet; and they all realized the truth of what he said at once. A single moment of suspense followed, and then Will cried hoarsely:

"The toll gate!"
Before the others could move then, Fred had sprang to his wheel and whirled it out into the road. "Won't they raise it?" he asked,

"Get up, then, by all means," said with searcely a tremor in his voice.
"On second thoughts I guess I Tom staring like one fascinated after

the runaway horse. Oh, if he could but think of something to do! He can see how it will all be - the crazed horse dashing blindly on, the tollgate across the road and horse and rider both plunging into it, yet for the life of him he can think of no way to save her. But if he cannot think there is one who can, and without another word Fred vaults into the saddle of his machine and the next moment he is machine and the next moment he is spinning down the road. Then Tom realizes what he is attempting, and a silent prayer goes up in his boyish heart that he will succeed. It is to be a race between machine and horse, and if-ah, if !

It has all happened in half the time it takes to write it down here, but already the horse is far away. With a glance at the distance between them, Fred bends to his work, his long thin hands grasping the handle-bars steadily, his lips tightly closed and his pale face only a degree whiter than before. But one thought occupies his mind-he must catch that horse before t reaches the gate. The odds are greatly against him, but the stake is a

To the little group left behind the lightedly: runners the race seems a hopeless one. Miss Grace has promptly fainted, but so frightened are the other girls that they make but half-hearted efforts to bring her to. Tom and Jack are still staring as if fascinated at the contestants dashing madly down the long level road, and even in the excitement wise runner fred has saved misstrength until the last, and the time has come for its use. Like a suddenly released bird the light machine springs forward and the pedals fairly whirr as they spin their whites, and on flies the machine after him.

"If she will only stick to the saddle," thinks Fred, still the coolest of them all, and dodging a sharp stone with an eye to his pneumatic tire, "and I don't lose myself, we'll do it."

Bess is grasping the horse's mane with one hand now, while she tugs with the other at the reins, but with slight effect. Knowing how useless, how worse than useless, it would be to try and jump, she had resolved to "stick" from the first, and if she thinks at all of the tollgate, she shuts out the thought as quickly as it enters her mind, lest she lose her courage.

The mile has been run, the finish is near, and the spectators strain their eyes to see it. The last half mile of the road is hard and clayey, free from dust and stones, and when they strike this Tom can contain his excitement no

onger. "Go, Fred, go!" he yells, as if the

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English College at Rheims, A. D., 1552. Revised and corrected according to the Clementine edition of the Scriptures, with amotations by the Rev. Dr. Challoner, to which is added the History of the Holy Catholic Bible, and Calmet's Illustrated and Explanatory Catholic Dictionary of the Bible, each edited by the Rev. Ignatius F. Horstmann, D. D., Professor of Philosophy and Liturgy in the Rev. Ignatius F. Horstmann, D. D., Professor of Philosophy and Liturgy in the Rev. Ignatius F. Horstmann, D. D., Professor of Philosophy and Liturgy in the Rev. Ignatius F. Horstmann, D. D., Professor of Philosophy and Liturgy in the Rev. Ignatius F. Horstmann, D. D., Professor of Philosophy and Liturgy in the Rev. Ignatius F. Horstmann, D. D., Professor of Philosophy and Liturgy in the Rev. Ignatius F. Horstmann, D. D., Professor of Philosophy and Liturgy in the Rev. Ignatius F. Horstmann, D. D., Professor of Philosophy and Liturgy in the Rev. Ignatius F. Horstmann, D. D., Professor of Philosophy and Liturgy in the Rev. Jas. F. Wood, D.D., Archbishop of the spistles and gospels for all the Sundays and Holydays throughout the year and of epistles and gospels for all the Sundays and Holydays throughout the year and of epistles and gospels for all the Sundays and other instructive and devotional matters. With elegant steel plates and other appropriate engravings.

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boy on the bicycle could hear him; learned a lesson which she will never "you aren't half near enough yet. For heaven's sake, ride!"

For a moment it almost seems as if, instead, his speed has slackened, but the next second Jack shouts de-

"He's gaining—he's gaining! He'll catch that little beast yet!" Nor is this unlikely now. Like a wise runner Fred has saved hisstrength thing alive, shoots forward past Prince's

Grasping the bridle with one thin hand, the boy throws his whole weight on the stout leather. This can but rehis head! on the stout feather. This can but re-tard the animal's progress, and his quivering head bends sideways; his speed is slackened for a second, and that second is what Fred Wright has worked for. Quick as a flash he shuts the brake with all his force. The bicycle stops dead still. Prince stumbles, slides a few feet, one forefoot goes crashing through the safety's front wheel, and Fred is pulled down with it, still holding the rein. foaming horse gives one half-hearted rear as if to get away, his hind quar ters strike the tollgate itself; he stops, lowers his head and breathes a long sigh -and the race is won!

heels, his middle, his shoulders-up to

Dazed and dizzy, Fred pulls himself as to his feet and looks about him just as Bess slips from Prince's back and

runs to the boy's side.
"I hope—hope you aren't hurt, are
you," he asks before she can speak and holding to the fence for support,

and noiding to the lence for support, as he tries to stand up straight.

"No," answered Bess, with a funny little sensation in her throat, "but you are;" and tho he remonstrates feebly she leads him into a house near by.

When the rest of the party finally

When the rest of the party finally reached the tollgate, tired and hot but happy beyond expression, they find Bess, with the aid of the tollkeeper's wife, bathing Fred's forehead, which carries a ragged cut. He is very white, and nervous, now that it is all over; but he insists on getting up as they come in. Tom is the first to reach him, but all he can say as he

grasps his hands in his own is:
"Fred Wright, you are a brick:"
"I—thank you!" says he, smiling and returning the warm pressure of

his friend's grasp.

And as for Bess, standing in the background and watching the two— the so-called "girl-boy" and Tom— she knows then and there that she has

The Church's Maternal Love. Like unto a mourning dove, the be-

loved Spouse of Christ, the Church, never interrupts her sighs and prayers for the faithful departed until they have arrived at the port of eternal bliss. She renews, in Holy Mass, our divine Redeemer's sacrificial death, offering it up to His Heavenly Father; lestants dashing madly down the long level road, and even in the excitement they cannot help noticing how well the "girl boy" rides. Like a trained racer, he bends close above the machine and balances himself over it, and a strange thrill of real pleasure runs over Tom even in this intense minute he sees what perfect control the boy has of the bicycle. On flies the black horse, his head down, neck out and eyes flashing and showing their whites, and on flies the machine effort, the boy stands in his saddle for an instant, and the bicycle, like some like the church triumphant and the Church militant to join in persever-sing prayer for the Church suffering. What a consolation for the dying, what a reassurance for the living to again. Faster and faster go the machine creeps on to the very heels of the now laboring animal. Now the bicyclest is only ten feet from him—bicyclist is only ten feet from him—bicyclist is only ten feet from him—bicyclist is only ten feet from him—and militant will come to their aid she invites the Church triumphant and the Church militant to join in perseverafter death; comforting for their surviving friends, because they continue to show them their affection in case they should stand in need of their assistance in the purifying flames. Hence we can never be sufficiently thankful to God for having called us to a religion whose maternal care, charity and zeal go beyond the confines of our earthly pilgrimage and follow us even after our eyes have

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### C. M. B. A.

Resolutions of Condolence. At the last regular meeting of Branch No. L. C. M. B. A., Stratford, the following reso-. M. B. A., Selaton, and the same and the same as a smuch as it has pleased Almighty God lis infinite wisdom, to call to her eternal e Mrz. Ellen Goodwin, mother of our reted Brother, M. F. Goodwin, be it

spected Brother, M. F. Goodwin, betterfore,
Resolved, that we, the members of Branch
No. 13, C. M. B. A., Stratford hereby express
our heartfelt sorrow for the loss sustained by
him, and entend to him our sincere sympathy
and condolence in his sad afflection.
Resolved, that these resolutions be inserted
in the minutes of the meeting of this date, and
copies of same be published in The Canadian
and CATHOLIC RECORD, London, Ont.
E. J. KNETTL, Rec. Sec.
Stratford, August 28, 1895.

### C. O. F.

St. Joseph and Sacred Heart Court of the Catholic Order of Foresters will have a tent in Society Row at the Industrial Exhibition in Toronto.

Visiting Foresters from the United States and Canada will be welcome.

A book will be provided where visitors can register their name and the Court to which they belong.

register their name and the Court to which they belong.

Full information can be obtained from those in charge, concerning the objects and aims of the C. O. F.

### E. B. A

RESOLUTION OF CONDOLENCE.

RESOLUTION OF CONDOLENCE.

At the last meeting of St. Patrick Branch, No. 12, E. B. A., the following resolution of condolence was unanimously adopted:

Whereas it has pleased Almighty God, in His infinite wisdom, to call from this life the beloved father of our respected President, Bro. J. J. Hennessy,

Resolved that we, the members of Branch No. 12, E. B. A., while bowing in humble submission to the will of Divine Providence, keenly feel the sad loss that our brother has sustained, in the death of his beloved father; so, united, we tender him our sincere sympathy in this the hour of his sorrow, and we pray that our Heavenly Father will comfort and console him in his sad affliction.

Resolved that a copy of this resolution be spread on the minutes of this meeting, one sent to Brother Hennessey and one sent to the Grand Sec. Treas. for insertion in, the official organ.

The above resolution was signed on behalf

official organ.

The above resolution was signed on behalf of the branch by J. J. Nightingale, branch correspondent.

W. LANE, S. T.

### ARCHDICCESE OF TORONTO.

Toronto, Sept. 2, 1895.

The large audience which attended musical Vespers in St. Joseph's church last evening were well repaid for their trouble, as never in the church's history has such a musical programme been presented. Madame Rosa D'Erina was in superb voice and her rendition of the "Gratius Agimus Tibit" and the solos in the "Laudate Pueri Dominum" and "Tantum Ergo" left nothing to be desired. The sweet voice which has charmed so many in the past held the audience spellbound, particularly during the execution of the brilliant passages in the first-named solo. The beautiful hymn "Redemption" was sang to perfection by Professor Vontom, the mu ic being his own composition; and it would be difficult to find words to describe the pleasing effect caused by his artistic rendering of the "O Salutaris." Before the Benediction Father McEntee publicly thanked the distinguished artists, and expressed the wish that their health and voices might be long spared to them that others might have the pleasure of being entertained as the people of St. Joseph's had been on the programme:

Vesper Psalms.

"Magnificat,"
Anthem—" Gratuis Agimus Tibi," (solo) Mme. Rosa D Erina. Lambillotte " Lauda Sion St. Joseph's choir.

.Giorz

### DIOCESE OF LONDON.

DIOCESE OF LONDON.

THE FORTY HOURS DEVOTION IN ST. MARY'S.

The Forty Hours Devotion was observed for the second time with all due solemnity in St. Mary's, church, St. Mary's, on Sunday, Ang. 25. The exercises began with High Mass, sung by Rey. Father Brennan, the zealous pastor of the church, during which the roy, gentleman exhorted his parishoners to attend faithfully the services, and by so doing God would shower down graces in abundance on themselves and their families. At the close, the solemn procession of the Blessed Sacrament proceeded through the church and around the spacious grounds. In the evening Vespers were sung. On Mooday and Tuesday Masses were said from 5 till 9 a. m., and in the evenings Vespers and solemn Benediction. The following clergymen of the diocese were present: Rev. Fathers Kealy, Gnam, Downey and Foster. Large numbers of the faithful were present to take advantage of the great blessings that are attached to this beautiful devotion. On Wednesday Solemn High Mass was sung. Father Downey being celebrant, Father Gnam deacon, Father Fester sub deacon, Father Kealy master of ceremonies. At its conclusion the Sacred Host was again carried around in solemn procession by Father Downey, preceded by acclytes, little girls in white with wreaths and veils, choir, and assistant priests, with the congregation in the rear—the whole making a most impressive scene. When the sanctuary was reached the Litany of the Saints was chanted. Father Kealy was the preacher on the occasion and delivered elequent and forcible sermons. A special musical programme was rendered by the choir at each of the principal services, under the direction of Miss McKeough, organist. The altars were beautifully decorated with colored lights and potted plants, which reflected great credit on the ladies in charge. The devotion was a great success, over seven hundred receiving Holy Communion.

MISSION AT CHATHAM. MISSION AT CHATHAM.

Rev. Father Paul, pastor of St. Joseph's church, has made a rangements with Rev. Fathers Doherty, O'Brien and Devlin, the well-known Jesuit Fathers, from Montreal, to conduct a two weeks' mission, beginning on Sunday, Sept. 22. The first week will be or case women, the second for the men. Special prayers are being offered up every morning after Mass that it may be successful.

On the 8th, 9th and 10th of October next the Catholic people of Chatham will celebrate the golden jubice or the fiftieth anniversary of the establishment of St. Joseph's parish. It is understood that the services will be of a very high order and that a number of emi-nent visitors from neighboring dioceses will grace the occasion with their presence.

Since my last visit here I notice a marked improvement in the interior of the church. Three magnificent altars have been put in—one dedicated to the Sacred Heart, given by the young men of the parish; another to our Blessed Lady, the gift of the young ladies, and a main altar, bestowed by the married people. They need to be seen in order to be appreciated, as it would be impossible, in a detailed description, to do them justice. The main altar, particularly, is a beautiful work of art. Occupying the whole of the back wall of the sanctuary, it reaches from the floor to the arch of the ceiling. In the centre immediately above the tabernacle is a grand painting of the Crucifixion, with the three Marys at the foot of the cross. The whole is surmounted by a monstrance with adoring angels on each side. The prevailing colors in the three altars are white and gold. Great credit is due Mr. Thos. Leclaire, the designer, and Blonde Bros. & Co. of this city, the manufacturers. A magnificent pulpit to match the altars will shortly be put in.

SEPARATE SCHOOL WORK. Lindsay, Aug. 26, 1895.

Lindsay, Aug. 26, 1895.

The many friends and well-wishers of the convent school in Lindsay will be pleased to learn of the success of the pupils in the different Departmental Examinations. Of the twenty-one candidates eighteen have passed. Seven wrote for entrance, and were all successful, each, with one exception, taking over five hundred marks. Two wrote for third class certificates, and passed, and three out of four took second class. Of eight for commercial certificates six were successful. Two obtained specialist's diplomas for stenography and type writing. Below is a complete list of the pupils. We congratulate the Sisters of St. Joseph on the success of their pupils, and the pupils themselves for the excellent results of their year's work.

Passed Entrance — May Taylor, Susan Fleury, Mary O'Connell, Maggie McGeough, Dollie Robertson, Nellie Gunn, Alice O'Connor.

Obtained Specialist's Diplomas.—Kate S.

Dollie Robertson, Nellie Gunn, Alice O'Connor.
Obtained Specialist's Diplomas.—Kate S. Campbell, Ivy Johns.
Commercial Certificates.—Maud O'Connor, Loretto O'Connor, Nellie Greenan, Sarah McGinley, Julia O'Callahan, Mary Traynor.
Third Class Certificates.—Mary Campbell, Julia Callaghan,
Obtained Second Class Certificates.—Annie Bartley, May Doran, Katie Hogan.
Any parents desiring special advantage for their children would do well to patronize this far-famed institution of learning, where every opportunity for a thorough, practical as well as an ornamental education may be obtained.

### OBITUARY.

MRS. ELLEN GOODWIN, MARYSBURG. MRS. ELLEN GOODWIN, MARYSBURG.
Died, on Aug. 19, 1895, at the residence of
ner daughter, Mrs. P. Flynn, Trenton, Ont.,
Mrs. Ellen Goodwin, relict of the late Frank
Goodwin, of North Marysburg, Prince Edward
Co. Deceased was in her eighty-ninth year.
The subject of the above obituary came to
this country, with her parents, in 1828, and
settled in Prince Edward Co., where she
married and raised a family of six sons and
two daughters, all of whom survive her, and
some of them were at her bedside when death
came. Three years ago she moved to Trentor spend her declining years with her
daughter, where she died, mourned by a
large circle of friends and acquaintances.
The body was interred in St. Gregory's
cemetery, in Picton, Ont., beside the grave of
her late husband. Requiescat in pace!

### Pilgrimage to the Shrine of Our Lady

On Aug. 15, feast of the Assumption of the B. V. M., a large pilgrimage of about one thousand two hundred souls from Montreal, went to pay a visit to the Shrine of Our Lady of Lourdes, Rigaud, P. Q., on the C. P. R. This shrine is on the grounds of Bourget College, and is under the direction of the Fathers who direct the college, where they give a complete theological, philosophical, scientific, classical, commercial and preparatory course of studies. They have a complete English literary and commercial course also. The Fathers of Bourget College are to be congratulated upon the success they obtained in promoting the devotion of pious pilgrims to Our Lady of Lourdes. On Sept. 2nd the Irish Catholics of Montreal will make a pilgrimage to the Bourget College Shrine of Our Lady of Lourdes, Rigaud, P. Q., per steamer "Duchess of York," under the direction of Rev. Father Strubbes, of St. Ann's church, Montreal. Several hundred pious pilgrims are expected. They are all welcome by the Fathers of Bourget College, Rigaud.

### Address and Presentation. Shelburne Free Press.

A very pleasant evening was spent at the re-idence of Mr. Jas. McCue on Friday evening. August 10., when a farewell supper and pre-sentation was given to Miss Nellie McGue by St. Patrick's choir. of Melancthon—she being St. Patrick's choir, of Melanethon—she being an efficient member of that society—on the eve of her departure to attend the Normal School at Ottawa. The address was read by Miss Agnes McGue, and Mr. H. L. Breen presented her with a beautiful fancy clock, after which a large number of invited guests sat down to a table well supplied with good things. Supper being over, a pleasant time was spent with music, singing and various games. Nelle will be greadly missed, as she was a general favorite, and she leaves with the best wishes of ail. The following is a copy of the

ADDRESS :

Miss Nellie McCue:

Dear Friend — We, the members of St. Patrick's choir, having learned with feelings of sincere regret, of your intended departure from amongst us, have assembled here this evening to effer you our best wishes for your future success, and also to show, in a slight measure, the regard in which you are held by your fellow-choristers and our appreciation of the willingness and ability you have always exhibited in the furtherance of any object of benefit to our choir. Your sweet and well trained voice will be greatly missed by all the congregation, but we, your companions, will miss even more your cheerful face, your winning ways and amiable disposition, which have endeared you to us all. We ask you, dear Nellie, to accept this clock as a token of remembrance, and hope it will often remind you of the many hours we have spent together singing God's praises, and we hope to see you again occasionally in your old accustomed place on the little gallery, where yow will be so warmly welcomed by all.

Signed on behalf of the choir, Nellie Been, Edward McCabe.

Melancthon, August 16, 1895.

### New Mother-General for the Society of the Sacred Heart.

Madam Mabel Digby has been elected Mother General of the Society of the Sacred Heart, in succession Madam Adelaide de Sartorius, who died last spring, after less than a year in her responsible office.

The Very Rev. Mother Digby is an English lady, a daughter of Lord Digby, and a convert to the faith. She received her training for the re ligious life in France, and held several important offices in the society in that country. Later she was Misstress of Novices at the celebrated English con vent of Roehampton. She is a woman of remarkable mental and spiritual gifts, calm, reticent and foreseeing; and was pointed out by her two predecessors as an especially fit person for t 1e office of Mother-General.

She is comparatively young; and will, it is hoped, be spared for many years in her responsible charge. - Bos ton Pilot.

### ATTACK ON A CATHOLIC MIS- them; we love to see the sparkle of their eyes, the tone of their voice.

At Paris the Missions Catholiques published an account of the riots of Szechuan, on August 11, by an eye-witness, M. Pontvianne, pro-Vicar of Western Szechuan. He wrote from Cheng-tu, under date of June 2, as follows :-

The Protestants practising medicine here have behaved a little incautiously from a Chinese point of view. A Chinese woman died after a surgical operation by one of them. Then the most sinister rumors began to circulate. After several days of rowdiness, quiet seemed to be restored, when on the 5th of the 5th moon—May 28—the crowd being assembled in the East Camp for games and amusements of the Twang-Yang festival, a Protestant somewhat rashly came and looked on The crowd, on noticing him, began to scowl and throw stones at him. He was, however, able to reach his residence, but the crowd chased him and began to pull down houses, and plunder. Having carried away all that was movable, the rest was burnt. learnt the news-Mgr. Durand and Iat midnight. We were not too much alarmed, because the crowd behaves like this almost every year, and some times several times a year. A letter informed us that the mob, exasperated by two shots fired the night before by Protestants, had gone to the other resi-dences, and that the most disquieting reports were circulated in town about Europeans. Then Monseigneur wrote to the Prætor-the Chinese governorto claim his protection, but no reply was vouchsafed. Meanwhile the resi dences of the Protestants were all ablaze, and the evil gang attacked our orphanage. Monseigneur went by an effort to save at least the palace. At the Tartar gate he was forbidden to enter and was insulted, threatened and compelled to return. Mon-seigneur found himself in presence of a swarming mob, his chair was broken, and he was obliged to go on foot. He was hit by several stones. A mandarin was about to knock him on the head with a club but a passenger stopped his arm. At length the officials of the commissary

of police succeeded in bringing the Bishop into a shop, and later to the police office. He was safe, but injured. On reaching the residence l set to work to remove all the most important papers. I had barely time for this. The bandits were upon us so suddenly that I had to scale the wall

and seek refuge in the room of a Pagan family living in a shop belonging to the palace. In the space of an hour and a half the palace was gutted. However, the walls were standing. Three red but-toned mandarins appeared. The crowd dispersed in an instant, and I took advantage of this minute's respite
to visit the palace. Everything
was destroyed, furniture, pottery,
chairs and beds. I was called away
by my servant. I was hardly in the
street when the furious mob invaded

the house and proceeded to pull it down The Fu Kwan (?) passing by remarked, "Pull down and carry away all you like, but do not set on fire for fear of burning the neighbors' houses.' box containing the revered remains of our venerable martyr, Mgr. Dufresne, was broken and carried away. The skull and a few bones were found in it. In order to further enrage the popu lace this skull was nailed up near the site of what was the episcopal palace, All were amazed at her graciousnes we lived on human flesh. The de molishers were at work the whole night and the following day. razed the walls to the ground and even turned up the soil in hopes of finding the treasure wew ere suprosed to possess. I had found refuge in a Christian family. There I learned that the Bishop was surrounded by a mob, who cursed him and even cuffed him. I did not know what course to take. After three h urs mortal anxiety my theologian came running up breathless and informed me that the Bishop was safe at the commissary's. The latter sent an escort with soldiers to take me at eleven o'clock at night to the Bishop Meanwhile I learned our misfortunes the orphanage burned and destroyed

with the church and rectory, then the hospital and beggar's workhouse About 3 in the morning we were taken in chairs to the law court, where we found eighteen English or Americans reduced like ourselves to the condition of prisoners and paupers. I cannot tell you all that we suffered in that The Mandarin was civil enough. but the room was filthy. Yesterday morning we were taken in chairs to the law court of the Yamen, where we and out spokenness. occupy a little building between the

Prætor's house and his deputy's. A military guard is outside. It is from this place that I write you this first letter. We have already sent in our complaints, but the hatred of the Viceroy towards us is so great that we do not hope for much. We are alarmed for the rest of the mission. The most dreadful rumors are about, and we fear the worst for the churches, priests and Christians.

God bless the cheerful person - man, woman or child, old or young, illiterate or educated, handsome or homely is to nature, what God is to the strick. not as a nun.' en heart which knows how to lean on

their eyes, the tone of their voice. Little children find them out, oh, so quickly, amid the densest crowd, and passing by the knitted brow, com-pressed lips, glide near, and laying a confiding little hand on their knee, lift their clear eyes to those loving

### DESERVING OF PATRONAGE.

The Jesuits, those educators par excellence, have opened a complete Eng-lish course, under English professors, at their college on Bleury street, Montreal. This will prove a great boon to the English-speaking Catholics of Canada, and remove a long-felt want; for, although we have plenty of French colleges, we have but a few English ones, and hitherto none directed by those master-minds among educators-the Jesuits. This college being in connection with a French one, offers a splendid opportunity for acquiring French, as it is spoken, with out sacrificing one's English, as generally occurs where the course is French. It is to be hoped that the English-speaking Catholics of Canada will faithfully correspond with the efforts the Jesuits are making to give the youth a good English, and, at the same time, what is most essential, Christian education. The reputation of the

tian education. The reputation of the Jesuits as educators is known to the whole world, and, consequently, no words of mine can either increase or decrease it. That they occupy a first place is an established fact.

I would appeal to the Catholics of Canada to give their sons the benefit of a higher education. Unfortunately, most of them are remiss in this regard. They seem to think that the money spent in this way is wasted, or that a classical education should be reserved for professional men alone—that it would be a burden to the businessman, tradesman or farmer. And then they wonder why Catholics do not come more to the front? why they are excluded from offices of trust or positions that pay? or why, as a rule, that they are not a factor in the land? Let them keep abreast with the times—give their sons a good education, fit them to hold their own with all-comers, and the aspect of things will be completely changed.

They will have then removed, at least one of the great objections against them—their unfitness; and, although they may have even now many as commented for the higher positions as comments of the higher positions as comments of the pression as a comment of the higher positions as comments of the pression as a comment of the pression of the great objections against them—their unfitness; and, although they may have even now many as a comment of the pression as a comment of the pression as a comment of the pression of the pres they may have even now many as competent for the higher positions as those who hold them, they must re member that, in the peculiarity of their situation, if they want patronage they must put in the market a better article than their neighbor.

### A Remarkable Conversion.

The remarkable conversion from Luciferism to Christianity of Miss Diana Vaughan, a leader of the Freemasons Rome, is the talk of religious circle in Europe. Some interesting details number of the Civilta Cattolica. According to the Jesuit organ, Miss Vaughan, born in 1864, a native of Centucky, was early instructed by her father into all the mysteries of the most anti Christian lodges. Her posi tion seems to have been a unique one. We are told that "Her authority was founded not only on her high hierarch ical rank, and on her incomparable ability in the affairs of the sect, but in the universal sympathy she won by her loyalty and firmness of her character, united with an exquisite affability her eloquence, her splendid generos

ity, and her unusual purity of life. At a general meeting of delegates held at the Borghese Palace in Rome in September, 1893, Adriano Lemmi, the Italian Grand Master, was named Supreme Pontiff, in spite of the ele-quent protests of Miss Vaughan, who shortly after transferred her allegiance to an opposition lodge, of which she became the leading spirit, and in which she continued to preach Luciferian doctrines. It is only right to add that she persistently used her in fluence to abolish some of the more im moral and sacrilegious practices en joined by the Luciferian rites. Miss Vaughan lost popularity with her supporters partly through publishing Masonic secrets - she was the first to carry on her propaganda through the press - but more particularly through her openly expressed devotion to Joan of Arc. in which may be seen the firs glimmerings of Catholic faith in he soul. That her abjuration of Luci ferism will be shortly followed by her complete submission to the Catholic Church there seems every reason to believe, especially in the case of one who, whatever her faults, has always been distinguished for her courage

### Gladstone's Catholic Sister.

In "Glimpses of Some Vanished Celebrities," Blackwood's gives some interesting bits of biography, and among them a recollection of Mr. Gladstone's only sister, of whom the writer says: "She was a tall, fairhaired lady, with very winning manners; and by that time she had become a Catholic, and was a most ardent convert. Her whole conversation was on that subject, and it was her great desire to make converts. She passed away several years later in Over and above every social trait a convent abroad, where, I believe, stands cheerfulness! What the sun she was living only as a boarder, and

en heart which knows how to lean on Him, are cheerful persons, in the house or by the wayside. They go unobtrusively, unconsciously about their silent mission brightening up society with the happiness beaming from their faces. We love to sit beside

A general wish to please, a laying our selves out in particular subject matters in order to please, building cas les in the air mid imagining heroic acts, reflecting upon the praise bestowed upon us, and giving way to low-girtles when dispraised, these are all manifestations of horrible human respect.—

Father Faber.

### MARKET REPORTS.

London, Sept. 5.—Wheat, 54 to 60c, per bush. Oats, 23 4-5 to 264c, per bush. Peas, 60 to 60c, per bush. Barley, 43 to 45 3-5c, per bush. By 68 4.5 to 61 3-5c, per bush. Befel, 43 5c, per bush. Befel 44 to 55.5 per cwt. Lamb 8c, a 1b, wholesale. Fowls, 40 to 60 a pair. Ducks, from 50 to 75 per pair. Good roll butter 21 to 22c a 1b., and crock sold for 18 to 20c. Eggs were steady, at 11 and 12c. a dozen, by the basket. Apples 51 to 81.25 a bag. Pears 45 to 60c a basket. Peaches 40 to 75c a basket, and 82.59 to 52.75 per bushel. Plums were easier, at 75c to 51.25 per basket, according to the variety. Grapes sold at 4 to 8c a pound. Potatoes 30 to 40c a bag. Tomatoes, 50 to 60c a bushel. Caulifiowers 50 to 60c a dozen. Cabbages 30c to 50c a dozen. Hay \$12 to 814 a ton. LONDON. TORONTO.

TORONTO.

Toronto, Sept. 5. — Market quiet. Wheat—G. T. R. west, sold at 59c standard, and one 2ar lot was offered at 59c; No. 1 Manttoba hard is nominal at 87c west. Flour—One lot of 4,000 bags sold in Montreal at equal to 23.05. Toronto freights. Peas—Three cars of new peas sold middle freight west, at 51c. Oats—Two cars of white on the Michigan Central, sold at 235c, and two G. T. R. west, at 21c. Barley—Carlots of feed offered west at 55c. Rye—Carlots offered on the Midland at 45c, and 42c is bid. DETROIT.

DETROIT.

Detroit, Mich., Sept. 5, 1895.—Wheat, No. 2 red. 624c.; No. 1 white, 634c. Coru, No. 2, 40c; No. 3, yellow, 404c. Oats, No. 2 white, 24c; No. 3 swhite, 24c; No. 35c, per bush. Hay, No. 1 timothy, new \$13.50; to \$14.50 per ton-in car jots. Honey, best white comb 12 to 13c per lb. Cheese, full cream Michigan, 3c to 94c a lb. Eyes, strictly fresh, 12 to 13c, per doz. Ontons, Michigan, 75c per bushel. Butter, fancy dairy, 17c.; firt-class dairy, 15c; creamery, 20 to 21c per lb. Beans, city handpicked, 82.00 to 82 65 per bush. In car lots; unpicked, 15c to 25c lower. Apples, new \$1.25 to 82.00 per barrel. Poultry, \$to 84c, 10 to 11c a lb. Peaches, \$1.00 to \$1.50 per bush. Wool, from 9 to 10c to 15c per lb.

### Latest Live Stock Markets.

Branch No. 4. London. Meets on the 2nd and 4th Thursday of every conth, at 8 o'clock, at their hall. Albion Block alchmond Street. John Roddy. President; G. Barry, 1st Vice-President; P. F. BOYLE. Recording Secretary.

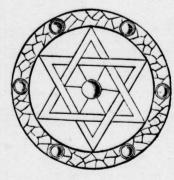
Resolutions of Condolence, etc., engrossed fit for presentation at a very small cost. At kinds of penwork executed promptly and mailed with care. Address, C. C. COLLINS. Box 356, Guelph, Ont.

### TEACHERS WANTED.

TEACHER WANTED FOR R. C. SEPAR-ate school, Tweed, holding a second class professional certificate; one capable of acting as organist preferred. Apply, staining salary, to JAMES QUINN, Sec-Treas., Tweed, Ont. 874-16

TEACHER WANTED, IMMEDIATELY,
for Catholic Separate school, Dover South,
Must be capable of teaching, equally, French
and English, and holding a professional certificate of 2nd class. Apply, stating salary, to
HERRY THIBODAU, Sec. Treas., Dover South
P. O., Ont.

A SSISTANT TEACHER, FOR SEPARATE A school Tilbury, holding third class certificate. Duties to bright this month. One who can teach French and English. Apply at once to C. A. OUELLETTE, Sec., Tilbury 879.



HIGH-CLASS CHURCH: WINDOWS

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SEALED TENDERS addressed to the under signed, and endorsed "Tender for alterations and additions, heating apparatus, Stratford," will be received at this office until Wednesday, 11th September, for the works required in the alteration of and additions to the heating apparatus at Stratford, Ont. Post Office.

Plans and specifications can be seen at the Department of Public Works, Ottawa, and at the caretaker's quarters, Stratford, Ont. Post Office, on and after Wednesday, 28th Inst., and tenders will not be considered unless made on form supplied, and signed with the actual signatures of tenderers.

An accepted bank cheque, payable to the order of the Minister of Public Works, equal to five per cent of amount of tender, must accompany each tender. This cheque will be forfeited if the party decline the contract, or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender.

The Department does not bind itself to accept the service of the contract of the contract.

The Department does not bind itself to accept the contract of the contract.

and will be feed to be determined the feed to decore the lowest or any tender.

By order,
E. F. E. ROY,
Sceretary.

Department of Public Works, Ottawa, August 26, 1895. 881-2

STOVES AND FURNITURE. I will pay cash for second-hand stoves and furniture. Call at No. 513 Richmond street. THOS. BROWN.

DR. WOODRUFF, NO. 185 QUEEN'S AVE. Defective vision, impaired hearing, natal catarrh and troublesome throats. Eyes testd, eglasses adjusted. Hours, 12 to 4.

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Epileptic Fits, Falling Sickness, Hyster. ics, St. Vitus Dance, Nervousness, Hypochondria, Melancholia, Inebrity, Sleeplessness, Dizziness, Brain and Spinal Weakness.

This medicine has direct action upon the nerve centers, allaying all irritabilities, and increasing the flow and power of nerve fluid. It is perfectly harmless and leaves no unpleasant effects.

A Valuable Book on Nervous Dis-cases and a sample bottle to any ad-drees. Foor patients also get the med-leine free.

This remedy has been prepared by the Rev. Father Roenig, of Fort Wayne, Ind., since 1876, and 18 now under his direction by the

KOENIC MED. CO., Chicago, III. Sold by Druggists at S1 per Bottle. 6 for S5. Large Size, \$1.75. 6 Bottles for S9. In London by W. E Saunders & Co.

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Send us your name and address on a post card, and by return mail we will send you on trial a Germicide Inhaler, which is the grandest remedy in the world for catarrh. Give it a fair trial and if satisactory remit us \$3 to pay for same; if not, return the Inhaler at our expense and no charge will be made. Could anything be nore fair?

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### Agricultural: College GUELPH.

The Ontario Agricultural College will re-open October 1st. Full courses of lec-tures with practical instruction suited to young men who intend to be farmers. Send for circular giving information as to course of study, terms of admission, cost, etc.

Guelph, July, 1895.

S79-5

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LEADING SPECIAL ATTRACTION THE GREAT WILD-EAST \$100W - 50 Arabs, ians, Sheiks, and Ladies of the Turkish Palace, with Horses, Camels and Donkeys; besides a host of other features. Special Excursions, Freight, and Express arrangements. Send for Prize List, Programmes, and conditions of sale to

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