Catholic Record.

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

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FOREIGN MISSIONS.

The annual report of the Paris Society of Foreign Missions gives us the interesting information that it has now control of 28 vicariates in Japan, China, Malay Peninsula, with a staff of over 1,500 priests who direct 1,162,165 Catholics. During 1897, 46,326 pagans were converted.

YOUNG MEN'S SOCIETIES.

Some of our wiseacres are in the habit of giving much advice to our young men. Why not give them some substantial help? If men of education and wealth would join their societies they would be doing more for them than by any amount of godly plati-

One reason why certain societies are not meeting with the fullest measure of prosperity is because there is too much oratory and too little business, an abundance of cliques and a lack of union amongst the members.

A GOOD CATHOLIC.

One characteristic of a good Catholic is humility. It is a strangely sounding word in the ears of a generation that is on its knees before the idol of "push and show," but it is, nevertheless, the most powerful force in the world to day. The strongest are always the silent and humble. The mighty laws of nature work without voice. The scholar is silent when the empty headed man is profuse in dogmatic opinion. The Christian is humble because he ascribes all that he is and has to God. Humility, therefore, is truth, and manifests itself by obedience. Hence you will never hear the language of censoriousness and criticism. Flippant remarks anent superiors are never uttered at the fireside. Our Bishops and pastors are the sentinels of God, guarding His interests and claiming our respect.

ANGLICANISM.

Rev. ; Dyson Hague has published his work in which he expatiates on the subject of Anglicanism being from the beginning. The reverend gentleman has a perfect right to publish anything that may please his fancy, but we think that his energies have, this time, been misdirected. The little work is simply a rehash of articles by Anglican clergymen. It has nothing original about it except the reverend author's name. The theory of Continuity has long since been discarded by Anglican controversialists. Cold facts of history are against it and no effort even of a professor can galvanize it

"It is difficult," says A. F. Marshall, "to be grave about such sophistry. I cannot turn my intellect upside down. I cannot trace Continuity from exact opposites. Continuity of disobedience from obedience; of personal, individual infallibility from the infallibility of the undivided Catholic Church; of spiritual headship of Queen Victoria, of her parliaments and privy councils, from that of the supreme Pontificate of St. Peter : of a parliamentary form of divine service from the sacrifice of the Mass; of irreverence to the Blessed Virgin from devotion to her; of a married clergy from an unmarried priesthood; of one incessant roar of doctrinal strife and newspaper theologies from the still small voice of the holy spirit of God, directing all intellects to know and believe the same truths," etc.

The Rev. Mr. Hague can derive much valuable information from a pamphlet written by Mr. Pope of Ottawa, and published by the Catholic Truth Society.

CRITICISM.

Dumas once described a critic as a gentleman who has claws only to tear those who have wings. There are, of course, a few who do the public thinking in a conscientious manner, but there are too many who palm off grossly absurd and partial opinions deem them the products of scholarly investigation and judgment. Take a paper for example. The has a few superlatives on hand for the Praise or condemnation of any work of God by our own puny intelligence;

we have what is styled criticism. A cleric preaches a sermon and it is her-

can lay claim to the title of orator, but thelips of every one are not fire-touched and one can hardly expect from their appearance in the pulpit the evidences of Pentecostal inspiration.

We were always of the opinion that if there is one thing more than another that retards the progress of the Catholic press it is the pitiful method of adulation. We have done many things, but we have not reached the ultima thule of culture. Then let us say so. It is just as sinful to tell lies with the pen as with the lips. If we have a good man or cause let them enlist our sympathies and energies, but all the superlatives in the world will not give any permanent support to hopeless mediocrities.

Some, again, take it for granted that little good can, in a literary sense, come from a source Catholic and they either damn it with faint praise or deem it unworthy of notice. And their opinion takes up an abode in the minds of individuals who are intelligent and who should have self respect sufficient to preserve them from being

the prey of every scribbler. We had the misfortune recently of seeing the remarks of a critic on Maurice Egan's works. They were supposed to be "critical," and they gave the Professor but scanty praise. Now we are not an ardent admirer of Maurice Egan, but the man who underestimates his services to Catholic literaature is either grossly prejudiced or has been asleep during the last decade of years. The most ludicrous part of the "critical essay" was the unstinted eulogy of "Marie Corelli." That lady has written much and has made quite a comfortable livelihood by her fantastic productions, but she cannot be classed with Maurice Egan and Christian Reid. Most of her works give us the impression of a person in a bad fit of literary delirium tremens. We do not believe in supporting anything simply because it is Catholic, but we see no reason why, all things equal, it should not share genuine support.

POPE LEO TO THE SCOTS.

Epitome of His Holiness' Letter to the

The recent encyclical of the Pope to the Church in Scotland after speaking of his solicitude for the salvation of our separated brethren, calls to mind the glory of Scotland when she was a strife. daughter of the Church, and appeals for a return of her people to the house-hold of the faith. The letter then continues: Great praise is due to the Scottish

nation as a whole, that they have always shown reverence and love for the inspired writings. They cannot, therefore, be unwilling to listen to a few words which in our affection we would address to them on this subject with a view to their eternal welfare, since we find that in revering the Sacred Scriptures they are in agreement with the Catholic Church. Why, should this not be the starting point for a return to unity? them to remember that they have the books of the Old Covenant and of the from the Catholic Church and from the Catholic Church alone. If these inspired writings have passed unscathed through the many and dangerous vicissitudes of centuries, such a blessing is to be attributed to her never failing vigilance and un-ceasing care. History attests that in the early ages of the Church the integrity of the Scriptures was preserved by the ever memorable efforts of the third Synod of Carthage and of Innocent I., the Roman Pentiff. At a later time no less watchfulness was shown, as we know, by Eugenius IV. and by the Council of Trent. We ourselves, not unmindful of the necessities of the present day, published a short while ago an encyclical letter in which we gravely addressed the Bishops of the Catholic world and diligently admonished them as to the means to be adopted in order to safe guard the integrity and the divine authority of the sacred writings. For, owing to the restlessness of modern thought, there are many whom the inordinate desire of superciliously inquiring into everything and contempt for antiquity pervert to such a degree that they either refuse all authority to on the ordinary individual and Holy Writ or at least seriously curtail and minimize it. These men, puffed up by an exaggerated estimate of their own knowledge and having an overgentleman who "does" the reviewing fail to perceive how rash and monstrous it is to try to measure the works

We have, indeed, reverend pastors who can lay claim to the title of orator, but

be rashly asserted as known * let nothing be rashly asserted, but all to them if they were once more united

end of time, something more was re necessary that the Divine Founder which by the command of Christ Himshould, besides teaching other ages, when your grand and majestic wholesome doctrines, give an authorwholesome doctrines, give an authoritative explanation of Holy Writ, and which being directed and safeguarded by Christ Himself, could by no means Now, the very essence of religion important to the same of the control of the contro commit itself to erroneous teaching. God has provided for these needs most divine worship is found in the submiss wisely and effectively through His only begotten Son Jesus Christ, who placed the true sense of the Scriptures in safety when He laid upon His Apostles, as His primary and most momentous injunction, not to devote themselves to writing nor to spreading the volumes of the Old Testament indiscriminately and unguardedly among the multitude, but to teach all nations with the living voice, and to lead them by speech to the knowledge and profession of His heavenly doctrine: "Going into the whole world, preach the Gospel to every creature" (Mark xxii., 15) But the supreme teaching authority was committed to one on whom, as on its founda tion, the Church must rest. For Christ when He gave the keys to Peter, gave him at the same time the power to govern those who were charged with the "ministry of the word:" "Con firm thy brethren" (Luke xxii, 32) And since the faithful must learn from their souls, it follows that they must also learn from it the true meaning of

Scripture. It is easy to perceive how unsafe, how inadequate and how useless is the method propounded by those who think only way to interpret Scripture is by the help of Scripture itself. For on that principle the ultimate law of interpretation would rest with the individual judgment. But, as we have already stated, each one will undertake the reading of Scripture with entirely different feelings, views and preposses sions, and will interpret God's written word accordingly. The result will be that those divergent interpretations will necessarily produce discussions and disputes, and thus turn what was intended as a source of union and peace into a source of contention and

The truth of what we have just stated is proven by what has actually taken place since, of all the sects, de prived as they are of the Catholic faith, and disagreeing among themselves on religious matters, each one claims that its own teaching and practices are in accord with Holy Writ. man cannot abuse it to his own detriment; since, according to the stern And Mary is the queen of them. Scriptures "to their own destruction

striving for if they do not allow them- fore. souls made His vicegerent, to whom He Barnabas, St. Peter, St. Paul confided the care of the Universal other Apostles and Martyrs. solved not to fail in doing our share, a feature and characteristic of the and especially to be constant in fer-Church to be most tender and none to pray to?—Hooker.

that comes under his critical eye. He mor do they sufficiently heed St. vent prayer that God may move their may but skim the pages, and forthwith Augustine's warning, "Honor God's minds to do what is good and vouchwe have what is styled criticism. A Scripture, honor God's Word though safe to impart to them the most power-scripture, honor God's Word though safe to impart to them the most power-scripture, honor God's Word though safe to impart to them the most power-scripture, honor God's warning. not understood, reverently wait in order to understand "(in Psalm cxlvi, n. 12) "Those who study the venerto comprehend" (Doct. Chr., lib. iii., 87, n. 56) "Lest anything unknown" "in spirit and in truth." What incalculable blessings would not accrue things cautiously and modestly ex-amined" (in Gen. Op. Imp) to us? Perfect and absolute truth would everywhere shine forth together mined " (in Gen. Op. Imp) would everywhere shine forth together
But as the Church was to last to the with the inestimable gifts which were forfeited by separation. There is one quired besides the bestowal of the amongst all others, the loss of which is Sacred Scriptures. It was obviously more deplorable than words can express-we allude to the Most Holy should take every precaution lest the Sacrifice in which Jesus Christ, both treasure of heavenly given truths possessed by the Church should ever be to His Father through the ministry of destroyed, which would assuredly have His priests on earth. By virtue of this happened had He left those doctrines to sacrifice the infinite merits of Christ, each one's private judgment. It stands gained by His precious blood shed once to reason, therefore, that a living, per-petual "magisterium" was necessary are applied to our souls. This belief in the Church from the beginning, prevailed among the Scottish people in St. Columba's day and in subsequent cathedrals were raised throughout the

> plies sacrifice. For the perfection of ive and reverent acknowledgment that God is the Supreme Lord of all things by whose power we and all our belong ings exist. This constitutes the very nature of sacrifice, which, on this account, is emphatically called "a If sacrifices are abolished religion can neither exist nor be conceived. The evangelical law is not inferior, but superior to the old law. It brings to perfection what the old law had merely begun. But the sacrifice of the cross was prefigured by the sacrifices of the old convenant long before the birth of Jesus Christ; and after His ascension the same sacrifice is continued by the eucharistic sacrifice. They greatly err, therefore, who reject this doctrine, as if it diminished the reality and efficacy of the sacrifice which Christ offered on the cross. 'He was offered once to exhaust the sins of many "(Heb. ix., 28). That atonement for the sins of men was the "magisterium" of the Church absolutely complete; nor is there any whatever pertains to the salvation of other atonement besides that of the cross in the eucharistic sacrifice. As religion must ever be accompanied by a sacrificial rite, it was the divine counsel of the Redeemer that the sacrifice of the cross should be perpetuated. This perpetuity is in the most holy Eucharist, which is not an empty similitude or a mere commemoration, but the very sacrifice itself under a different appearance and therefore the whole power of impetration and expiation in the sacrifice flows from the death of Christ: "For from the rising of the sun even to the going down, My name is great among the Gentiles, and in every place there is sacrifice, and there is offered to My name a clean oblation; for My name is great among the Gentiles." (Mal. i., 2).

tiles." (Mal. i., 2).

The concluding portion of his letter is an exhertation to the Catholics of Scotland to perform their part in propagating the faith.

FEAST OF THE ASSUMPTION. Mary is the most beautiful flower

that was ever seen in the spiritual world. It is by the power of God's grace that from this barren and deso-There is no gift of God so sacred that late earth there have ever sprung up at all flowers of holiness and glory. warning of blessed Peter, "the unis the queen of spiritual flowers, and learned and unstable wrest" the very therefore she is called the rose, for the rose is fitly called of all flowers the (2 Peter iii., 16). Hence Irenæus, who most beautiful. But, moreover, she is lived shortly after the apostolic age the mystical or hidden rose, for mystical who is a faithful interpreter of cal means hidden. How is she now apostolic doctrine, always taught that hidden from us more than other saints knowledge of the truth could only be What means this singular appellation, had from the living voice of the which we apply to her specially? The Church: "Where the Church is there answer to this question introduces to is the spirit of God, and where the us a strong reason for believing spirit of God is found there is the in the reunion of her sacred Church, and all grace, and the spirit body to her soul, and its assumption " - (Adv. Her. lib. iii.) into heaven soon after her death, in-Where, therefore, the gifts of God stead of its lingering in the grave until are placed, it is necessary to learn the the general resurrection at the last truth from those who have in the day. It is this: If her body was not Church of Apostolic succession "-(adv. taken into heaven, where is it? How Her. lib. iv). And if Catholics, who comes it that it is hidden from us? may differ on all other matters, are Why do we not hear of her tomb as found united in marvelous concord in being here or there? Why are not there can be no doubt that pilgrimages made to it? Why are not this is chiefly owing to the authority and power of the "magisterium."

We know that many of the Scottish in general? Is it not even a natural instinct which makes us reverent topeople who do not agree with us in faith sincerely love the name of Christ buried? We bury our great men and strive to ascertain His doctrine honorably. St. Peter speaks of the and to imitate His most holy example. But how can they obtain what they are though he died many hundred years be When our Lord's body selves to be taught heavenly things in taken from the cross, He was placed in the way prescribed by Jesus Christ an honorable tomb. Such, too, had Himself; if they do not give heed to been the honor paid to St. John the the Church whose precepts they are Baptist, his tomb being spoken of by commanded to obey by the Author of St. Mark as generally known. Chris-Faith as if they were his own: "He tians from the earliest times went from who heareth you heareth Me, he who other places to Jerusalem to see the despiseth you despiseth Me;" if they holy place. And, when the time of do not seek the nourishment of their persecution was over, they paid still souls and the sustenance of all virtue more attention to the bodies of the from him whom the Supreme Pastor of saints, as of St. Stephen, St. Mark, St. St. Paul, Church? In the meantime we are re- from the first to this day it has been

reverent towards the bodies of Now, if there was any one who more than all would be preciously taken care of, it would be Our Lady, Why, then, do we hear nothing of the Blessed Virgin's body and its separate relics? Why is she thus the hidden rose? Is it conceivable that they who had been so careful and reverent of the bodies of the Saints and Martyrs should neglect her-her who was Queen of was the very Mother of our Lord? It is impossible. Why, then, is she thus the hidden rose? Plainly because that sacred body is in heaven, not on earth. -Cardinal Newman.

THE QUESTION BOX.

(The New World.)

Editor of the New World: Dear Sir—An Auglican clergyman, who is really desirous of ascertaining and, I believe, applying, the Catholic doctrine regarding the following case, wishes to know the "canon law" applicable to it and also wants to be referred to some authoritative work on Christian marriage.

riage.

1. Is the marriage of two unbaptized persons a Christian marriage? Is it a sac rament? If they are divorced and re-marry, what must each do in regard to the second spouse before he or she can receive baptism? Must the second marriage relation be dis-solved?

Solved?

2. When heathen chiefs living in polygamy receive Christian baptism which wife are they allowed to keep, the first, or can they exercise choice? Is a second marriage ceremony necessary after baptism?

3. Is case 1 practically identical with case 2?

W. S. M.

The marriage of unbaptized persons s not Christian, nor is it a sacrament. For the reason that baptism is Chris tianity's door, no sacrament can b validly received until it is received. Still, the marriage of unbaptized per sons is lawful and binding, though no so strictly indissoluable as Christian marriage. There is, for instance, the Pauline privilege mentioned in First Corinthians vii. 15, according to which the Christian convert may free himself from the marriage tie in case the event of his consort abondoning him because of his conversion. This privilege has been applied by the Church to cases in which the party remaining infidel

kept up contentions on questions of re ligion. As case 1 is presented I would say that the second relations must be sev ered before baptism is received, at least provided both the original couple are to be baptized. If, however, only one is to be received in the Church and the other, remaining Infidel, refuse to return, then probably the Pauline privilege would apply. This would, of course, mean that the baptized person could marry whom he pleased, and further could give the preference to the person with whom he has been living.
After his marriage the unbaptized party would be free to fly to other nuptials. It seems, however, quite certain that up to the baptism neither of the second alliances is either valid or lawful. In deciding a case of this kind there are many questions which a prudent judge would ask. One who not called upon to act as judge in the strict sense of the term should not for get the value of good faith where admonitions may not profit.

chiefs converted to Christianity should give preference to the mob that faced death was quieted his first wife. If, however, she refuse to be converted, and one of the others consent, he can select the convert, and, of course, must dismiss the others. But a marriage ceremony is now necessary. If, however, he had chosen the first a marriage ceremony might not be necessary, for the first had probably been his wife, the others certainly not. You may ask how there can be any doubt as to the validity of the first marriage. I answer in this way: Marriage even as contract is essentially perpetual and monogamous. Should the chief in entering the contract expressly exclude one or the other of these essentials the marriage would be invalid. It is for this reason, and also applying the Pauline privilege in favor of faith, that the Church sometimes permits pagan converts to abandon their first choice.

Case second is like case first, except that case first is complicated by polan

dry. We have no publication in the vernacular that will give all the informa-tion you need. Donohue's Short In structions gives a good outline. If your friend is a master of Latin he may take up one of our Manuals of Theology, V. G. Lehmkuhl's. With patience and application he will be able to get a good idea of the subject in three The Question Box is always ready to help.

DEVOTION TO THE HOLY GHOST.

Catholic Columbian.

There are none of us who do not often, far too often, fail to respond to the good inspirations and which are vouchsafed to us, and the consequences of such failures are always detrimental to our spiritual wel-The Holy Father names as a general intention during August devotion to the Holy Ghost. make that intention the object of the prayerful petitions this month, then, in order that in future we may correspond better with the graces which the Holy Ghost gives us?

HITS THE NAIL ON THE HEAD.

Henry Austin Adams, editor of Donahoe's Magazine, has this to say in the current issue of Donahoe's about children of Catholics attending non-Catholic institutions:

"Out of five young men to whom I have talked lately about their going to college in September four are determined to go to non-Catholic institutions and the other is undecided. Three of these youngsters I know to be good. practical Catholics, and the other two, I believe, would resent any question of their devotion. What, then, is the matter? The contemptible worldly pride of their parents-that is the whole of it. These ignorant apes imagine that Mickey and Pat will mingle with "better people" at Yale. It is incredible that they really believe that our Catholic colleges cannot furnish sufficiently advanced education. No! they know nothing about this end of it. At Yale the boys may see young Vanderbilt across the campus. Bliss! And they can in after years casually refer to "my chum, Dick Astor, dont y'know." They can learn to play golf and to look like Englishmen (now the United States idea of a "gentlemen"). I have nothing against our great universities; but I certainly have nothing against those greater colleges, where, in addition to a scientific and classical education second to none, a young man shall be taught the Catholic philosophy of life and of all things.

I maintain, as an absolute impreg-nable principle, that, save for some most weighty cause, no Catholic can send his child to these anti.Catholic schools without violating morality and common sense. I understand that at Harvard and Yale the Catholics are now so numerous that they wield an appreciable influence for good. God grant it! But when my son wants nissionary work I think I shall give him something easier than trying to Christianize mental and moral mugwumps.

A HEROIC PRIEST.

Our esteemed contemporary, the Michigan Christian Advocate, takes occasion in its most recent number, to speak of an heroic priest in the following language:

The ill-fated La Bourgogne seems to have had a hero in the person of a Catholic priest, Father Kesseler, who after thirty-three years of uninterrupted service in his parish at Harlem was on his way to Germany, his native land. He gave no effort to save himself, but went to the terror stricken passengers and encouraged them one by one. 'Courage and peace, for the end has come,' the only rescued lady says are the words he spoke to her and her husband.

The story of the heroism of Father Kesseler, as told by one of the surviv ors of La Bourgonge, the wife of Pro-fessor La Casse, herself a Protestant, is one of the many stirring recitals that we have seen in print of late years. This lady's life is evidently marked by her experience on this frightful occasion, and she describes his heroism as by his benignity, his may resignation, in terms and language that read like some of the passages about Sebastian in Fabiola, or some of the scenes in Ben Hur. climax, the sacrifice, the death she tells in words worth repeating, even now.

says Mrs. La 'My terrified eyes,' says M Casse, "strained toward the ship, caught the last mortal view of Father seler. His hands were still stretched as though invoking a blessing upon some kneeling one. The one who had knelt a moment before had been snatched away by the waves. The priest's face was turned upward, still with that sad, calm, resigned ex-pression, and even as I looked it seemed that the expression changed to one of

joy.
"I believe that even then the gates of paradise opened upon the sight of Father Kesseler. The wind blew his white hair about his forehead and cheeks. It looked like the silver halo of a transfigured saint. And still his hands were stretched out in blessing. "The water rose above his wais It reached his breast. It covered his outstretched hands and then-I dared not look longer. A gurgle as from a nonster throat sounded in our ears. We were drawn to the outer edge of a black, hungry maelstrom and we knew the ship had gone down."

This is the recital of the splendid heroism of a Catholic priest. Little wonder it is, indeed, that our priesthood has made its record for heroism. The "saint of Harlem" is only one of many who have won the martyr's crown in the discharge of the ever new, yet ever old duties of his sacred office.—Michigan Catholic.

Beg of Jesus Christ to make you more perfect; to help you give better example, and constantly to grow in virtue. Beg of Him to extend the love of His Sacred Heart; to lessen the number of those who are blind from want of light, and miserable from the coldness of their hearts.

A single life doth well with church-Shall there be a God to swear by and the ground where it must first fill a pool.-Francis Bacon.

are recklessly risking the

New York Freeman's Journal.

1. Where can I get an article

written by you on "Out of the Church no Salvation." In the New York

under the title "Knowledge and Responsibility." We advise you to read

arefully some articles which are about

o appear in the Freeman on the above

Revue Nationale, a French magazine,

and as they are the best exposition of

Out of the Church no Salvation "that

we have ever seen, we have had them

these very able articles carefully as

they appear.
2. Did Archbishop Corrigan ever

write on Theosophy? If so, where can the article be obtained? I ask because

saw the following in the Richmond Cimes: "He (Archbishop Corrigan)

was the first Archbishop of modern

times to write advanced ideas on

Theosophy that are wholly orthodox.

has published anything on the subject.

3. Where can I obtain "Notes on Ingersoll?" From Union and Times

Publishing Co., St. Stephen's Hall, Buffalo, N. Y. Where Mr. Lacy's Re-

what is the opinion held? Is it one of

physical torment or suffering of spirit-

The great Jesuit theologian, Per-

one, distinguishing what is strictly of

aith on the subject and what is free to

peculate about, says: "This one

hing is of faith, that there is a hell, or

sufferings destined for the impious and

hat these sufferings will be eternal, or

without end. All other things, regard

ing the place or the nature of these

Those who treat of the nature of

these sufferings divide them into pain

and loss and pain of sense. The pain

of loss is that which comes from a

knowledge of happiness that has been

forfeited, the loss of the kingdom of heaven, which St. Chrysostom calls "the most bitter torment of all," and

great a punishment that no tornents

known to us can compare with it.

This is what you call spiritual remorse.

The pain of sense comprehends all suf-

ferings except that which springs from

the loss of the sovereign good. This includes physical pain. Some writers

nold that the pains of hell are the pains

of loss, others that they are pains of

ing to Petavius the preponderating

weight of tradition is that the impious

that is, in his time-1650) all theolo

gians-nay, all Christians, are agreed

that the fire of hell is corporeal and

and material, though, as Vasquez

rightly observes, the matter has not

been settled as yet by any decree of

A LEPER SCULPTOR.

sense or physical sufferings.

of which St. Augustin says:

afferings are not of faith.

We do not know.
Has any dogma of the Church

If so, what is it ; if not,

We do not know that the Archbishop

will be found in our next issue

Times:

defined hell?

ual remorse?

They were published in the

Freeman's Journal of May 4,

A correspondent asks:

AUGUST 20, 1898

mus

dan

threaten you with so great a perdition? Ah! yes, they have so often been pointed out to you in sermons and Christian doctrine. They are the devil, the world and concupiscence First of all, it is the devil "that mur derer of men from the beginning" as our Saviour calls him, "that adver sary," who, according to the prince of the apostles, "like a roaring lion goeth about, seeking whom he may devour." It is moreover the world, or rather the wicked on earth, who in the service of Satan, as his helpers and assistants, spread everywhere the net of seduction, who sometimes by ridi-cule, sometimes by menaces, now by bad example, again by false promises, wish to estrange us from God and virtue, seek to entice us into the way of destruction. It is, finally, con cupiscence, this doleful inheritance of first parent, Adam, this dangerous furnace of all imaginable temptations and incentives to evil, which ceal, deep in our interior, which we carry with us always and everywhere. Painful situation for us poor, frail children of Adam, to be daily sur rounded by temptations and dangers perils from within and perils from which we cannot withdraw, even were we to live in the desert among wild beasts; for though we might there escape the wicked world, we would not be secure against Satan and concu-Oh! how circumspectly and piscence. carefully should we not therefore walk, remembering our weakness and frailty, "watch and pray," according to the admonition of Jesus Christ, "that we

enter not into temptation." And still, dearly beloved, great as are our reasons to tremble at all times at the malice and cunning of these three fees and robbers on our way to Heaven, still the danger becomes doubly and tenfold great, if we care lessly associate with them and pre sumptuously seek the danger of sin This may be easily seen, since God has not promised grace, assistance to him who madly and presumptuously rushes into the danger. Without the aid of Heaven, however, our fall, our perdition, is certain. See, O Caristian, you have, for instance, a frivolous acquaintance, become enamored, you visit dangerous places. Beware, it is the proximate occasion for the soul's destruction. The infernal robber lies in ambush for you, he will certainly capture you if you do not flee. Or, there is a house, a company, where as often as you enter, impious com-panions crowd around you, virtue and religion are spoken against, Christ and the priesthood are mocked, and the most scandalous things form the subject of conversation. My dear Christian, in this house, this company, the robbers dwell. Unless you remain away, they will rob your soul, and murder it as sure as there is a God in Or there is a saloon, or drinking bout, as often as you entered this den, cursing and the most scandal ous language occurred, or you obliter ated the image of God from your sou by horrible drunkeness. See, thi by horrible drunkeness. See, this company again is nothing else than band of robbers, which lurks for you soul, to cast it into perdition. If yo do not wish to perish, then beware an listen not to the suggestions of Satar

which calls to you in Sacred Scripture 'He that loveth danger shall peris in it." (Eccli. 3, 27.) "If thy ey scandalize thee, pluck it out, and ca it from thee; it is better for thee have ing one eye to enter into life, the having two eyes to be cast into he fire." (Matt. 18, 9.) This is to say If that person, that society, that a quaintance, or whatever else in in were as dear to you or seemed as ind pensable as the eye of your body, b were to prove dangerous to your so separate from it, say not another wo to that person, go not into that societ for it is better that you go to heav without the person or company, the with, and through it, you be leternally. Are you amazed at t severe demand of your Savious Then, simply consult reason. It to you; if you do not wish to be bit? you: if you do not wish to be bitt by a vicious dog, keep away from hi If you do not wish to fall into an aby do not carelessly approach it. A thus I say to you: if you do not w robbers on the road of heaven, t avoid them, at any price shun th

unhappy proximity, have no communication with them. For, "The Ki

dom of heaven suffereth violen

says the gospel, "and only the vio bear it away." And again, Je says: "Watch ye, and pray tha enter not into temptation." (Matt.

41.) Yes, vigilance must protect prayer make us strong. God's g

to the flatteries of the world and sensi

ality, but heed the voice of Goo

traying, despite his effort, the evidence of feeling that caused Agnes new wonder and pain, and that caused Wilbur an astonishment amounting almost to resentment against against Malleby himself.

"Your own introduction has been so complete, I don't know what there is left for me to say. I can only repeat that you are Nathan Kellar; that I knew you first, a great many years ago. Mr. Kellar, Mr. are Nathan Kellar; that I knew you first, a great many years ago. Mr. Kellar, Mr. Wilbur." And then Mallaby fell back to a chair beside Agnes, and he seemed to drop at once into his first half-shy, half-embarrassed manner.

Wilbur had bowed with freezing dignity to the introduction, but it had no

nity to the introduction, but it had no effect on Kellar. He drew a chair into the centre of the little circle, and began a sort of monopoly of the conversation. No one seemed to care either to stop him of to answer him. They appeared to listen but it was with such divers and antagon istic feelings to the speaker in the breasts of each that their silence was not compli-

mentary.
Yet, Kellar talked well; and introduc Yet, Kellar talked well; and introduc-ing subjects with which he was thorough-ly faminiar he spoke with a flow and ele-gance of language that could only come from early and considerable culture. He seemed to know every item of interest connected with mining, and to be an authority on the causes which militated against the spreageful working of a lode. authority on the causes which militated against the successful working of a lode. He developed plans of syndicate in mining interests that caused Mallaby to raise his head suddenly, and to flush with new floridness, and he depicted and deplored the workings of mining monopolies, with an appearance of severe rectitude.

TO BE CONTINUED.

THE CATHOLIC CHURCH AND THE WORKING BOY.

John E. Wickham in The Holy Cross Purple. During the past few years the social conomists of the country have had to cope with a problem of the most diffiicult kind. They have labored at its solution from year to year, with results that have not been eminently satis-The puzzling problem is factory. simply this: What shall we do with

our needy working boy?

By the term "needy working boy we may understand a youth of no inluence, of no means, without backing, who is striving to gain an honest live lihood, and who meets necessarily with almost insurmountable obstacles. There surely is no exaggeration in asserting that this class composes a least one third of our population. In some way or another their condition must be bettered if we wish to avoid future catastrophes. Experience has shown that institutions of the nature of reform schools are of little avail. Legislation, which, ten to one, will make an individual a pauper, cannot meet the approval of long headed and God fearing men. What, then, can

ne done?
In the present agitation anent the be done? working boy it is good and wise to look at the Church of the ages, the Catholic Church, and observe her methods. Long ago has she answered the ques tion written above, and long ago has she found that her answer was the correct one.

Far back in the middle ages she in augurated her system of trade schools which, even to day, under the piercing search light of antagonistic criticism, fails to present a flaw.

The student of English history car

testify how well the Catholic guilds and monasteries of Britain supported and trained the indigent youth, and how few were the paupers in that land statistics clearly tell. So it is that this new spirit of beneficence, which is pervading the country, is not at all novel nor wonderful to the Church.

In the work of succoring her chil

has been indefatigable. In the days of the infant republic her efforts were necessarily weak, but as she was coval with America, so with America she has advanced in power, until to day the extent of her labors is well nigh incalculable. In every centre of population she has planted her seed of charity. Though in some small cities that seed may be only in the nascent state, in the great municipalities it has grown to a mighty tree.

A type of these charitable institutions is the Mission of the Immaculate Virgin, in New York city. Founded in the seventies by the saintly Drumgoole, it has prospered and extended itself, until now it shelters and cares for over fifteen hundred boys a year.

Here are gathered youths of every age and every race, all being transformed from "street arabs" into useful members of society. The work in brief is this: When a boy is admitted into the home it is determined whether or not he is old enough, or, rather mature enough, to be taught a useful If his years do not peremployment. mit manual labor, he is retained until he has reached the proper age, and then begins his apprenticeship. Be sides his trade, he is also taught a practical business education. When deliberating what avocation he will follow, he has a choice of carpentry, plumbing, masonry, tool making, blacksmithing, printing, painting, tailoring, shoe making and farming tool making,

with a bow to Miss Hammond—"was born. It was the remembrance of that old friendship that brought me back to New York a month ago—the longing to see my old friend, Matthias Mallaby, Come now, introduce us."

Mallaby seemed to brace himself, and Mallaby seemed to brace himself, and he said, trying to speak playfully, but be-

are in the front rank of Catholic asylums. The South and West support nouses of philanthropy whose fame is

But of all noble deeds, the noblest are performed by the followers of Dom Bosco. Years have passed since that Catholic humanitarian breathed forth his life, but the society formed by him still continues his work. Italy was the birthplace of those plans, whose object was to better the condition of dependent youth. From that nucleus sprung a system of benevolence which has taken the whole world as the field for its labors.

thinkers fall is to suppose that it is state, and at this crucial period, when wrong, not the slightest aid of a spiritwords, religion is excluded from all public charities. The ardent devotees of this godless scheme do not feel the least alarm at the reports from France, where the schools have been secular ized. The prisons and reformatories of that mercurial republic are overflow ing with young men and boys ; crime is daily increasing, and threatens to produce moral chaos. It is true this stage has not been reached in this country, but it is not at all improbable

olic Church has given the closest attention-to educate the whole man, the moral qualities as well as the mental and physical ones. Never was any palladium so jealously guarded as is the virtue of the boys in these Catholic aright in their early manhood, they ome forth and take their stand in so socialist, no well trained public brawl er, is in that band, to work out his insidious designs, fraught with such evils

suffer the pains of physical fire. This writer, however, adds: "At present needy working boy?"

Boston Republic.

western Chronicle of St. Paul giving currency to the Protestant calumny that 68 per cent. of the people of Spain are illiterate. As loyal Americans we are bound to do all in our power to cripple and injure Spain so long as she is the public enemy. But we are not bound to lie about her. The progress of education in Spain has almost as rapid as it has been in the United States or England within the last half century. Six years ago, when the last census was taken, the school attendance in Spain was by percentage 106 in every 1000 of popu ation. In Great Britain it was only 123 per 1000, and 130 in the United France led with States and Austria. 170, Germany followed with 140, and Belgium was a close third with 135 se figures are taken from Mulhall's official dictionary of statistics, recognized authority. It may be that at some time in the past Spain had a population of which 68 per cent. were illiterate. But what was the percent

It is the policy of the sensational Protestant agitators to hold up Spain to the eyes of the world as the ex-emplar of all that is corrupt, degrading, brutal and ignorant, and to attribute these evils to the influence of the Catholic Church upon the people To support their wild contentions and claims they quote bogus statistics and forged documents, and these come by iteration and re-iteration to be accepte as reliable. But a Catholic journal like the Northwestern Chronicle should know better than to give circulation to

lying reports of this character.

The great metropolitan of St. Paul does not take the same view of Spain fied with the McKinley administration

blacksmithing, printing, painting, tailoring, shoe making and farming. At length, being master of his special branch, a situation is obtained for him, and he enters the world a credit to his name, his religion, his instructors. It may chance a lad does not desire to learn a trade; he is not obliged to do so. This New York institution has a good sized delegation at St. Francis Xavier's College, and many more of its young men are at the different colleges and seminaries throughout the land.

Nor is this mission the only one of its kind; there are many others scattered over the length and breadth of the United States. In Buffalo, the Home of Our Lady of Victory is doing a noble work, and the products of its trade schools have given the inscitution as chools have given the inscitution as a Dyspersia is the cause of untold suffer-

XXIX.—CONTINUED.

Her remarks, however, had caused Miss Hammond to become exceedingly anxious; she thought of the flashy appearance of her guardian's strange visitor, and that thought in connection with his visit, which Mrs. Denner said had been so pro-tracted, together with her guardian's early and mysterious departure that morning. all seemed like links in a chain of curio

and perhaps not creditable proceedings.
Her former suspicion and distrust of
him returned; the feelings with which a
few months before ishe had learned his few months before the had learned his inability to defray her expenses to Italy, the doubt so often engendered by his own shy, timid manner, all came upon her now with new force and pain. And still, singularly enough, there blent with these unhappy feelings a sort of pity for him that was almost akin to affection; it accompanied every emotion of distrust and it seemed almost to reproach her for accompanied every emotion of distributions and it seemed almost to reproach her for her doubts. She sought relief by turning her conflicting thoughts to Wilbur, but even then, through their happy tenor, there are not become a confidence of the co there seemed to run an undercurrent of

inexplicable fear and pain. She was almost glad that it was one of the days on which she gave a number of music maladies.

All disorders of this nature are cured by Dr. Pierce's Golden Medical Discovery. It restores the lost appetite, gives sound and refreshing sleep, makes the digestion perfect, the liver active. It purifies the blood and makes it rich with the life-giving elements of the food. It is the great blood-maker and flesh-builder. It makes the body active and the brain keen. It is the best of nerve tonics. Thousands have testified to its merits. No honest dealer will urge upon you a substitute for the little extra profit it may afford.

The man or woman who neglects constipation is gathering in the system a store of disorders that will culminate in some serious and possibly fatal malady. Dr. Pierce's Pleasant Pellets are a safe, sure, speedy and permanent cure for constipation. One little "Pellet" is a gentle laxative, and two a mild cathartic. on which she gave a number of music lessons, halling the occupation as of ben-eficial distraction. But, even through the five finger exercises of the most element-ary of her pupils there seemed to run a perpetual reminder of her own ary or ner pupils there seemed to run a perpetual reminder of her own vague and mysterious uneasiness. When she met her guardian at dinner in the evening he did not refer to any of the events that had so disturbed her, and

the events that had so district though she endeavored to watch him without being herself observed, she saw nothing in his manner or appearance to indicate any secret anxiety upon his part; there seemed to be even less traces of care and concern than she had seen on requent other occasions, and she felt entary relief. Thinking that he departure of the morning, and determined if he did not do so to make some playfu illusion to it herself, she was somewha anxious for the conclusion of the meal But just as they rose from the table Wil bur's card was presented. Mallaby smiled as he saw it, a heartier smile than perhaps Agnes had ever seen him wear before.

"Of course you will go to him imme

diately," he said, continuing still to wear his hearty smile, and even actually looking at her, as he opened the door of the dining-room for her to pass out.
"Of course I shall," she replied laughing back at him as she passed into the hall and then she turned again to say:
"And you—are you not going to see "And you—are you not going to see

"After a little," he answered, and then he closed the door, and followed her to

"One moment," he said, as she was about to ascend. "Does Mr. Wilbur wish the marriage to take place soon?" He had become suddenly flurried, and

he had spoken with unusual quickness as if it were only by speaking very quickly he had the courage to speak at all. She had turned, surprised at being de ained, but she was still more surprised at his question and the manner that accompanied it, but, she did not suspect that his inquiry was prompted by any other motive than a sort of kindly curi osity to know how soon he must yield his care of her, and she answered with a

"He asked me to let it take place with-

n a fortnight, but-He interrupted her:

That will do; that was all I wanted to know.

The genial smile had broken out all the more The genial smile had broken out all over his face again, and the flurry had gone from his manner. He had no wish to hear her buts; for he felt confident that such constant and ardent love as Wilbur had shown, together with his determination of which Mallaby felt equally continuous properties. THOS. FLYNN, 51 Elgin St., Hamilton, Ont. to the at her buts, for he left confident that such constant and ardent love as Wilbur had shown, together with his determinaon of which Mallaby felt equally confident, must break down any barrier of objections she might interpose. The fact of Wilbur's present early visit was a proof of the impatience which would certainly brook no delay, and though on the even-ing before with becoming maidenly bash-fulness she might have hesitated to assent to so early a date he was sure that on this evening Wilbur would win her con-sent. And to prevent her speaking fur-ther he turned back to the dining-room. She lingered on the stair, wondering at the delight her guardian seemed to man-ifest at her answer. Could it be that she was still a financial care to him and that was still a financial care to him and that he was glad at the prospect of so soon being freed from the burden? That thought caused the blush called up by his question to mantle her whole face. She almost regretted not having assented to Wilbur's wish; even yet she might do so but for the letter mailed that very morning to Florence. With a sigh that her happiness should seem to be so alloyed she turned and went up to the parlor to Wilbur, feeling the moment she entered his presence a sense of rest and protection his presence a sense of rest and protection

The Catarrh Clutch

This Disgusting Malady is at the Throat of 900 of every 1,000 of our Country's Population.

a few in condensed form. We ask you to call site to the following parties if at all sceptical:

WALD BURKHARDT. 159 PORTLAND
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threat; cured by Dr. Chase's Catarrh Cure.

Mr. WHITCOMBE, OF THE METHODIST BOOK ROOM, TORONTO, suifered for two years; sured by one box of Dr. Chase's Catarrh Cure.

Mr. WHITCOMBE, OF THE METHODIST BOOK ROOM, TORONTO, suifered for two years; sured by one box of Dr. Chase's Catarrh Cure.

MRS, COWLE, 467 QU'EEN STREET EAST, TORONTO, thirteen years ago was attacked with Hay Fever. Never knew what it was to have any relief until she used Dr. Chase's Catarrh Cure. If anyone troubled with Catarrh calls on Mrs, Cowle the will give her endorsation as to her cure.

THE GUARDIAN'S MYSTERY; into tears. His lover's eyes were sharp, and he detected the slight quivering of her lips, and other signs about her face which manifested inward trouble.

BY CHRISTINE FABER.

BY CHRISTINE FABER.

His lover's eyes were sharp, and he detected the slight quivering of her lips, and other signs about her face which manifested inward trouble.

"What is it?" he said, refusing to relinquish her hands and looking down into her eyes with a very anxious earnestness.

in his own.

She refused to answer, and only laughed at his questions declaring that his imagination must be playing some very strange tricks, and when he found that she would not reply, he said with a tone of entreaty:
"Recall your decision to put off our
"Recall your decision to put off our

marriage, Agnes. As my wife, whatever little annoyances you may be subjected to now, must cease. You will, you must be quite happy then."

be quite happy then."
"I cannot recall my decision for my letter went to Florence this morning," she answered with forced gayety, and then to end entreaties that because of her own longing to respond to them, were agonizing, she drew him to the corner they had occupied the night before, and because ing, she drew him to the corner they had occupied the night before, and began to tak on all sorts of topics. Her very wilfulness seemed to be an additional charm and he listened, more intent upon watching the play of her animated features than upon his answers. He regretted having been cajoled into an assent to her wish the night before, and he redeatly bored that Florence's answer ardently hoped that Florence's answer would say she could not come; in that case the marriage could and must take place immediately that her reply was re-

eived.
"Your sister is glad to have you home is she not?" asked Agnes, driving in her random way upon the very topic on which she felt somehow that Sydnev might be anxious to say least. To her surprise, how-ever. Sydney manifested more interest in that topic than he had done in any of the He roused himself and answere

others. He roused himself and answered with a smile:

"I fear her joy has turned to gall and wormwood—I told her everything last night: my conversion to the Catholic Faith, the renewal of our engagement; it caused a sort of tableau, and the result is that I have taken all my meals out to-day, and this evening, I mailed to her a note stating that I have engaged board at a hotel, and shall continue to do so until she promises not to refer in any but the most amicable way to what has occurred. I suppose her disappointment was the most amicable way to what has occurred. I suppose her disappointment was the greater that she expected to go West with me, and in anticipation of our removal had the house completely torn up."

The hall-door bell had rung while he was talking, and as he finished, they heard the door opened, and immediately after a voice which Miss Hammond instantly recognized as Kellar's inquiring

recognized as Kellar's inquirin stantly

for Mr. Mallaby.
Wilbur looking at her saw her star slightly and a momentary look of pain came into her face; then, as if conscious that he had observed her, and desirous that he had observed her, and desirous of obliterating the impression her start and look might have caused, she began to question him about Deborah; to question and in the same breath to pity her. "Was she very angry? Well it was a dreadful blow to one of her strong religious prejudices. Was she much incensed against me? I don't blame her, poor creature; it must have seemed very hard.

creature; it must have seemed very hard. Did she say cruel things to you, Sydney? but of course you were very patient with And thus she continued, while Wilbur, And thus she continued, which without inding that she did not wait long enough for him to answer, was content to let her continue: it gave him an opportunity to think. He, too, felt that he had heard that voice before, but he could not recall where, and now, linking the troubled signs that Agnes had shown on her entrance to the parlor with her too evident desire to conceal by volubility the agitadesire to conceal by volubility the agita-tion of the present moment, he was con uon of the present moment, he was confident there was some secret unhappiness, or unpleasantness in her life. He ascribed to her maidenly delicacy her unwillingness to confide in him, but it made him

Mallaby and Kellar entered. The tight of the latter sent an unac-countable chill through Wilbur, and with a sort of disgust he recognized now to whom belonged the voice he thought he

had heard before. Kellar seemed to be more flashily Kellar seemed to be more flashily dressed than ever; the bosom of his shirt sparkled with diamond studs; a massive watch-chain adorned with almost as many charms as it had links, stretched more than half way across his breast, and on the little finger of each hand scintillated an immense onal. He came in with the the fittle innger of each hand scintillated an immense opal. He came in with the same confident, patronizing air that had both surprised and repelled Wilbur, on the first occasion of their meeting, and that was now in marked and in the that was now in marked and strange contrast to the half-drooping, hesitating

manner of Mallaby.

Miss Hammond, of course, did not rise Miss Hammond, of course, did not rise the introduction somewhat tremulously given by her guardian, and the slight inclination of her head betrayed a hauteur and dignity that augured ill for her favorable impression of Mr. Kellar. But that gentleman with supreme assurance bowed servy low making at the same time a very low, making at the same time a complimentary reference to their accidental meeting on the evening before; then he turned and saluted Wilbur with a familiarity that astonished Agnes, and irritated the gentleman into saying with

stinging curtness:
"I met Mr. Kellar yesterday in Mr.
Mallaby's office. We were not intro-

"What a stickler for the proprieties, what a sucker in the playing said Kellar, with one of his gulfaws, "but you are none the worse for it, Mr. Wilbur, only you must make allowance for an ole stager like me. When a man has passed a good part of his life in the company of said, niners he jan't supposed to know stager like me. When a had a space stage a good part of his life in the company of rough miners he isn't supposed to know much about the proprieties. But, introduce us now, Mallaby; comply with all the forms of etiquette. You used to be good at that sort of thing—don't you remember, in the o.p. times?"

The emphasis on the old was both marked and peculiar, and for the moment of its utterance he looked full and significantly into Mallaby's face, but Mallaby's eyes dropped. Then Kellar turned back to Wilbur.

"I told you yesterday, Mallaby and I were old friends—so old, our friendship dates before Mr. Mallaby's ward here—with a bow to Miss Hammond—"was born. It was the remembrance of that

Perhaps one of the most palpable errors into which "non-sectarian" translated and the first installment

only necessary to train one part of a youth's dual nature-his mental abil ities. The youth's feelings and emotions and tendencies are in a plastic he is wavering between right and ual nature is tendered him. In other

that it may.

This is the point to which the Cath

schools. By teaching, by example, by the general tone of the whole institution, the young apprentices and artis ans are gently led on, and their char acters moulded into those of earnest practical Christians. Directed thus ciety as men, true men. No educated

to the commonwealth. It would be worth the while of modern agitators to cease their babble for a orief moment and cast a glance at the labors performed by the Catholic Church for the suffering humanity of its fold. Far from the eyes of world, the noble work goes on, like the stream of some hidden river, which freshens and invigorates the herbage above it, while all around, outside those saving waters, there is only

lry and barren wilderness. The Catholic Church has solved the problem, "What shall we do with the

TRUTH ABOUT THE SPANIARDS.

We are surprised to find the Northage of illiterates at that time in England and the United States?

that the Chronicle takes. No man in the Church has been so closely identias Monsignor Ireland. In a sermon delivered in his cathedral on July 11 the Archbishop said of the Spanish people:

Aqua De Dios, Colombia, Father Grip-

Performed a Labor of Love by Tying the Mallet and Chisel to His formed Hands. Writing from the leper village of

pa, a Salestian, says:
"You will no doubt remember, Very Rev. and dear Father, that I once wrote o you about a leper sculptor who conemplated carving a marble bust of Don Bosco. In spite of the surmises to the contrary of all here who knew of his intention, he has succeeded in carry ing it out, and in order that you may oe able to admire and appreciate this work, I enclose with the present a photograph of the leper artist and his production. This bust is indeed a wonderful achievement, both because of its superior workmanship and because of e pitiable condition of the sculptor. He is in a far-advanced stage of fell disease. Leprosy has almost de-prived him of sight and eaten away his ingers in great part so as to render them mere stumps. You can, there-fore imagine to yourself, dear Father, the immense fatigue the poor man must have endured to bring his work to completion. It was necessary every ime he set to work to tie the chisel and mailet to his deformed hands. And yet he patiently worked on under these exceptional difficulties, and at length his efforts were crowned with success.
"His consolation was immense. As

soon as the last stroke had been given he hastened at once to communicate to me the glad tidings, a smile of pleas ure lighting up his disfigured and usually careworn countenance.
'Father,' he said to me, 'I come to fulfill a promise I made to Don Bosco, minate satisfactorily his bust, I would go to confession and Communion in his nonor.' He faithfully carried out his promise, and rendering thanks to Don Bosco for his aid, he said to me: conquers all, Father. I love Don Bosco and this love has urged me to reproduce his countenance in marble, and in spite of my dim eyesight and mutilated hands I have succeeded. Observe attentively and tell me is not this Don Bosco?'

Successful at Last. "I was a sufferer from neuralgia in my side, and headaches. I followed numerous prescriptions without benefit and was per-cuaded to try Hood's Sarsaparilla. When I had taken only one bottle I realized it was doing me good and I continued taking instil I was cured." Mrs. Carrie Price, Georgetown, Ontario.

Hood's Pills are the favorite family catharite. Easy to take, easy to operate. 25 cents.

Walking on Air.

The feeling of buoyancy produced by the action of Dr. Ward's Blood and Nerve Pills is remarkable. One feels bright and active, energetic and full of snap and vim. Rich red blood fills the veins, and the nerves tingle with the sensation of youthful life and vigor.

TREMBLING HANDS AND SHAKY MEMORY. A HAMILTON MAN'S EXPERIENCE WITH A NEW MEDICINE.

them I was a miserable wreck. To-day I am a well man.



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Twin Sere w Steamers—Tunislan, 10,000
tons—building, Castilian, S,800 tons,
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Steamers sail weekly from Montreal to Liver ool, calling at Londonderry, during the at Londonderry, during the season ; also separate service from New

of navigation; also separate service from New York to Giasgow.

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namers. Rates of passage lower than by most first-ass lines. Circular giving rates and sailing On application to

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OR.

Accord

FIVE . MINUTES' SERMON.

Twelfth Sunday After Pentecest. THE ROBBERS LYING IN AMBUSH ON THE ROAD TO HEAVEN.

A certain man went down from Jerusalen to Jericho and fell among robbers." (Luke 10

Jerusalem is, according to the explanation of St. John in the Apocalypse, a figure of the heavenly Sion, of our eternal country in Heaven. of our eternal country in Heaven.
Jericho, however, in the language of
Holy Scripture, signifies the abode of
sin, of destruction. The traveler, in
the gospel of to day, is in a spiritual
sense, no other than the sinner who sense, no other than the sinner who strays from the narrow way of Heaven to the broad road to hell. And what else could happen to him in so unforelse could nappen to him in so unfor-tunate a peregrination, than that he should fall among robbers, who strip him of that beautiful garment of grace, rob him of his whole treasure of merit-orious works for Heaven and strike his poor soul fatal wounds.

And do you know the robbers who threaten you with so great a perdition? Ah! yes, they have so often been pointed out to you in sermons and Christian doctrine. They are the devil, the world and concupiscence. First of all, it is the devil "that mur derer of men from the beginning" as our Saviour calls him, "that adver our Saviour cans him, that adversary," who, according to the prince of the apostles, "like a roaring lion rest tune; the dog violet barked gleefully; and the anemone wiped a It is moreover the world, or rather the wicked on earth, who in the service of Satan, as his helpers and assistants, spread everywhere the net of seduction, who semetimes by ridi-cule, sometimes by menaces, now by bad example, again by false promises, wish to estrange us from God and virtue, seek to entice us into the way of destruction. It is, finally, con cupiscence, this doleful inheritance of our first parent, Adam, this dangerous furnace of all imaginable temptations and incentives to evil, which we conceal, deep in our interior, which we carry with us always and everywhere. Painful situation for us poor, frait children of Adam, to be daily sur-rounded by temptations and dangers; perils from within and perils from which we cannot withdraw, even were we to live in the desert among wild beasts: for though we might there escape the wicked world, we would not be secure against Satan and concu-Oh! how circumspectly and carefully should we not therefore walk remembering our weakness and frailty, "watch and pray," according to the admonition of Jesus Christ, "that we enter not into temptation."

And still, dearly beloved, great as are our reasons to tremble at all times at the malice and cunning of these three fees and robbers on our way to Heaven, still the danger becomes doubly and tenfold great, if we carelessly associate with them and pre sumptuously seek the danger of sin. This may be easily seen, since God has not promised grace, assistance to him who madly and presumptuously rushes into the danger. Without the aid of Heaven, however, our fall, our perdition, is certain. See, O Caristian, you have, for instance, a frivolous acquaintance, become enamored, you visit dangerous places. Beware, it is the proximate occasion for the soul's destruction. The infernal robber lies in ambush for you, he will certainly capture you if you do not flee. Or, there is a house, a company, where as often as you enter, impious com-panions crowd around you, virtue and religion are spoken against, Christ this is the clearing up shower. The and the priesthood are mocked, and the priesthood are mocked, and the priesthood are mocked, and the mater " the most scandalous things form the subject of conversation. My dear Christian, in this house, this company. Christian, in this house, this company, the robbers dwell. Unless you remain away, they will rob your soul, and murder it as sure as there is a God in Or there is a saloon, or drinking bout, as often as you entered this den, cursing and the most scandalous language occurred, or you obliterated the image of God from your soul by horrible drunkeness. See, this company again is nothing else than a band of robbers, which lurks for your soul, to cast it into perdition. If you do not wish to perish, then beware and listen not to the suggestions of Satan, to the flatteries of the world and sensu-ality, but heed the voice of God, which calls to you in Sacred Scripture "He that loveth danger shall perish in it." (Eccli. 3, 27.) "If thy eye scandalize thee, pluck it out, and cast it from thee; it is better for thee having one eye to enter into life, than having two eyes to be cast into hell fire." (Matt. 18, 9.) This is to say:
If that person, that society, that acquaintance, or whatever else in life were as dear to you or seemed as indis

pensable as the eye of your body, but were to prove dangerous to your soul

separate from it, say not another word

to that person, go not into that society, for it is better that you go to heaven

without the person or company, than

with, and through it, you be lost eternally. Are you amazed at the severe demand of your Saviour?

Then, simply consult reason. It tells

you: if you do not wish to be bitten

by a victous dog, keep away from him. If you do not wish to fall into an abyss

do not carelessly approach it. And thus I say to you: if you do not wish to be robbed and assassinated by the

robbers on the road of heaven, then

avoid them, at any price shun their

must grant us the victory. heaven's protection will certainly never fail us, provided we shun the dangers of sin and co-operate faithfully with the graces given us for our salvation. Amen.

OUR BOYS AND GIRLS. A DISPUTE IN CLOUDLAND.

There was strife and discord in the sky. Perhaps the little cloudlets had awakened in a bad humor that morn-ing. When Father Sun made his appearance the naughty children were huddled together, and refused to listen to reason when he told them to run off to study. They huddled so c'ose to gether that he could catch no glimpse whatsoever of the hemisphere of which he had charge. With one of his most powerful rays he tried to catch one or two cloudlets to chastise them, but they scurried out of his reach and chased each other rapidly over the sky.

Then Father Sun could see the earth, and he smiled and beamed on the people; many mortal children awoke to cry out: "There the sun is shining beautifully! We can have a fine time out of doors to day; and their faces reflected the beams and smiles of the sun. The flowers nodded their heads joyfully in recognition of Father dew tear from her eye, and slowly straightened her stem. The brook sang sweetly, winding its way over the stones and pebbles; the grass looked greener than ever, and the puddles called joyfully to be taken back to the sky from whence they The sun rose higher and higher came. in the heavens, doing all the good he could to those on earth; but the mortals knew not why they were so happy. But the naughty cloud children, they

chased one another across the sky un-til they were tired out, instead of pursuing their duties in life, and were cross and peevish in consequence. Frowns appeared on their little white brows, and they disputed until they were very angry. One said he was larger than another; this so angered the other that in a moment he had struck his brother. Then all took part in the quarrel and crying, and fought until the children on earth looked dejectedly out of their windows exclaiming: "Oh, dear! It's commencing to rain; we can have no more fun, but must stay in the house all day. Oh, dear! Why can't the sun

come out and the rain stay away?"
Father Sun could not smile for the little mortals, although he tried his best, for the naughty cloudlets refused to let him pass, or stop their quarrelling. One of the largest teased the little ones until many were sobbing pitifully and refused to be pacified by

the peacemaking sun.
Suddenly they stopped their crying,
drew apart to another portion of the sky, and were in deep consultation.

Then the people of the earth held out

their hands and exclaimed: 'Why, it's not raining. I wonder if it has stopped for good; it is doubtful, though, for there are some very black clouds that look untrustworthy."

At this the little cloudlets who had

been teased by their large brother hurried after him, and what a drubbing they gave him, until he cried much harder than his little brothers snd sisters had done. The people on the earth ran in doors again, but called to one another: "Wait a few minutes; up the wet."

sufficiently punished, they stopped their persecution, and all went quietly off to their studies; some to learn to dance gracefully across the sky; others to learn fancywork and how to fringe the edges of their gowns; others to learn to catch and reflect their father's smiles, and still others to learn how to cry softly and steadily when rain should be needed on earth.

Then Father Sun came forth again, and caught the lingering tear drops of the cloudlets with his beaming smiles and transformed them into a rainbow and, stooping low, he slowly gathered up his darlings' tears from the earth and stored them in the sky for future

Then all human beings were happy with their rainbow of promise, and went on their ways rejoicing with bright and gladsome hearts, saying:
"Surely every cloud has a silver lin--Katharine Newhold Birdsall in The Working Boy.

It is the duty of every true believer to pray that the time may be hastened when every redeemed Christian will be brought out of the land of Egyptian orought out of the land of Egyptian darkness into the clear sunshine of God's revealed truth. To effect this superhuman purpose the Catholic Church is doing noble work in England, in the United States and Canada, and the world over for that motion has been declared. and the world over for that matter, be cause the scope of her divine commission to preach the Gospel is not confined to any land, but extends to the

farthest limits of the word.
St. Augustine, speaking of the non-Catholic movement in Africa in his day suggests to the faithful the following way: "By prayer," says he, "you will speak to God of those brethren whom you seek to win back to the whole truth; by charity you will be to them the presuesive interpretage and avoid them, at any price shun their unhappy proximity, have no communication with them. For, "The Kingdom of heaven suffereth violence," says the gospel, "and only the violent bear it away." And again, Jesus says: "Watch ye, and pray that ye enter not into temptation." (Matt. 26, 41.) Yes. vigilance must protect us. them the persuasive interpreters and representatives of that Good Shepherd who seems to have loved the wandering and wounded sheep with a love of predilection." (Ezech. xxxiv. 16; St. Matt. x. 6: xv. 24 St. John x. 16)— 41.) Yes, vigilance must protect us, prayer make us strong. God's grace. The Missionary.

The Dissatisfied Young Man. The young man who is always find-ing fault with his work, and looking for some easier job than the one upon which he is engaged, rarely amounts to anything. There is a great deal of truth in the old adage which says that a poor workman always finds fault with his tools. There is nothing worth do-ing in this world that is not difficult of accomplishment. This is one of the results of the primal curse. Man must earn his bread by the sweat of his brow, in whatever worthy calling he may fol-

low. There is a tendency in man to imagine that some pursuit, other than that which has fallen to his lot, is free from care and anxiety. This is a great mistake. Every form of human endeavor has its disagreeable side, which those outside do not see.

A Noble Example. Joseph Banigan, who died at his home in Providence, R. L., last Friday, was a credit to his race and religion whose career furnishes another con spicuous example of what a poor, friendless Irish boy with character and ability, may achieve in this land of teeming opportunity. He began life a penniless boy, with but little education; but he had instead, brains, courage, industry and that culture of the heart which religion gave him and which no mere secular schooling can ever impart. Mr. Banigan may be said to have created the rubber business in this country. He accumulated a fortune estimated at six millions, while he distributed another million. while he distributed another million during life in founding and contributing to various charities. He was a generous donor to the Catholic Univers ity, and was worthily honored by Rome because of his princely benefactions. Mr. Banigan's career furnishes a noble example to every poor young boy in the nation. — Catholic Union and Times.

Needed-A Warning.

Recreative physical exercise is the safest and the best stimulant with which to arouse a sluggish current blood into freer circulation. Do not confuse recreative with competitive work. In recreative exercise a person will stop exercising when the muscles cry out "enough." In competition the ones competing are stimulated, by the hope of making a better showing than some others, to repeatedly do their best, thereby wasting their vitality and destroying rather than build ing up their tissues. Parents should strive to keep their children out of it at least until they become of age. after that they choose to waste vital forces which could be used to a much greater advantage in some other way, well and good—they have been warned. The hint is needed as many cases of nervous headaches, nervous break-downs, dyspepsia and insomnia can be traced to over doing an athletic and gymnastic competition.

Flocking to the Cities.

Over and over again has attention been called to the fact that the young men are flocking to the cities and de serting the country. The tide is not likely soon to be stopped, even though social economists lament the direction of its flow. The condition confronts us and it must be met. The young men are coming to the cities and they are being lost in the whirlpools of sin that on every side are swirling and

drawing down.

The trouble with young men coming to the city is that as soon as they arrive they lose their connections with home and other elevating influences.
If in the change of abode there could be some means of easy transfer from the restraining power of home to some other conserving influence, the city's sin would not attract.

Every city needs at least one Catholic young men's society, and every such society should open its doors to the young men from the country, bringing a note of introduction from the pastor of the parish they have left.

Developing the Better Self.

There are some people in whose presence we are never ourselves. Without any intention of being rude or offensive, by their manner, perhaps, more than by their speech, they dam up our sympathies, and freeze on our tongues the words we fain would utter. They may be perfectly polite, considerate and obliging, and among their own set, or in fact anywhere, for that matter, the soul of honor and good fellowship. But somehow their best qualities of affability and good nature set us the more on our guard against them. We feel that they live in a different world from ourselves, and we care but little about many of the things that interest them. If we cannot get a hearing for our own ideas, we shrink back like the snail into his shell, and keep ourselves to ourselves. In other words, we do not carry our dearest sentiments on our sleeves for every passing vulture to peck at.

How different it is when two friends meet whose hearts beat to the same Differences of opinion there may be, and occasionally flashes of good natured argument, but these are only illuminations from the electric current that binds soul to soul. It is in such company and such companionship that we rise to the level of our better selves. We are no longer critical and on our guard, lest we break the rules We are like the of Lindley Murray. We are like the cataract, tumbling and foaming over the precipice, or like the silver stream gliding lazily through the woodland after its waters have met and mingled from two converging streams. Then the stammering tongue is unloosed, from two converging streams. Then
the stammering tongue is unloosed,
the imagination is set on fire, the heart
throbs and the blood pulsates quicker

S. J.

Wanning.
Devotions for the First Friday.
Translated from French of P. Huguet.
Pearis from Faber. By Marion J. Bru-

But CHATS WITH YOUNG MEN, through the veins. We have found a delights and fears and cares, while we listen to the echo of our own. We have, in short, touched the magnet anat never fails to draw out our better selves.

To make the most of ourselves we have to make careful selection of our surroundings. From the point of view of the scientist, heredity and environ ment are the two great facts that impinge upon the life of every man and help to shape his destiny. No man has the privilege of choosing his own parents, but every man has the privilege -and he will be held responsible for it of selecting his own surroundings. There are forces that lift up and forces that pull down. Every man may, if he will, take hold of the upward forces. He may choose the companionship that will develop his better self or go with those who will degrade him to their

CONFIDENCE IN MARY.

A Scotch Bishop was making a visitation of his mountain diocese on foot. In a thick forest he lost his way. At last he came to a cabin in which a poor family was living. As he wore a large cloak, they did not see his cierical dress. They received him hospitably, and invited him to partake of the evening meal. They gave no the evening meal. They gave no signs of their faith. A shade of sadness brooded over them. He remarked this, and was told that the father lay in the next room dying, but refusing to believe it. The Bishop asked to see him, and finding him in a dying condition, tried to make the sick man real-

dition, tried to make the sick man realize it. "No, I won't die; it's impossible." The Bishop asked the reason. The sick man looked at him sharply, and said: "Are you a Catholic?" "I am," replied the Bishop. "I, too, am a Catholic," said the dying man. "From the day of my first Comman. too, am a Catholic," said the dving man. "From the day of my first Communion until now, I have never failed to ask the Blessed Virgin daily for the grace of not dying without a priest. Do you believe that good mother would not grant it? No, it is impossible! I wont die." "My child," answered the Bishop, "your prayer is granted. I am not only a priest, but your Bishop."

The sick man cried out in a transport.

Church and Science. By Cardinal Wise man. I have been an adverted by Rev. E. R. Stingard of the Scharation of Church and Science in Canada. By Rev. E. R. Stingard of the Scharation of Church and Science in Canada. By Rev. E. R. Stingard of Ver. Physical Culture. By E. B. Houghton. 2 of Treatise of Prayer. By the Biessed John Fisher. 1 of Christian Art in Our Own Age. By Edication of Church and Science. By Cardinal Wise man. I have been a still by Rev. Children and Science. By Cardinal Wise man. I have been a still by Rev. Children and Science. By Cardinal Wise man. I have been a still by Rev. Children and Science. By Cardinal Wise man. I have been a still by Rev. Children and Science. By Cardinal Wise man. I have been a still by Rev. Children and Science. By Cardinal Wise man. I have been a still by Rev. Children and Science. By Cardinal Wise man. I have been a still by Rev. Children and Science. By Cardinal Wise man. I have been a still by Rev. Children and Science. By Cardinal Wise man. I have been a still by Rev. Children and Science. By Cardinal Wise man. I have been a still by Rev. Children and Science. By Cardinal Wise man. I have been a still by Rev. Children and Science. By Cardinal Wise man. I have been a still by Rev. Children and Science. By Cardinal Wise man. I have been a still by Rev. Children and Science. By Cardinal Wise man. I have been a still by Rev. Children and Science. By Cardinal Wise man. I have been a still by Rev. Children and Science. By Cardinal Wise man. I have been a still by Rev. Children and Science. By Cardinal Wise man. I have been a still by Rev. Children and Science and wont die." "My child," answered the
Bishop, "your prayer is granted. I
am not only a priest, but your Bishop."
The sick man cried out in a transport
of joy: 'O, Mary, my dearest mother,
how I thank you." He then turned to
the Bishop and said: "Hear my confession, for now I am going to die." A
short time after he died, resigned to
the will of God.

"Thee! standing loveliest in the open
heaven!"

Ave Maria, only heaven and thee."

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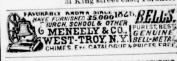
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The Catholic Record. Published Weekly at 484 and 486 Richt street, London, Ontario. Price of subscription—\$3.00 per annum. EDITORS :

BEV. GEORGE R. NORTHGRAVES, Author of " Mistakes of Modern Infidels." THOMAS COFFEY.
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pproved and recommended by the Arch-lops of Toronto, Kingston, Ottawa, and St. iface, the Bishops of Hamilton, Peter-ugh, and Ogdensburg, N. Y., and the clergy ughout the Dominion.

hroughout the Dominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

Arrears must be paid in full before the paper when subscribers change their residence is important that the old as well as the new ad

London, Saturday, August 20, 1898

THE "DIVINE HEALER."

The so called divine healer or faith healer has been on a visit to Toronto, where he exercised his powers for the benefit of many persons who put faith in him. We have no evidence that any remarkably good effects followed from his imposition of hands on those who were troubled with various infirmities, and the Toronto papers have said almost nothing of any successful cures resulting from his "Christian Science methods. We are informed, however, that he received a large amount of money from those on whom he operated. Careful investigation into the results

he obtained in the West takes away much of the romance which was made to surround his proceedings. It is asserted on excellent authority that he effected no real cures.

REFORM BADLY NEEDED.

Some recent scandalous disclosures have been made in regard to the ease with which fraudulent companies are organized in England with gilded titled names on the boards of directors. Peers are purchased, sometimes outright, and sometimes they are merely bribed to allow their names to be em blazoned on the front page of a fraudu lent prospectus. Hence it was that Lord Charles Beresford recently raised a warning voice to put the public on their guard against the power of money in English society. As an instance, one concern called the Dunlops has had a shrinkage of \$12,000,000 from its original capital value, and has been recapitalized on this basis. The names of peers on the prospectus of this concern cost between £50,000 and £100,-000 and the secret press fund to boom it was £76 000. If the peerage is now fit only for such work as this it is surely high time that there should be a reform effected in the House of Lords which will shear it of its absolute legis-

A DISGRACEFUL INSULT.

Another of those occurrences which take place from time to time, and show how anxious Protestant teachers in the Public schools are to impress their religious ideas upon their pupils, whether Catholic or Protestant, has taken place in one of the Brooklyn schools. In the school in question there are many Italian pupils, and some among them are remarkably clever and appreciative, so that umbrage was taken at once when the teacher, a young lady, wrote upon the blackboard for her class to study, the following account of the manners of the Italian people :

"Manners: not educated, not clean in person, fond of jewelry and bright colors. Brigands and crosses are seen everywhere." Many of the pupils copied this just as it had been written by their teacher, and brought the writing home for their meeting was held, in consequence, by

have been made to the School Board. It remains to be seen whether the what extent. The offence is not only evidently a slur on the Catholic relig-

While Prince Henry of Prussia was at Shanghai, he visited the Jesuits of that city and expressed himself as delighted with the reception he met with, and with the work they are doing among the heathen. So pleased was he that he sent to the Father Superior his photograph with his autograph signature "in friendly remembrance" of his visit, and spoke of the

many they lived without reproach, evangelizing and teaching. Many of them, including Father Volas, were decorated on the field of battle for heroically attending to the wounded.

This law, which still excludes the Jesuits from their native country, is the last of the Falk laws, kept in force by the Emperor William, notwithstanding that the Reichstag has several times voted for its repeal.

ENGLAND'S FOREIGN RELA TIONS.

Mr. Frederic Harold in a recent abled letter to the Times of New York asserts that the Conservative party in England are getting more and more disgusted every day with the weak and vacillating policy of the Govern ment in its foreign relations. The recent election at Reading, where the Liberal and Radical candidate was elected by a majority of 1,067, is one of the results of the growing dissatisfaction. One-third of the Tories in the House openly expressed their pleasure at the defeat, saying, "and a good job, too." The fight was waged on the foreign policy almost entirely, and for the first time the most prominent Tory magnates stood publicly aloof, or helped the Liberal candidate. The weakness of the Government policy in not checking Russia's advance in China is the declared that any increase in the at the expense of God's truth. Russian navy must be met by a similar increase in that of England. Englishmen are asking, "if a contest is in evitable, why delay it till Russia perfects her Siberian Railway system and ousts the English from all their points of vantage in the Chinese Empire, as she has been doing of late?"

THE OLD PREJUDICE. The usual summer religious serv ices are going on at Grimsby Park which is owned by the Canadian Methodist Church, but a difficulty has arisen between the managers and the visiting Southern Methodists out of the old race prejudice of white versus black. The management of the park employed two octoroons, Professor Kelly of Guelph and his daughter, to play during the services, and they stayed at the Lakeside Hotel, until the Southerners objected indignantly against their boarding in the same hotel with white visitors. The matter was settled by the directors of the park finding rooms elsewhere for the professor and his daughter. It may be supposed that these Southern Methedists would object to living in the same heaven with the octoroons, but this difficulty might be settled by sending the objectors to lodge elsewhere The professor and his daughter are of a light octoroon shade, and are said to be better looking than and not so dark as many of the white race.

WILL THERE BE ANOTHER

WAR?

Just as the war with Spain has come an end, the speck of a war cloud i appearing in the far East. The Chinese government having the in: tention to extend the existing Railway system to New Chwang, obtained from the Hong Kong and Shanghai Fank, the contract for a loan on condition that the Railway itself should be the security for repayment. This is a British bank, and M. Pavioff, the Russian minister, peremptorily forbade the government of China to hypothecate the Railway-a demand to which that Government has acceded. notwithstanding that the British minister, Sir Claude MacDonald, under inparents to inspect. An indignation structions from Lord Salisbury, informed the Chinese authorities that the Italian ratepayers, and complaints Great Britain will support China in resisting the aggression of any power which will interfere to oppose a contract grievance will be redressed, and to between Chinese Government and British subjects. China has agreed to take an insult to Italian nationality, but the the required loan from Belgium which connection of brigands and crosses is is proposed with the approval of Russia. Now the British Government does not appear inclined to urge its ultimatum further, and Lord Salisbury has THE JESUITS IN SHANGHAI. brought upon himself the ire of the entire British press of all parties by his wavering policy. War may be averted yet, but it will be only by the retreat of Lord Salisbury from the bold position he has taken.

WHITHER ARE WE DRIFTINGS

The flippancy with which sacred subjects are dealt with by some of the Protestant clergy is a natural consemembers of the order as "those good quence of the principle on which Proand excellent Jesuits." Yet most of testantism itself stands, that each inthese Jesuits whom the prince thus dividual is himself the supreme arbiter praised are the very men who were of the faith he ought to believe. But than those which were annihilated by of words employed, but in the purpose driven out of Germany by the Falk a result of this is a general disrespect Admirals Dewey and Schley, who had of deceit or fraud. Hence when Messrs. laws, and are still kept out, though it is for the dogmas of religion revealed by fleets vastly superior in the number of Barbee and Smith were asked concern- Catholics of the Eastern rite, it is prob- informed that he could not communiadmitted that while they were in Ger. God, and for God Himself. A sample vessels, their fighting power, and in ing the supposed bargain of 40 per able that the agent has made a miscate. A disturbance ensued during

of this flippeacy is found in the following incident which is recorded in the New York papers of Sunday, the 7th inst., as having occurred on the previous Saturday :

The Rev. Jesse Marable, of the Mount Olive Baptist Church of Hackensack, N. J., and the Rew. Timothy Pleasant, of St. Paul's Church, of New York, had a debate last night of a lawn party in Hackensack, the subject being is "Is There a Devil in Heaven." The Rev. Mr. Marable spoke in the affirmative, and the Rev. Pleasant in the negative. The Rev. Mr. Marabld quoted Scripture and the judges gave him the verdict."

The probability is that the Rev. Mr. Pleasant who argued against the existence of the devil, was of the Protestant Episcopal Church, which professes to believe in the existence of a devil, yet he, no doubt, employed all the arts of rhetoric at his disposal, including ridicule and sarcasm, as well as serious argument, to undermine the faith of his audience in what he believed to be a divine truth; and probably he succeeded in doing this with some thoughtless people. He, at least, merely for the sake of scoring a victory over hi opponent, or of gaining a momentary clap of applause, furnished arguments for the use of those among his audience who were already disposed toward in fidelity, besides ridiculing a divine revelation. Surely there is need of such a living authority in religion as the Catholic Church to define the bounds beyond which clergymen or more amazing, as Mr. Curzon recently laymen ought not to disport themselves

> THE DYNASTIC STRUGGLE IN SPAIN.

The Roman correspondent of the Daily Mail asserts that the Pope is pre paring an encyclical ordering the Spenish clergy to avoid all political strife in the present national crisis. and praising the virtues and religious fervor of the Queen Regent. The correspondent adds that the Holy Father will also issue a letter to the Spanish people, to be read in all the churches, praising the present dynasty, and counselling the preservation of internal peace. These documents, it is said, are intended to be anti-Carlist in their influence. The reports of Roman correspondents in regard to future action of the Pope are commonly very dubious, nevertheless it is not improbable that the Holy Father will take the action indicated on the present occasion for he has at heart the welfare of the Spanish people; and the dynastic troubles, which have been the cause of so much strife in Spain for more than half a century, have been a serious obstacle to the welfare of the people. The proposed action of the Pope will be in the interest of peace and national prosperity.

The claim of Don Carlos to the Spansh throne rests upon the old Salic law, which excluded females from the line of succession, and the present dynasty rests its claim on the repeal of that law. The highest law in regard to succession to a throne is, after all, the security of the people governed, and for information, wished a straightforas the repeal of the Salic law was aca vote of the Cortes, and by that vote the present aynasty received the throne, the Salic law ought not now to 39, or 35 per cent. Indeed the differbe taken into the account. To do so ence between 40 per cent and 35 is would plunge the nation once more into the horrors of a new civil war, and tweedledum and tweedledee. there is no knowing when these horrors would end.

The appeal of the Pope to the people of Spain to accept the verdict of the people in regard to the present dynasty, is founded upon good sense, and is in accord with the advice tendered by the Holy Father to the French people, to cease quarreling about extinct and effete dynasties, and to unite in maintaining the Republic which has the undoubted sanction of the French people, who during the last twenty eight years have over and over again unmistakably manifested their preference for a Republic.

The Church has not a preference for one form of government rather than welfare of nations, and the consent or freely expressed will of the people governed; and on these grounds the advice given by the Holy Father to both France and Spain is founded upon right reason and good sense.

Recent despatches from Spain indiwould have had better success if Don Carlos were on the throne. His rule Montejo and Cervera with better fleets its essence does not consist in the form

the manner in which the guns were served. It is not the fault of the reigning dynasty that Spain is inferior in wealth and resources to a country so powerful and with so large a population as the United States, and it would be much better for the Spaniards now to cultivate the arts of peace, which lead to prosperity, than to waste their energies, resources, and lives in fighting for the dynastics of bygone days.

A SHADY TRANSACTION.

The recent vote of Congress to apportion \$288,000 to recompense the Methodist Church South for damage to its publishing house in Nashville, Tennessee, during the civil war, is still a subject of bitter debate between the Methodist organs and members of Conress who supported the appropriation. Senator Pasco, who had charge of the bill through the Senate, declares that a gross deception was passed upon him. We have already mentioned that expert Senators have declared that \$180,000 would have amply compensated the Church, so that \$108,000, at all events, are claimed to have been obtained fraudulently. But there is another feature to the deceit. It eaked out that Mr. E. B Stahlman, a prominent Methodist, who had the charge of getting the bill passed, and who professed to be animated solely by love for religion, was to receive a large percentage for successfully pushing it through.

The amount promised was said to be 40 per cent, of the total sum realized, The report nearly killed the prospect of the Church, until the book agents telegraphed to Messrs. Pasco and Bate to denv this statement as "it was untrue." It appears the bargain with he actually received \$100,800. Though he did not receive full 40 per cent .. Messrs, Pasco and Bate, who were led to deny in the Senate that any fees were to be paid, feel that they were deceived and that the bill was passed by them unintentionally deceiving the Senate on the representations of Messrs Barbee and Smith, the book agents, of whom Mr. Barbee is a prominent minister, and Mr. Smith one of the pillars of the Church, and a trustee thereof.

Senator Pasco said to the Senate in his explanation

his explanation
"I would as soon have doubted the authenticity of the Scriptures, as to have doubted the veracity of the statements of those gentlemen. The idea that they were un truthful, or that they contain anything short of the truth, never entered into my mind. I communicated it to the Senate in that spirit. I feel that I had used all the diligence, and taken all proper precautions in preparing to make a full and correct statement to the Senate, with reference to these rumors. The responsibility was upon me, and I feel that I did all that any one could have done to put the Senate in possession of all the facts."

It is clear that Mr. Pasco, who is likewise a Methodist, feels very sore at the deception passed upon him; for though it was true that Mr. Stahlman did not expect 40 per cent., it was clear that Messrs. Pasco and Bate, in asking ward answer regarding the amount was of more moment than to know whether the amount was exactly 40 or very much the same as between

The discussion on this point is chiefly confined to the Methodist journals and Methodist Congressmen. Some of the journals defend both the Church and the book-agents. Others justify the Church at the expense of the book agents, while others admit that the transaction is disgraceful all through. Thus Zion's Outlook, a Nashville Methodist paper, says:

Methodist paper, says:

"It is the gross fraud and deception practiced in order to obtain the appropriation, against which we raise our protest. It is a disgrace to Methodism and a wrong to every pure minded man and woman, and every faithful preacher throughout our communion. It involves us all in a wrong for which there is no defence or apology possible to be made. It is in line with the low and corrupt methods of the avaricious and over-reaching trick-sters of the world."

This has the ring of right morality : another, but she looks to the peace and it is the morality of the gospel : "Bear not false witness ; do not fraud :" and "let us cleanse ourselves from all defilement: we have injured no one: we have corrupted no one : we have overreached no one." (St. Mark x, 19:9 Cor. vii, 1, 2.) Still it does not surprise cate that Don Carlos will endeavor to endeavor to cover up the fraud by make capital out of the defeat of the means of fallacious arguments. Spaniards in their war with the United | Where every man has the authority to | several years out have now from twenty States, to regain the throne, but there make his own code of morality he is to sixty acres under crop, and their is no good reason to believe that they sure to make the morals bend to his growing grain is looking exceedingly inclination and advantage.

Ask a Methodist in what a lie conwould not have supplied Admirals sists, and he will generally admit that

ent., knowing as they must have done, that the purpose was to ascertain whether a huge sum was to be paid to tal liturgy. the lawyer or person who "pulled the wires," there was surely a deceit in telling Messrs. Pasco and Bate absolutely to deny the story as untrue. The substance of the story was correct, though there was an error as regards a minor detail. The defence set up by the majority of the Methodist organs was therefore an action on the principle grants will prove in every respect a that "the end "-the advantage of the Church-"justifies the means" which would be otherwise unlawful.

Many Protestants are fond of accusing Jesuits of teaching this erroneous principle, which is not the case. No Catholic theologian holds it, but Protestants of many denominations have not hesitated to act upon it, even officially, when it suited their convenience.

Another point is made by an Indianapolis paper. Major Stahlman, who is known by the Southron Methodists as 'good Brother Stahlman," when asked by Senator Pasco if he had a contract with the agents of the book concern, said he had not. "I told the exact truth," said the pious Mr. Stahlman, for my contract was with the book committee," and he further admitted that he had led Senator Pasco to believe that no contract existed. He also declared that he "told the exact truth when he declared that every dollar of the money would go into the Church treasury, and the Church could do what it pleased with it afterward," per cent of it.

The Bishops of the Church have been so mortified by the exposure of the transaction that they have put forth a statement that while they still maintain that the money was justly due to the Mr. Stahlman was for 35 per cent., and Church, they are prepared to take stens " to return the entire amount to the Government, if the Senate by affirm ative action will vote that the passage of the bill was due to such misleading statements."

If this be done, it will be restitution but it does not make the original trans action honest or honorable.

The declaration of the Bishops has very much the appearance of what card players call a "bluff." All the influence of the Church would certain ly be called into action to prevent the affirmative vote they demand if the motion were brought up in the Senate; yet there is no knowing what the future may bring forth. The Senators who were hoodwinked are in such a mood that they may take the Bishops at their word, and then there may be 'wigs on the green.'

THE GALICIAN IMMIGRANTS.

Mr. C. W. Sutter, the Dominion Immigration agent, has sent in a report on the condition of the Galician immigrants to the Edmonton district, which has been forwarded from Winnipeg to the Department of the Interior at Ottawa. In consequence of unfavorable reports which have been circulated concerning these immigrants, as being an undesirable class. Mr. Sutter | mends such strongly repressive measurements was directed to make a personal in- ures as the imprisonment of offending vestigation regarding them, and he clergymen, with suspension from their has done so, with the result that he has office. But whereas these clergymen found them to be an industrious, self- are already, probably, a majority of reliant and law abiding people who are the clergy of the Church, these repressing hard, some building houses, others | though muscular Evangelicals go in ploughing, and all having a fair quantity of land under cultivation. He expresses a fear that the barley they had sown will not ripen before the frost sets in, but they have, besides their barley crops, potatoes, turnips, and various garden vegetables which are likely to thrive.

Some of these immigrants are in poor circumstances, and have gone out to work for neighbors who are better off, but even they will be able to make enough to support themselves through the coming winter.

cereal crops, besides potatoes, turnips ing in church." and other vegetables. These are all reported as being content and prosperous, and many of them have horses us that nearly all the Methodist organs and cows, and others who are at work expect soon to be able to purchase horses or cows. Those who have been

> These immigrants are said by Mr. Sutter to be of the orthodox creed, by which it might be presumed that they turbance. The congregation, therefore, are of the Greek schismatical Church ; prepared to quell the disturbers on the but as the Galicians are almost all

take on this point. The immigrants are probably Catholics using the Orien.

The men of this race when passing through Quebec and Ontario on their way to the North-West were reported to be of unusual physical strength and sturdiness, many of them being over six feet tall, and the women were remarked for their health and beauty. We have no doubt that these immi most desirable addition to the population of Canada. They are now engaged in building a large church 70x 26 feet.

THE ONSLAUGHT ON RITUAL. ISM.

The fight of the Low Churchmen of London against the Ritualists, which has been going on for years in the Anglican Church, has lately been carried on with considerable vigor, giving rise to many interruptions of Church services and other scandalous incidents.

That Ritualistic practices are becoming rapidly more and more prevalent is indubitable. Many of the clergy have discovered that the symbolism of the Catholic liturgy has had on their congregations the effect of animating their faith, and making their people more regular in attendance at the religious services in the churches: hence, notwithstanding the opposition offered by Low-Churchmen, they persist in imitating the Catholic Ritual. though he knew he was to receive 35 They are not willing to forego the advantage to be derived from the use of religious rites, at the dictation of their turbulent parishioners, and thus we find that though a few years ago the number of churches in which these rites were used was very small, they have increased in number to a surprising extent.

The London Times of July 25 publishes a sermon preached by Archdeacon Taylor of Liverpool in St. Andrew's church, wherein the preacher declares that "the evil of Ritualism has increased so alarmingly that it must be suppressed, or it will wholly triumph. Ritualism," he said, "is simply Romanism without the name in the national Church. Its success means the reversal of the Reformation .

He then gives the following statistics:

"More than half the parish Churches of England to the number of 8,183, are more or less Ritualistic. In 2,026, the Mass vestments are worn; in 4,334 altar lights are burned in broad midday, and in 7044 the eastern position is adopted."

These statistics are probably correct, as they agree closely with the figures which have already appeared in our columns in reference to an earlier date: and Mr. Taylor puts the number of clergy in sympathy with the movement at 12.000.

When it is borne in mind that ten vears ago the number of churches using altar lights was only 1,136, with 2,690 observing the eastern position, the wonderful progress of Ritualism will be readily seen.

The most curious part of the Archdeacon's discourse is that he recom striving to make good homes for them- ive measures are not likely to succeed. selves in our North-West. He saw a He even speaks of the disturbances large number of the immigrants in which have taken place in London as their new homes, and found all work. if he approved of them, but even force toRitualistic churches to interrupt the services and protest against them, their forces are usually overcome by those who side with their clergymen, and the disturbers, besides, render themselves liable to fine and imprisonment for their disorderly conduct. It does not seem likely, therefore, that the means which have been proposed for stamping out Ritualism will be of avail.

We already mentioned in our columns several instauces of these disturbances, among them being that The immigrants who came in a year caused by a Mr. Kensit, a bookseller. ago have prospered very well, and The result was that Mr. Kensit was have each from two to five acres in fined heavily on the charge of "brawl-

> On the very day that Archdeacon Tay. lor was advising the repression of Ritualism by legislative enactment or physical force, another brawling scene was being enacted at St. Michael's church, Shoreditch. One Rev. Mr. Clarke gave notice that he would present himself for the partaking of the Holy Communion. It was understood from Mr. Clark's having conducted himself in a disorderly manner on a previous occasion that he intended to raise a dispresent occasion, and Mr. Clarke was

which Rev. Mr. Clark and his dozen | bi supporters were forcibly ejected from

Lord Halifax belongs to this congregation, and he was present when the disturbance took place. In a letter from him, which appeared in the same issue of the Times in which the disturbance is mentioned, he says :

turbance is mentioned, he says:

"It is intolerable that persons should present themselves for Communion for the purpose of disturbing the congregation and making a protest against details in the service they may happen to dislike; and Mr. Evans (the rector of St. Michael's) and all other clergy who may be so circumstanced, will receive the support of all those who care for the sanctities of religion in refusing to communicate any one who presents himself at the altar with these objects." On the same day a crowd of four

thousand people gathered on Abercromby Square, where St. Catherine's church is situated, for the purpose of witnessing or becoming participants in another scene similar to that which was taking place at Shoreditch. A Mr. Wise had make it known that it was his intention to protest publicly against the services, and the crowd had assembled to see the "fun." Most of the mob were Evangelicals in sympathy with Mr. Wise and the force he had accompanying him, and when he made his protest against the service the crowd sang "Hold the Fort," and others of Sankey's hymns. The result was that though there were constables on the ground to preserve peace the congregation of the church were obliged to make their escape hastily and leave the field to Mr. Wise and his myrmidons, the constables being unable to do anything against so large a mob.

The Rev. Mr. Cyril Wilkins, who was known as a Ritualist, happening at the time to be visiting Mr. Bell, the curate of St. Margaret's, was struck by the mobs with fists and sticks. His hat was battered to a shapeless mass, and his nose made to bleed amid cries of down with him."

He might have escaped from his tormentors, but noticing that a girl had fainted with fright amid the confusion, they got hold of him, and continued their ill-treatment of him until he was rescued by the constables and carried off in a cab.

The chief disturbers of the peace on this occasion are to be prosecuted, as was Mr. Kensit, and they will probably

be heavily fined. It is by such means as these that the Evangelicals, who boast of being the real upholders of the principles of the gospel of peace, hope to gain their cause, but in all probability they will themselves before long be compelled to go out from the Church, and leave the Ritualists in full possession, for the latter are, even now, by far the strongest party in the Church. A better still sclution of the difficulty

would be the return of the Ritualists to the unity of the faith in the Catho lic Church, which at present they are only mimicking. In reference to Mr. Taylor's sermon above mentioned it is to be remarked that, independently of his bad manners in giving to the Catholic Church the nickname Romanism, he is mistaken in asserting that "Ritualism is simply Romanism without the name," and that Ritualists say "the Roman Mass." Only real priests can celebrate the holy sacrifice of the Mass, and give priestly

claim to have anything of the kind. CHRISTIANITY IN AFRICA.

absolution. No mere imitation o

mockery can supply the want of priest

ly ordination, which the Ritualistic

clergy do not possess, any more than

their Low Church brethren who do no

According to a recent issue of th London Telegraph, Dr. Temple, th present (Anglican) Archbishop Canterbury, gave recently some in teresting reminiscences of General Gordon, on the occasion of a meetin convened in the interest of the English Universities' missions to Central Afric

It is creditable to the religious fee ings of the brave General that befo he went to Khartoum in 1884, he co sulted Dr. Temple in regard to wh he might be able to do toward the co version of the interior tribes of the dark continent.

There were three problems which proposed for solution: 1st, whether a layman he was authorized to e deavor to convert, and even bapti the natives. 2nd., Whether he cou lawfully buy slaves, say a thousand a time, with the view of ultimate freeing them, but in the meanti drilling them thoroughly, so that good proportion, say 10 per cen might become good soldiers: 3 Whether Christian tenets would just his permitting a limited plurality wives. He explained that the m have usually four wives, as this no ber suffices for their maintenance.

To the second question the Ar

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the church. Lord Halifax belongs to this congregation, and he was present when the disturbance took place. In a letter from him, which appeared in the same issue of the Times in which the disturbance is mentioned, he says :

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The chief disturbers of the peace on this occasion are to be prosecuted, as was Mr. Kensit, and they will probably be heavily fined.

It is by such means as these that the Evangelicals, who boast of being the real upholders of the principles of the gospel of peace, hope to gain their cause, but in all probability they will themselves before long be compelled to go out from the Church, and leave the Ritualists in full possession, for the latter are, even now, by far the strongest party in the Church. A better still solution of the difficulty would be the return of the Ritualists to the unity of the faith in the Catho lic Church, which at present they are only mimicking.

In reference to Mr. Taylor's sermon above mentioned it is to be remarked that, independently of his bad manners in giving to the Catholic Church the nickname Romanism, he is mistaken in asserting that "Ritualism is simply Romanism without the name," and that Ritualists say "the Roman Mass." Only real priests can celebrate the holy sacrifice of the Mass, and give priestly absolution. No mere imitation or mockery can supply the want of priest ly ordination, which the Ritualistic clergy do not possess, any more than their Low Church brethren who do not claim to have anything of the kind.

CHRISTIANITY IN AFRICA.

According to a recent issue of the London Telegraph, Dr. Temple, the present (Anglican) Archbishop of Canterbury, gave recently some interesting reminiscences of General Gordon, on the occasion of a meeting convened in the interest of the English Universities' missions to Central Africa.

It is creditable to the religious feelings of the brave General that before he went to Khartoum in 1884, he consulted Dr. Temple in regard to what he might be able to do toward the conversion of the interior tribes of the dark continent.

There were three problems which he proposed for solution: 1st, whether as a layman he was authorized to endeavor to convert, and even baptize the natives. 2nd., Whether he could lawfully buy slaves, say a thousand at a time, with the view of ultimately freeing them, but in the meantime drilling them thoroughly, so that a good proportion, say 10 per cent., might become good soldiers: 3rd, Whether Christian tenets would justify his permitting a limited plurality of wives. He explained that the men have usually four wives, as this number suffices for their maintenance.

To the second question the Arch-

which Rev. Mr. Clark and his dozen bishop answered that he could reassure his scruples, and point out that if purchased with a view to giving them liberty, the act would be compatible with the highest Christianity.

On this point, presuming, of course, that the slaves were humanely treated there cannot be two opinions.

To the first question the Archbishop answered that every Christian is at liberty to preach and baptize. The official act of preaching certainly belongs to the clergy, but ft is not only ustifiable but commendable for the wellinstructed laity to instruct the ignorant in the way of salvation, and we may presume that this is what the Archbishop meant in the present instance. The authority to baptize, however, is not ordinarily vested in the laity, as Dr. Temple seems to assert: yet, according to the practice and belief of the Catholic Church, in case of necessity any layman or woman may administer

On the third subject Dr. Temple answered that "he could give no justifying permission whatever, and to establish a pseudo religion without so elementary a principle of morality would be highly reprehensible."

General Gordon answered : "Then Africa is a long way from conversion if one wife is made an essential of it.' In view of the fact that many years ago Dr. Temple contributed one of the essays to the famous "Essays and Reviews" which created so tremendous a sensation in England, because it proved that a large and learned section of the Church of England are practically Latitudinarians or Deists, it is pleasant to find that the doctor has become more orthodox and Christian with the lapse of time.

It is certainly true, as he states, that polygamy is not to be tolerated under Christianity, but it would be a mistake to suppose that because the Archbishop of Canterbury asserts this to be the case, the Church of England is equally positive in regard to the matter. It is well known that Bishop Colenso of Natal, reasoning from the same facts which were presented by General Gorden, drew the conclusion that polygamy could be allowed to the South Africans, and he had actually a number of polygamous members of his Church, and was sustained by the highest British ecclesiastical courts in his position, in spite of his erroneous teachings on this point; and at the present moment, the Archbishop of Canterbury himself would have no room to set aside or even ignore a decree of Parliament, if that heterogeneaus body were to pass a law to-morrow authorizing polygamy. The Catholic missionaries in Africa, or elsewhere, however, have no two methods in regard to this question. They tell their converts plainly that the divine law forbids more than one wife to one husband, and one husband to one wife, and the Catholic converts everywhere put this law into effect.

THE BOURGOGNE HERO.

Two marble statues of Rev. Anthony esseler, the hero of the Bourgogne disaster, will be erected in New York. One is to be placed in St. Joseph's Church, Harlem, where he labored for more than thirty years, and the other in the adjoining schoolhouse.

The deed of heroism for which Father Kesseler is to be honored is fresh in the minds of all New Yorkers. Early on the morning of July 4, when La Bourgogne was sinking off Cape Sable, here was a scene of the wildest con fusion on the big steamer. In all the bitter struggle for life Father Kesseler, who was seeking a little rest after thirty years of continuous labor, made no effort to save himself, but remained on deck till the vessel sank, calmly giving absolution to those around him.

Father Kesseler, who was born sixty years ago in one of the Rhine provinces, was the son of an officer served long and bravely in the army of Napoleon.

GOD'S WONDROUS WAYS.

Strange as it may seem to the inex perienced, says a writer in The Catholic Times of Liverpool, Eng., it is nevertheless true that hundreds of Catholic converts living to day owe their conversions, under God, indirectly to anti-Catholic lecturers, whether apostates or the ordinary ignorant sensational lecturer. A peculiar case has just come under our notice in Black burn, the accuracy of which we can vouch for.

A Protestant workingman of Black burn attended one of Slattery's lectures wherein he made certain serious allegations concerning the Catholic confessional. Wishing to test for himself the accuracy of Slattery's statement he went as a Catholic to three different priests and made a mock confession to each, the last one being made to Canon Maglione, St. Joseph's church. At the conclusion of his third "confession, finding that the ordeal was totally different to what it had been represented by the apostate lecturer, the

the purpose he had in coming to the confessional, and made an earnest request to receive instructions prior to being received into the Church. As the man is the head of a family of ten, most likely all will be eventually received into the Catholic Church.

PRAYERS FOR THE DEPARTED.

Professor Briggs in an article in the Church Union makes the following (for a Protestant) remarkable statement : There is an unreasonable prejudice among most Protestants against prayers for the dead. This prejucice practically destroys communion with the saints in the other world. But the practice of prayers for the dead goes back to the most primitive times among the Christians, and still earlier among the Jews. All antiquity is in its favor. Thus praying for the dead is a privilege and a duty for all who practice prayer for the living; and sacrifice for the dead is a duty for all who practice sacrifice for the living. saints and the living saints are so united in one holy communion that in all religious activity all saints share alike. If the Professor would continue to uphold all the practices of the early Christians he would not be where he is now-outside the pale of the Church. Protestantism is the religion of the easy goers and anything that eemed difficult to its founders was eliminated. In order to make some show of consistency further elimination was necessary, until to-day it presents sorry spectacle far removed from the practices of the early Christians .- N. Y. Catholic Review

AN UNJUST DECISION.

Catholic literature is not likely to go recently rendered by the Supreme Court of New York in the action of Messrs. John Murphy & Co., of Baltimore, against the late Catholic Publication Society. We believe the facts brought out at the trial likely to prove highly damaging to the interests of Catholic publication. A book whose net cost of production is only sixteen and a half cents is prohibited by this decision from being sold at less than a dollar and a quarter, as insisted upon by the Catholic publishing firm named. do not care two rows of brass pine about the plea that there was an agree ment or contract with regard to such a matter. We regard the fact that ex tortion is practiced under the name of Catholicism as extortion more aggravated. Many things are done under the pretence of religion that make us that religion is being used, just as the flag of the country is being used for the advancement of sorto see the flag of our Church waved over the junk wagon and made to subserve the tricks of trade. There is too much of the "trust" and the syndicate in this business of the Baltimore publishers, and the spirit of such a form of commercial enterprise is hardly in consonance with that of the Catholic religion. - Philadelphia Catho lic Standard and Times.

HIGHER FEMALE EDUCATION.

Catholic Columbian.

The good Sisters of Notre Dame of Namur are pushing forward as rapid y as they may the institution at Wash ington for the higher academic education of Catholic girls; and this year one of our leading Catholic academies, St. Mary's, Notre Dame, conferred a regular degree upon one of its gradu-

These two facts alone would sufficontradict-were other denials lacking-the often heard assertion that the Catholic Church does not look favorably upon the higher education of wo men. They stand out in striking con trast, moreover, to the recent action of the Cultus minister of Protestant Ger many, who, when a petition was addressed to him asking permission to have the studies in a certain female State school so arranged that graduates of the school might enter the uni versities and compete for degrees, re plied that such a step was not advisable and could not, consequently, be

Still, it would be unfair to endeavou to give the impression that the Catho lic Church to day is the only institu tion that favors the higher education of woman. That Church certainly has done more than all others for female education; but it would be ungener ous and useless to ignore the good work in the same line that is being done by several sectarian schools One of our best-known and most ac complished Catholic women, Helen T. Goessman, a graduate of a Sacred Heart Academy, who has lec-tures at Plattsburg and on many another platform, and who contributes to of our leading periodicals, holds the degree of Master of Philoso phy from our Onio State University.

CONVERTED BY HIS UMBRELLA.

Messenger of the Sacred Heart. Rev. Father Edward Douglas, the distinguished Redemptorist, is dead, at the ripe age of seventy eight. He has spent nearly fifty years in religion. He was a well known figure in Rome, where he had lived for almost forty years. His fortune was used in found ng houses of his Congregation at Clapham, Perth, Dundalk, and Rome. The beautiful Gothic church of the Redemptorists in the Eternal City is due to his munificence and taste. was a convert, and his conversion began by a singular occurrence. When an Anglican minister, and

the inside of a confessional, he entered one and sat down a while. When he went out, he forgot to take his umbrella. Later on, missing it, he returned to get it, but found the box occupied. He asked the priest within if he had found an umbrella, and a conversa tion ensued which resulted in friend ship which brought about the change Father Douglas used to de light in telling how he had been converted by his umbrella. He was re markable for his piety and charity to He had lately published a the poor. popular life of Christ, written in simple style.

THE TRUE "MAN OF THE WORLD.

Catholic Review.

How often we hear the phrase "he was a thorough man of the world. Such a man so described is always a Protestant; for the Catholic in either sex is of two worlds—that of this one and that to come. He lives continual ly in the shadow of death while in this world because the idea of death becomes familiar in his religious cere monies, in daily prayers and in thought. Christ's death on the cross, the reference to death in the Ave Maria daily ejaculated, and the Masses for the dead so frequently heard recited, all contribute to familarize the Catholic with thoughts of the next world and with preparation for it. He prays in the Pater Noster as the man of this world for daily bread, and to be kept from temptation and to be delivered from evil while in it, but in the Ave he prays as a man for the next world also, he invokes "Holy Mary, Mother of God, pray for us now (of this world meaning) and at the hour of our death meaning when at the threshold of the every aspect therefore, the Catholic practically lives amid thoughts of not one but of two worlds.

In 911 a monk naned Mother of St. Gall while watching workman building a bridge amid surroundings of intense bodily peril composed as a Latin antiphon the line which in English translation is so often quoted as "in the midst of life we are in death The Catholic is taught from childhood and at every Mass, not only the beauty but the serious depth in meaning of that monkish maxim.

POPE LEO XIII .- "ST. ANTHONY'S BREAD.

His Holiness Desires to Extend Every where Devotion to the Worker."

The Holy Father has honored with the following Brief a publication entitled "Il Pane di Sant Antonio:"

"Leo XIII. For perpetual remem brance it was a very great consola tion to our soul and a thing quite in accord with our desires when, recent v. our dear son, Lorenzo Caratelli, Minister General of the Minors Conventual, begged us to increase and extend everywhere the devotion to St. Anthony of Padua. And, indeed, Catholics have every reason to vener ate with special honors and affectionate regard St. Anthony, that saint who, by a particular mission from God, is accustomed to grant to the Christian people continual graces and favors, so that the Church has ever exhorted the faithful to have recourse to him when they want miracles. In these calam itous times, St. Anthony of Padua is associated with St. Vincent de Paul in a charitable compact, and both are employed in aiding the wretched and succoring the poor. bread, the other conveys it. And there is now in many churches a poor box with the sweet image of St. Anthony of Padua holding in his arms the Infant Jesus. This image invites and even gently forces people to ask favors from Him, and in compensation for graces obtained, they deposit in the box the alms for St. Anthony's bread destined for the poor. Then the Conferences of St. Vincent de Paul, which, according to their institution, distribute needfu succor to poor families, receive from S Anthony a powerful support and abundant aid in the fulfilment of their

mission. In view of these facts we receive with particular favor the request sub mitted to us, and ever eager to increase the devotion of the faithful and procure for souls the heavenly treasures of the Church, we grant the faithful of both sexes who, having repented, confessed and uninterruptedly for thirteen con secutive Tuesdays or Sundays commun cated, shall have by pious meditations or prayers for the glory of God honored this saint, a Pienary Indulgence likewise applicable to the departed, anI ndulgence that one may gain on one or other of the Tuesdays or Sundays when me shall have fulfiled all these ditions. Given at Rome near St. Peter's, under the ring of the Fisher man, the 1st of May, 1898, the twent ieth year of our pontificate. Leo XIII.,

APPEAL FOR LEPER HOSPITAL.

From the Ave Maria.

At the express desire of Leo XIII. Mgr. Von Euch, Vicar Apostolic of Denmark and Iceland, has been perecting arrangements for the treatment of the numerous Icelandic lepers. His appeal to Catholic charity for funds with which to build a leper hospital has thus far resulted in his receiving some six thousand dollars, which amount is still insufficient for his purpose. In a letter to Les Missions Catholiques, Mgr. Von Euch expresses hope that the pious readers of that journal will interest themselves in this charitable project. The Vicar Aposvisiting the Eternal City, he was in St. tolic incidentally states that he has the man explained to the astonished Canon | Peter's in the Vatican. Curious to see | good fortune of having in Copenhagen

a community of French Sisters, who conduct prosperous schools, and serve a hospital of one hundred and twenty beds, to which the increasing needs of the sick will this year necessitate an addition of as many more.

EMPTY PEWS-EMPTY SERMONS.

The question has been asked why it is that in the non Catholic churches of our large cities there are so many empty pews on Sunday. It has been attributed by a a non Catholic to the migratory character of the population in the cities. But this seems to us not conclusive. Is it not rather due to the fact that Protestants, dependent upon the preaching, are so forced to listen to pleasant sounding phrases, beauti ful sentiments, but without the food of life for which their hungry souls are craving?

It is related that two ministers traveling were discussing the merits of a third when one remarked that he took very well the first year but then his people heard the same old sermons. This is the reason that in the city churches ministers strive hard to please their people by giving them sensational sermons, sermons that give them an extravagant idea of the brilliancy of the speaker, but without satisfying their desire for the higher life of the such intellectual men as Dr. McLaurin and Blodgett are forced in their desire for sensational topics to leave at the end of their store of sermons th path of subjects sociological and biologi cal and to surprise their hearers on Sunday by a tirade against Catholics. who, whatever their demerits, are at least strong in the fact that Sunday brings to their churches not only the rich, but that even the poor can find a place of worship and its spiritual food to enable them to combat their difficult. ies and to bear with the trials of the When the day comes that in the Protestant pulpits no longer shall be heard vacuous preaching, high-sounding phrases, sensational topics find a place in the Monday morning papers, but no permanent resting place in the souls of the hear ers, when they shall preach the doc trine of Christ in all simplicity, in the reality of its presence to all and for all, when they learn to preach a doctrine filled with charity of God for all, then they need have no complaint of empty pew, nor what is still worse, of empty souls, striving in vain after the higher life of Christ. - Catholic Witness.

GEMS FROM THE "COLUMBIAN.

This is the month of the Most Precious Blood and St. Anne's month that it brings two devotions which never fail to reward with rich graces those who practice them.

t is always pertinent to remind those Catholics who are planning for summer outings, to choose localities where they can comply with the obligation of hear ing Mass on Sunday. They who have given themselves up

This is the season of the year when

to sensuality, will not believe that per fect purity is possible. They judge others by themselves. Not having grace, they imagine that others likewise must yield to nature.

The Roman Church is, strictly speaking, the Church of the See of Rome, which is the mother and misress of all churches : only by a figure of speech can the Catholic Church be called the Roman Church—the name of the part being applied to the whole.

The great majority of the souls who are now enjoying the delights and joys of heaven won that felicity not by performing heroic acts of virtue and sac rifice, but by doing well and faithfully the ordinary duties of their state of And who of us is there that cannot imitate them in that fidelity

Water is mixed with the wine in the chalice at Mass because from out of the pierced side of Christ on the cross came orth blood and water, and because in the Apocalypse the people are called waters, so that the mingling of wine and water signifies the union of the faithful with their Divine Lord.

A BIT OF IRISH HUMOR.

In some of Sheridan Le Fanu's stories in the early numbers of the Dublin University Magazine there are several good touches of Irish humor.

The following is a peasant's description of Billy Malowney in love: "Well, now, he was raly stupid wid love; there wasn't a bit of fun left in He was good for nothing on earth but sittin' under bushes smokin tobaccy, and sighin' till you'd wonder where he got the wind for it all. Now you might as well be persuadin' the birds again' flyin', or strivin' to coax the stars out of the sky into your hat as to be talkin' common sense to them that's fairly bothered and burstin' wid love. There is nothing like it. Toothache and colic together would compose you better for an argument; it leaves you fit for nothing but nonsense. It's stronger than whisky, for one good drop of it will make you drunk for a year, and sick, begorra, for ten ; it's stronger than the sea, for it will carry you round the world and never let you sink in sunshine or storm; and, gorra, it's stronger than death itself, for it's not afraid of him, but dares him, in every shape. But lovers do have their quarrels sometimes, and be gorra, when they do you'd almost think they hated one another like man and wife.

Precept is instruction written in the and. The tide flows over it and the sand. record is gone. Example is engraving upon the rock .- Channing.

A QUESTION OF JUSTICE.

Sacred Heart Review

It is a well settled principle of theology, confirmed by experience, that there is no necessary connection between knowledge and faith. indeed, implies knowledge, but knowledge does not necessarily imply faith. It is by no means an uncommon thing for men to come to a knowledge of certain truths without accepting and be-lieving them; and this without incurring the charge of dishonesty or want of good faith. Our theology teaches us that faith is the gift of God. We are oftentimes surprised that people who have opportunities of learning the the Catholic religion are so slow to believe those truths and to act as we would say) "consistently becoming Catholics. But we have no right to judge their motives. The dictates of Christian charity forbid our charging them with bad faith or intimating that they are doing violence to their consciences.

In point of fact, it is possible that a man might know and understand every single important doctrine of the Catholic Church and yet not believe one of them.

The Catholic Church teaches her doctrines clearly and simply and with the voice of authority. When examthe voice of authority. ined singly these doctrines are found to be perfectly reasonable and sensible. Taken as a whole they are seen to "hang together" in the most strik-

ing manner, forming a complete and harmonious system, and this system answers so wonderfully to the and aspirations of humanity that it would seem to be necessarily the product of divine wisdom. The human intellect is absolutely incapable of evolving such a system.

We Catholics know these things and see them so clearly that we are some times apt to be impatient if others who come to know what the Church's doctrines are do not at once believe them and acknowledge her authority. But cause, as we have seen, it is quite possible for a man to hear the truth and yet not recognize it as divine truth : not to know that it is the Word of God and therefore not to believe it.

Sometimes we may go even farther and say that such and such a one ought to be a Catholic," or that we do not see how a man who knows so much about the Church can remain outside of her and still be in good faith. very rash talk. In saying such things we run a great risk of doing serious injustice to honest men.

If an illustration is needed there is one ready to our hand. We have taken occasion heretofore to speak of Professsor Starbuck, of Andover, who is writ ing the series of able articles now appearing in our columns against the un just aspersions of Protestants. Professsor Starbuck is a Protestant-a gentleman of culture and high standing, against whose integrity and upright ness of character no one has dared to whisper a word of suspicion. In the course of his extensive reading he discovered that great injustice was being done to Catholics by some of his co re ligionists, and with a courage and love of truth and justice which we must say are as rare in general as they are hon-orable and praiseworthy in him, he determined to correct some of these misstatements; and we have been only too glad that the reverend gentleman. wishing to reach the widest possible onstituency, selected the Sacred Heart Review as the medium of communicat ing the result of his investigations to the public.

Now it would be obviously absurd to say that because Professor Starbuck has studied history carefully, has learned better than other Protestants practice, and is therefore able to correct the errors and rebuke the slanders of those more ignorant and less fairminded than himself-it would, say, be plainly absurd to declare that he must therefore believe all Church's doctrines to be true, and the Church herself to be his divinelyappointed teacher, so that he is in fact a Catholic at heart while still remaining a Protestant by profession. At no time has he given any intimation that he believes the doctrines of the Church to have been revealed. Indeed, we know that he disbelieves some of the most important of these doctrines. And we are not at all sure that he has even a correct notion of certain others. as we have observed Doctor Starbuck's writings, and from what is known of him by reputation, we infer that his leading traits are a desire for truth and a love of justice. It would be strange indeed if such a man, impelled by these lofty motives to undertake a work of justice and truth telling in favor of Catholics, should be accused by Catholics themselves of a want of intellectual honesty and good faith.

We do not deny-we do not for a noment forget—the grave responsibility which rests upon every man to whom the truth is made known. This responsibility can not be escaped; and yet it is a matter for each individual We can not know what is going soul. on in the minds and hearts of others God deals mysteriously with men, and it is our duty not to judge what we do not know. Catholics have suffered and still suffer much from the injustice and ignorance of Protestants. us to see to it that we are not unjust in our turn.

Blowers and Their Blows.

We have not had the pleasure of seeing any A. P. A. or Orange regiments going to the front in the present crisis, but they will all be heard from when it is over and the country needs to be saved by wind. - The Pilot-

The scandalous attack on the pries of Zamora, which I described in my last paper, is too largely characteristic of the temper of many Protestant agents in Roman Catholic countries, but it has drawn my attention particularly because it is specifically characteristic of the temper of the monthly paper which has printed the letter, and which is published in one of the Spanrican countries, as the organ of powerful American church. therefore a temper evidently acceptable to the body of missionaries whom this ends into Iberian America, Spanish or Portuguese. Nor can it be supposed that its tone is unacceptable to the authorities of this church at home, although probably very few of these read Spanish, or pay much attention to the editorial management. 'Pound away at Rome," is the general direction, and in what temper or with what weapons this is done, is a small

Before commenting more fully, however, on this paper, I will make some remarks on some of the other papers and missions in Spanish America and in Spain. I see only one other paper regularly. This represents a hetero-dox, but devout and simple minded, body, not much inclined to vitupera-Indeed, I am a little puzzled to know why it should be published in Spanish and not in English and in a Catholic rather than a Protestant coun-It does not seem to be much con cerned for converts, nor likely to give any great matter of offence anywhere. It probably represents a small body of proselytes, and I have not noticed thus far any attempt on its part to stir m up to ill-will against their former Church. It has once or twice made strange statements of Roman doctrine, but evidently in the simplicity of harm-

less ignorance.

Nor does the attack on the priest of Zamora illustrate the universal temper of Protestant agents in Iberian counties. On the contrary, one lady who has been employed in Spain, renders a cordial report of the large amount of genuine Christianity there, and only regrets that, in the want of a thoroughgoing system of popular education, this piety is somewhat too deeply intermingled with superstition. So also a Protestant missionary in Mexico declares that while, in his view, Rome has by no means come up to the full height of her obligations for the evangelization and enlightenment of the Mexicans, it would be injustice to her and dishonor to Christ to suppose that all the zealous efforts have been fruitless which she has promoted for many generations, through so many pure minded missionaries, to settle the Gospel in the heart of the nation. He really gives a more encouraging picture than has been given by several Roman Catholic clergymen that have visited Mexico. Even the prophet Elijah had to be told by God that he made the number of the elect in Israel

seven thousand times too small. On the other hand, there are some of these agents whose shallow impudence takes away the breath. No doubt it is the privilege of an American woman to insult our sex almost at easure, thus avenging the immemorial oppressions of her own ; still there 1; a limit, even here. Age, and knowledge, and responsible position, have some claims to respect, even when they have the misfortune to be embodied in a masculine form. Yet I remember a Presbyterian girl, that had lately gone out, I think to Brazil, and, though hardly having had time to gain smattering of the language, still less of ability to interpret the manners and character of the people, began to write home in a tone of magisterial reproof to "the doctors of divinity and learned professors" whom she declared to be endangering the Protestant cause by endangering the Protestant cause of acknowledging Rome as a Christian church. "There they sit," says she, in substance, "in their comfortable studies, and turn over ponderous tomes, by help of whose illusive theories they discover that the Catholics are still our Christian brethren. Let them only throw their books aside and come here among our Brazilians, and we will soon show them whether they have to deal with Christians."

Truly, the possibilities of human effrontery are not to be measured. You think you have reached the lowest deep, and behold, a lower deep opens before you. Who are the "doctors of divinity and learned professors," whom this precocious piece of youthful intelligence undertakes to instruct in the realities of things, and to turn back to the genuine Protestantism from which, according to her, they have strayed so perilously? They are men who, be sides knowing more of the history and biographical exemplifications of Chrisin a day than she probably knows in a year, have most of them travelled again and again through Catholic and Protestant Europe, and had opportunities of observation and inquiry that reduce to insignificance her narrow circle of pharisalc self-suf-

ter. He had to undergo a good deal of nagging in his day from such as she while too strong a Protestant and Puritan even to remain an Episco palian, he owned that he could not see why the Tridentine doctrine of Justiication overturned the gospel, and, as he said, could not forget that the two alienated parties still worshipped the same God, acknowledged th Saviour, endeavored, after their vary ing measure of intelligence, to realiz the same gospel, and, as he and Cardinal Manning join in saying are by holy baptism included within the same Covenant of salvation. Would such an exposition of over

whelming Protestant authority make any impression on this woman, and on such as she? Is presume not. Secure in their self sufficiency, in their indurate self-conceit, they would smilingly face a quadruple synod of universal Presbyterianism, Anglicanism, Methodism and Lutheranism, and merely wonder inwardly when female consist ency shall take the place of male half heartedness, and treasonable suscepti bility to such beguiling influences as facts and arguments. When, for infacts and arguments. stance, conclusive evidence was pre ented to the Boston school board that John Swinton, meaning no wrong, had nevertheless essentially misrepre sented the history of Luther's theses from unfamiliarity with theological conceptions and terms, a majority of he men on the board were obliged to yield, but the two female members stood firm, like two Pillars of Hercules. Like Aunt Candace in the "Minister's Wooing," what "they had set out to believe" they were going to believe, evidence or no evidence. They had evidence or no evidence. set out to believe that Catholics never object to a schoolbook except as moved by Jesuit intrigue. Before this selfluminous principle such trifles as history and theology faded into their proper insignificance. They might have a value for mere men like Doctor Duryea, and Doctor Dexter, and Doctor Fisher, but female Defenders

of the Faith move on sublimer heights. It would be somewhat amusing to magine an interview between this Protestant propagatress and Martin Luther. She might make out that all he Protestant theologians of today have fallen from the faith. Even Baxter was some four or five generations later than Luther. But there is no going back of Brother Martin. He is the authentic and authenticated Re formation. What consolation she would feel at being able to pour her orrows into his sympathetic ear, over the unfaithfulness of his followers! first he would listen approvingly, but presently he would begin to look puzzled, and before long would interrupt her with, "But, my sister, do you think I am an apostate from Protest-antism?" "God forbid, honored sir you are Protestantism itself." you are Protestantism itself. Then why do you accuse my disciples of unfaithfulness for saying now what I said all my life, namely, that the Papists, by driving us out, did not lose the authentic Creeds, the authentic sacra ments, the authentic Christianity which they had before? Do you think I am Christ, that my coming should take away the virtue of that which had virtue before?"

ing the Christianity of the Cath and one denying it, which affirmation is likely to represent my steady judg ment?" "I suppose the former." "Precisely. When I wanted to knock a man down, were he Pope or king of England, I took the first club that came to hand. Read my book against Henry VIII. and inquire whether I seriously meant the accusations I bring against him in it; whether, for instance, I really think that he murdered his youthful uncles years before he was born. But what interest had I in accusing the king, compared with my interest in abusing the Pope? If you want the authentic mind of Martin, you must not take

Martin in a rage. Such an interview, we might think could it be brought about by any per mitted use of white magic, would be effective. Not at all, probably. This good lady might reflect that Loyola had obtained the approbation of his great Institute six years before Luther died, and that probably Brother Martin, from 540 to 1546, was a Jesuit in disguise All you could say of such an hypothesis would be that it was a screaming absurdity, and how could these people live from day to day without some creaming absurdity to feed upon? give warning, however, that I shall not suffer any one to use this new discovery of mine without paying me a

heavy royalty upon it. If I might be permitted to suggest any mitigation of judgment to this of days when the tears shall be wiped exorable Rhadamanthus in petticoats, away from the eyes of every friend of the Lord and for them shall stretch out one Brazilian living who has given such evidence of practical Christianity as she herself and a thousand like her her narrow circle of pharisalc self-sufficiency. They are such men as President Patton, Doctor Henry M. Field, Doctor Charles S. Robinson, Chancellor George Summey, Doctor Philip Schaff, Professor Benjamin Warfield, Doctor Mathew B. Riddle, Principal Grant, and, going beyond her church, such men as Doctor Fisher, Doctor Ward, Doctor Abbott, President Fairchild, Doctor Judson Smith, Bishop Randolph S. Foster, Doctor William V. Kelley, and, in short, substantially the whole body of Protestant scholarship on both sides of the sea. In the past she would have to contend with that most learned of Presbyterians, the great Richard Baxare not likely ever to have the chance

Christian rightecusness and love mus no longer be postponed, and that God in His wisdom would see to the con-Accordingly she carried sequences. Accordingly she carried the work through, and has taken with pious tranquility the resulting deposition and returnless banishment from her native country. That any acknowledgment of her grandeur of soul will be accorded her by this American woman is, of course, not to be hoped, for she is guilty of worshiping the God and Father of Our Lord Jesus Christ in the use of the rites familiar to St. Bernard, to Las Casas and to St. Vincent de Paul. Moreover, which is even worse than this, she doubtless honors the Archbishop of Rio more than she honors the grandmaster of the Freemasons. However, I venture modestly to suggest her as a not un worthy candidate, when she shall have been gathered to her reward, for en rollment at least in the catalogue of

Charles C. Starbuck, Andover, Mass

DISCONTENT.

Catholic Columbian

What a mystery is that longing in every one's heart for something to make it happy! No matter what i possesses, it will not rest content with what it has, but looks out longingly at something else; not sure that even what it covets would satisfy its crav ing for felicity, but certain only that it is not at peace and that it desires to b

That restlessness is universal. It disturbs the rich, the mighty, the strong, the pious, just as it molests the poor, the lowly, the sick and the vicious. No one is perfectly contented. The wealthy merchant sources of revenue or envies the farmer in the quiet fields. The young woman compelled to stay at home sighs for a career that will make her conspicuous while her sister, who is forced out into the world, welcomes a marriage in order to get back into the obscurity of

domestic duties. The President has ascertained from experience that even his high office does not make him completely happy but rather burdens him with unwonter cares, so that what he sought as the satisfying ambition of his life has practically multiplied his annoying re sponsibilities and so far as contentment is concerned, has turned to Dead Sea fruit in his grasp. Even the Pope under his tiara of gold, seated on the throne of the Vicar of Christ, elevated above all other officials, the teacher of mankind, is not perfectly happy—in his heart, too, is that strange disquiet, that restless longing for something not ssessed, that void that refuses

Only God can satisfy that longing of the human heart. It seeks the happi-ness for which it was made and that consists in union with Him. That union may be commenced on earth, and so it is true that only the good are happy even in this world, for in peace of conscience and practice of virtue and possession of grace, is the only genuine contentment here below; but that union will not be full and perfect until it is renewed in Heaven in the But-but, sir, haven't you said splendor of the Vision of Jehovah and that the Pope is anti-Christ, and the in the plenitude of His love and posses Mass idolatry?" "True, I have. But, as your own Doctor Schaff says (for I Until then we may strive as we will for this or for that good, we may have not lost all reckoning of mortal aim at many possessions, we may long for unexperienced gratifications, but matters), when I say two manifestly incompatible things, one acknowledgwhoever we are, wherever we may be, whatever we may have, we shall not be free from that divine discontent.

And, indeed, it is well for us that we should never present but always look forward to happiness with something not yet reached or at some day in the future. For if we were perfectly contented with our present, we should not labor to im-prove our condition nor make any advance in holiness. We should try to remain stationary and that would result in decadence

What we should do is to recognize the fact that only God can make us happy, and then we shall go forward with our faces uplifted toward the sky, not vexing ourselves with our condi tion in life, resigned to the lot assigned by Divine Providence, determined to reach an everlasting bliss, and taking as temptations from the devil those longings for a change that pull us down from nobler to baser things, those feelings of discon-tent that lead us to neglect the common place duty at hand for the dream of heroic achievements, that irritation with our portion that fills us with envy of our neighbors who have more than we have. discontent must be resisted. Over and over again it must be east away Every time it is rejected and an act of contentment made with the will of God in fashioning us as we are and placing us where we are, a double treasure will be won and garnered for the day away from the eyes of every friend of an eternity of enjoyment unshadowed by any form of discontent.

How Thin You Look!

One day a priest in Paris sat in his room composing a discourse destined perhaps to set the seal on his reputation as an orator. His attention was concentrated on his task. At that ment a little chimney sweeper, half singing, half shouting his refrain,

"Ten cents? Well, here they are," answered the priest, taking the coin rom his purse. "Now we're even. The boy went away, and the pries picked up his pen once more, but s emed as if an iron hand gripped his neart. Pangs of remorse seized him. Even! I said we were even," h murmured to himself. " How could that be? Was that child a machine

At this reproach, the priest bounded,

Yet the two seemed to feel a mutual The child fixed a long ook of hopeful expectancy on the priest's What was he going to do?

What was going to happen?
This is what happened. The little sweep was instructed, and two months afterward, in a retired chapel, the priest, clad in feast day vestments laid on the child's pure lips the Bread of the strong and happy.

On that day they were even. The salary, the debt of affection, was paid in full. Later on, the child thus saved from danger might be seen mounting the altar in his turn, and blessing the Angel of his life. The two priests, one aged, the other young, realized that he gift of oneself is worth far more than the most brilliant oration, and that, in forming a child's career, in training him to a manly life, nothing equals the gift of God contained in the estowal of wise affection. This story is in no way a fictitious one. It was narrated during the Eucharistic Congress of Rheims, by Monsignor Dulong de Rosnay, one of the two heroes.— Voice of the Precious Blood.

Riches alone can never make Affection and devotion give the power and the charm. A father sacrifice and daily toil, a mother watchful care are lasting memories Kindly feelings, willingness to help, self-sacrifice, obedience, mutual re spect, brighten the lowliest cot and give to it the name of home. are learned the first lessons of good and evil. There are awakened th first ambitions, the resolve to lead a great and good life. There is rest after the day's toil. There are found amusements so innocent and delight ful. No coarse or angry word should there be heard. A good home is a school and the best school to after life. There the first attempts are made t form and fashion the character. The true and proper, but tries so to act Honesty, work, self-respect and esteem for others are there instilled. A good imparts direction and strength. Hom is something common and ordinary Its brightness and happiness come

Who seeks a friend without a fault emains without one .- Turkish say

loway's Corn Cure.

Try R.—It would be a gross injustice to contound that standard healing agent—Dr. THOMAS ECLECTRIC OIL, with the ordin ry ungents, lotions and salves. They are oftentimes inflammatory and astrigent. This Oil is, on the contrary, eminently cooling and soothing when applied externally to relieve pain, and powerfully remedial when swal lowed.

To all these delicate children Scott's Emulsion of Cod-liver Oil with Hypophosphites comes with the best of news.

It brings rich blood, them.

A CHILD'S SOUL.

His services were needed and he was called in. He climbed up with profes sional alacrity, sang some couplets

while working, and reappeared sweat-ing and grimy, beside the writer's "Mister, it's ten cents," said he.

Had he not an immortal soul, a soul for which Jesus shed His Blood?"

called after the boy, questioned him about God, and his mother, catechism and first Communion. But he knew nothing of catechism and first Com-

child not only learns what is good and home-training broadens the mind and from the home spirit. This spirit is shown in the modest, gentle virtues, the fragrant flowers, the little acts of kindness and condescension, bearing imperfections with sweetness, modest putting up with disagreeable be havior, and patience in little things. Hence this place is so different from the world, and the difference makes it

BOILING

COOKS

BAKES

FUEL THA

One of the greatest blessings to parents is Mother Graves' Worm Exterminator. It selectually expels worms and gives health in a marvellous manner to the little one.

Only those who have had experience can tell the torture corns cause. Pain with your boots on, pain with them off—pain night and day; but relief is sure to those who use Hol-loway's Corn Cure.

Delicate children! What a source of anxiety they are! The parents wish them hearty and strong, but they keep thin and pale.

strong bones, healthy nerves, and sound digestion. It is growth and prosperity to

No matter how delicate the child, it is readily taken.

50c. and \$1.00, all druggists.
SCOTT & BOWNE, Chemists, Toronto.





These Brands are exclusively used in the House of Commons

Famous Active" Range

FOR COAL OR WOOD.

The product of 50 years experience. Made in six sizes and twenty-four styles Thermometer in oven door, showin exact heat of oven, every cook will entilated Oven, carrying all fumes from oven up the chimney

Small door in oven door for basting without cooling oven. Stove bottom heavily cemented, inwith very little fuel. Extra heavy cast iro

> Duplex coal grates. Large Hot V Reservoir. At a recent test this Range baked 212 Loaves in eight hours, with only one fire-

pot of coal. The McClary M'f'g. Co. LONDON, TORONTO, MONTREAL, WINNIPEG, VANCOUVER. Secretary of the secret

OUR SILVER JUBILEE.

Western Fair, London.

SEPTEMBER 8th to 17th, 1898.

Sir Oliver Mowat, Lieut, Governor of Ontario, will be a visitor. Curtactions will be grand, and exhibits unsurpassed. You can see all that ers can show, and to better advantage. Royal Dragoons, Prince O Kabe's Japs, thers can show, and to better available.

Hassan Ben Ali's Touatt Arabs and many other specials, the best in the country. Fireworks each evening, "Battle of Manila Bay" assisted by all the ring and stage attractions.

excursion trains leave London at 10 p. m. and after, so you can stay to the fireworks.

Auction Sale of Booths and Privileges, Wednesday, August 17, on the grounds at

2 p. m. Prize Lists, Programmes, etc., apply to LT.-COL. W. M. GARTSHORE, THOS. A. BROWN,



ESTABLISHED 1848. State University 1866. Created a Catholic University by Pope Leo XIII.

TERMS: \$160 PER YEAR.

Catholic University of Ottawa, Canada Under the Direction of the Oblate Fathers of Mary Immaculate.

Degrees in Arts, Philosophy and Theology. Preparatory Classical Course for Junior Students. COMPLETE COMMERCIAL COURSE.

Private Rooms for Senior Students. Fully Equipped Laboratories. Practical Business Department. Send for Calendar. REV. J. M. McGUCKIN, O. M. I, Rector.

IN TIME OF TRIAL.

Catholic Columbian.

Trouble will come to all persons, for trouble is the destiny of earth. It is in fire that gold is refined; it is in affliction that the human heart is purified. Every life has its crosses.
When, therefore, trials beset a Christian, he can obtain fortitude by prayer, by penance, by acts of resignation, and by such considerations as these: I. God is always right.

II. If I had the deserts of my sins, would now be in hell; and this adversity that now worries me is far, far less than the pains of hell.

III. I can make a virtue of the necessity of suffering this distress, by offering up my misery in union with the passion of Christ, both as an act of submission to the Divine Will and as an act of expiation for my offenses.

These thoughts will prevent murmurs against Providence, discourage-

ment and despair.

All our tribulations are directly intended for or can be turned to our spiritual profit. Thus utilized, they are a precious benefit, better than riches, or health, or joys, or honors. They can be transformed by the alchemy of a religious motive into jewels to adorn the Crown of Life that is the promised reward of those who persevere in the practice of virtue to



AUGUST 20 1898

MARY E. MANNIX.

temember, man, thou art but dust,"— Ah! did we but remember, low dull were anger's poignant thrus How short-lived its red ember!

And unto dust thou shalt return."
Did we the words but cherish,
No erring heart our pride would spure
No child of man would perish. -Ave Mar

THE APOSTOLIC SPIRIT.

Church Progress

The surest sign of a vigorous sp ual life is zeal for the Kingdon The first office of the Chur the preaching of the Gospel -spreading abroad of the good nev salvation. Just as Holy Church self steadfastly "holds forth the V of Life," inviting all the world to template with her daily, weekly yearly the mysteries of the Incarn and Life and Passion and Glor Jesus Christour Lord, and His ness in His saints, so every indiv Christian and every local Ch should feel irresistibly impelle make known the wonders of D The Spirit and the Bride Come, and he that heareth, le Come (Apoc. xxii, 17) who has no impulse to repeat the vitation to "Come and taste the Lord is good," cannot be filled the Holy Spirit, Who is the ver of the Christian soul; he is far being a worthy member of the Christ; and he must have shy own ears to the tenderest solicit of the Sacred Heart of Jesus.

The life of grace is a life of ch God the Holy Ghost, Who is its ciple, is charity. But charity, natural love, after pouring itse upon the Creator overflows up the creation. The faithful Conot only loves God in Christ a the glorious fellowship of His but longs that all mankind sho love Him. He not only acce Divine Truth, but longs that human mind should be illuming it. He not only nourishes h with the Precious Body and E Jesus in the sacraments, but lor all other souls should be blessed. He not only reposes i Unity, but longs to bring all th derers of every name home to t City of God, the one Fold of th

Shepherd. The Holy Church of Rome, th and mistress of the Church always been preeminently a not only in its origin, but in it She has always, when she h free from civil despotism, be most in the evangelization of matics, heretics, Jews, Mosle The other Church followed her example, so far have been faithfully united to filled with the Holy Chost by wais animated. With what w is aninated. zeal did the Irish monks rival Rome in the conversion of the of Northern Europe! In our ow holy and venerable Church has all but outdone Rome h her magnificent apostolate in lands-an apostolate in which induced all nations to share.

The misguided men who di

apostolic works offer speciou

for the neglect of the most i

of Christian duties. There i

in troubling ourselves about t en in distant lands, they say have all we can do to con separatists of our own country There is no use in troubling about the conversion of Pr Jews and infidels; for we ha can do to keep Catholics fr their faith. Again, There in troubling ourselves about tion of our neighbors; for w we can do to save our own sou are all devices of the Fathe for the perpetuation of domand the damnation of the ensnared by them. No mar his own soul who has no desi the souls of his neighbors. will suffice to preserve the piety of Catholics, unless the companied with labor for the sion of those who are stran Household of Faith. It is n to work fruitfully for the co separatists at home withou assistance at the same time eign missions. The same who alone can convert and individual soul, impels t which He rules to labor for the salvation of world. Jesus Christ die the elect only, as the terians say, but for all Every Catholic must love

exiled from the Mysteries of and are, therefore, without it, hanging over the aby perditiod, have altoget claims on the charity of the tian.

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The wealthy should give their time and substance t of both foreign and domes the intelligent should prop truth by the written and s the strong should assist in every eye and ear; and al for the conversion of soul pagation of the faith, and

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Remember.

MARY E. MANNIX. 'Remember, man, thou art but dust,"—
Ah! did we but remember,
How dull were anger's poignant thrust,
How short-lived its red ember!

"And unto dust thou shalt return."
Did we the words but cherish,
No erring heart our pride would spure,
No child of man would perish. -Ave Maria.

THE APOSTOLIC SPIRIT.

Church Progress.

The surest sign of a vigorous spirit. ual life is zeal for the Kingdom of The first office of the Church is preaching of the Gospel - the the preaching of the Gospei — the spreading abroad of the good news of salvation. Just as Holy Church her-self steadfastly "holds forth the Word of Life," inviting all the world to con template with her daily, weekly and yearly the mysteries of the Incarnation and Life and Passion and Glory of Jesus Christour Lord, and His Holi ness in His saints, so every individual Christian and every local Church should feel irresistibly impelled to make known the wonders of Divine The Spirit and the Bride say, Come, and he that heareth, let him say, Come (Apoc. xxii, 17)" One who has no impulse to repeat the in One "Come and taste that the vitation to Lord is good," cannot be filled with the Holy Spirit, Who is the very life of the Christian soul; he is far from being a worthy member of the Bride Christ; and he must have shut his own ears to the tenderest solicitations of the Sacred Heart of Jesus.

The life of grace is a life of charity. God the Holy Ghost, Who is its principle, is charity. But charity, super natural love, after pouring itself out upon the Creator overflows upon all the creation. The faithful Catholic not only loves God in Christ and in the glorious fellowship of His elect, but longs that all mankind should so love Him. He not only accepts the Divine Truth, but longs that every human mind should be illuminated by it. He not only nourishes his soul with the Precious Body and Blood of Jesus in the sacraments, but longs that all other souls should be blessed. He not only reposes in Holy Unity, but longs to bring all the wanblessed. derers of every name home to the one City of God, the one Fold of the Good

Shepherd. The Holy Church of Rome, the model and mistress of the Churches, has always been preeminently apostolic, not only in its origin, but in its spirit. She has always, when she has been free from civil despotism, been foremost in the evangelization of schis-matics, heretics, Jews, Moslems and Pagans. The other Churches have followed her example, so far as they have been faithfully united to her, and filled with the Holy Chost by which she With what wonderful is aninated. zeal did the Irish monks rival those of Rome in the conversion of the Pagans of Northern Europe! In our ownday the holy and venerable Church of Lyons has all but outdone Rome herself in her magnificent apostolate in Pagan lands-an apostolate in which she has induced all nations to share.

The misguided men who discourage apostolic works offer specious excuse for the neglect of the most important of Christian duties. There is no use in troubling ourselves about the heathen in distant lands, they say; for we have all we can do to convert the separatists of our own country. Again, There is no use in troubling ourselves about the conversion of Protestants, Jews and infidels; for we have all we can do to keep Catholics from losing their faith. Again, There is no use in troubling ourselves about the salvation of our neighbors; for we have all we can do to save our own souls. These are all devices of the Father of Lies, for the perpetuation of his kingdom and the damnation of those who are ensnared by them. No man can save his own soul who has no desire to save the souls of his neighbors. No efforts will suffice to preserve the faith and piety of Catholics, unless they are accompanied with labor for the conversion of those who are strangers to the Household of Faith. It is not possible to work fruitfully for the conversion of separatists at home without giving assistance at the same time to the for eign missions. The same Holy Ghost alone can convert and sanctify the individual soul, impels the soul in which He rules to labor and pray for the salvation of the whole world. Jesus Christ died, not for the elect only, as the Presby-terians say, but for all mankind. Every Catholic must love every soul for which the Saviour died; and especially all those who by baptism have been united to the Mystical Body of Christ in which alone is salvation Those unfortunate separatists who though bearing the seal of salvation in their bosoms, are, py the traditions of their ancestors, kept alcof from Holy Unity, ignorant of the true faith, and exiled from the Mysteries of the Gospel and are, therefore, without suspecting it, hanging over the abyss of eternal perditiod, have altogether special perditiod. claims on the charity of the true Chris

No one is so poor or so humble as to have no share in the apostolate. The wealthy should give generously their time and substance to the support of both foreign and domestic missions; the intelligent should propagate Divine truth by the written and spoken word : the strong should assist in bringing it to every eye and ear; and all should pray for the conversion of souls and the propagation of the faith, and, best of all, preach truth and duty by a good ex-

The testimonials in behalf of Hood's Sarsa-parilla are written by honest people who want you to know what it has done for them,

A MASQUERADE

Louisa May Dalton in Ave Maria. Looked upon from any point of view, the sin of selfishness is the root of the evil of the world. Every fault and crime and weakness may be traced to its baleful influence. But when it comes to deciding as to which side of

the shield is turned, the trouble begins.

Selfishness masquerades as unselfish

ness deftly and successfully "How extremely unselfish Mrs is!" says an admiring friend. is nothing she will not sacrifice for her children. I called there yesterday, and she gave Willie her watch to play

with to keep him still." Now, it was not devotion to the child which made his mother yield to the demand for the timepiece : it was pure and unadulterated selfishness, as such treatment of a youngster always is. To give the children the clock or the gas-meter, or whatever they clamor for, is the quickest way to purchase temporary peace, and Mrs. X takes it. She is too selfish to look forward, and to take the pains which would avert a lifetime of misery for her offspring, now so recklessly indulged.

Even when seeming devotion to the welfare of another is based upon no thought of self, there are circumstances in which it defeats its own ends unless used with wise moderation. are persons so morbidly neglectful of themselves that they need a guardian to deal out to them suitable doses of their favorite medicine. It is one thing to sacrifice one's own pleasure for a friend, it is another thing to com mit slow suicide. Wives throw away their lives because exacting, invalid husbands will not put up with the services of a professional nurse; children are orphaned for the reason that their mother stubbornly refused help in her manifold and wearing duties all sorts and conditions of men and women wear away to untimely graves from work which could be better done by those who need the wages it would

bring them. "Self sacrifice may be," says a thoughtful writer, "either a food or a Used judiciously, it may conquer the world; used unthinkingly, it will, however good its intention, only add to the sum of human misery.

If our wholesale indulgence of others results in harm to them-if our selfabnegation weakens or hinders or injures our child or friend, then it is time to stop and ask if this quality of ours, which we have in our own conceit called unselfishness, is not some-thing else in disguise. The truest and only unselfishness is that wise enough to look forward, and far seeing enough to refrain from the sweet spoiling of child or wife or husband when the harvest will be reaped with tears and regret. It is often better to allow others to depend upon themselves. The sapling that leans against the house is less strong than the one which gains symmetry while fighting the gales alone in the open field.

We add to the selfishness of the world by abject indulgence of the whims and preferences of those who would be better off by a little wholesome exertion in their own behalf. The noble army of martyrs is in nowise related to the unpleasant people who often pose as

their successors True self-sacrifice is as unconscious as the "violet by the mossy stone." It sweetens life, it gilds the cloud, it comforts the bereaved, it hides its own griefs behind a smile, it withholds bitter criticism; it upholds, consoles, bears all and gives all, whether of goods or the small change of loving money; but the moral right, you have words and heavenly sympathy it is wise.

ESSENTIALS OF EDUCATION,

Church Progress

The most essential elements in education are: (1) Religion, which enables one to serve God, shun sin, save one's soul, and bear discomforts and sorrows with fortitude and dignity

(2) A trade, handicraft or profession, by which to earn a livelihood; (8) Good manners and courtesy, which en able one to associate pleasantly and profitably with one's fellow men and be a source of happiness to all with whom we are brought in contact: (4) Accomplishments, such as athletic sports, games, music, folk-lore, literature, art, etc., which enable one to occupy pleasantly one's leisure moments with

profit to oneself and others. (5) Where a child is to be called upon, on reaching maturity, to perform political duties, he needs special instruction to fit him to perform those duties with some degree of intelligence.

This is the condition of thousands. Squanderers have they been of sleep, rest and finally of health. The mad pursuit of place, power, and pelf leaves them broken in spirit, weak in body, shattered in nerve. In the world, but no longer of it, their days are spent in desire, impotent and purposeless, for they have bankrupted health. Thousands are on the road. They heed not the warning that nature gives. All Run Down

the road. They need not the warning that nature gives. Sleeplessness, inertia, despondency, and fatigue add their mournful notes to the "still sad music of humanity." Tired! Tired! You need aid! Your system requires a staff upon which to lean, and your brain rest for increasing vigils! Health and strength are the alternatives from decay and death.

death.

Goca combined with Maltine, affords that staff. It will give tone to the nervous system, strength to the shattered nerves, sleep to the weary eyes and rest to the tired brain. Maltine with Coca Wine will build up the body and give strength, vigor, and health to the weak and debilitated. Maltine with Coca Wine is sold by all druggists.

How to Care Headache—Some people of

Wine is sold by all druggists.

How to Cure Headache.—Some people suffer untold misery day after day with Headache. There is rest neither day nor night until the nerves are all unstrung. The cause is generally a disordered stomach, and a cure can be effected by using Parmelee's Vegetable Pills, containing Mandrake and Dandelion. Dr. Finlay Wark, Lysander. Dr. Chase's Kidney Liver Pills are the lee's Vegetable Pills, containing Mandrake and Dandelion. Dr. Finlay Wark, Lysander. Dr. Chase's Kidney Liver Pills are the lee's Vegetable Pills, containing Mandrake and Dandelion. Dr. Finlay Wark, Lysander. Dr. Chase's Kidney Liver Pill made and will positively cure all Kidney-Liver Kerr Eiskin, B.A. (George A. Someralle. James Felf: William Hendry, William Hendry,

THE DEVIL'S SUBSTITUTE FOR RELIGION.

Church Progress.

We have received from Rev. Silliman Blagden a copy of the New York Tribune of June 8th, containing an account of "the one hundred and seventeenth annual meeting of the Grand Lodge of Free and Accepted Masons of the State of New York on the previous day; with the follow-ing passage marked by the sender:

ing passage marked by the sender:
Speaking of Peru, the Grand Master said:
'On December 24th last there came to my
notice an edict of one Christian Daw, Grand
Master of Masons in Peru, dated June 13,
1897, wherein he directed that hereafter the
altars in the lodges in Peru should no longer
support the Holy Bible, and all reference to
the Great Light in Masonry should be excluded from the ritual. Before the sun had
gone down that day your Grand Master had
penned the edict announcing this Masonic
suicide of the Grand Lodge of Peru.'

In the margin Mr. Blagden writes: In the margin Mr. Blagden writes

Does not Masonry substitute itself for, and in the place of, the Church of God? Does not Masonry keep hun-dreds of thousands of men out of the kingdom of Christ, on account of this very reason?" We answer, most emphatically, It does. In Catholic and Pagan countries it is openly anti-We answer, most Christian, and usually atheistic and immoral. In Protestant countries it pretends to base itself upon the Bible by which it means the mutilated Protestant versions of our Sacred Books), and to teach what it Books), and to teach what it pleases it to call the Fatherhood of God and the brotherhood of man. Taking it at its own word, it is a religious sect ; it has, indeed, more of the elements of a religion than most of the Protestant sects have, since it boasts of dogmas, symbols, temples, altars, feasts, and an elaborate ritual that apes all the sacraments of the Church of God. But it uses the Bible only as a fetich, and it does not know the meaning of the Divine Fatherhood or of human fraternity. Some English-speaking and German speaking Masons, especially of the Blue Lodge, are most excellent men, according to their lights; but the atmosphere of Freemasonry is so impregnated with naturalism - i e., practical materialism - that the habituees of the lodges and especially the initiates in higher degrees of the "Scottish Rite," almost always lose all notion of the supernatural. It would probably be impossible to find an active Freemason supernatural. of long standing who is not thoroughly committed to the Secularistic programme, and especially to its first plank, which is the banishment of religion from the schools. "Speculative Masonry" since its origin in the last century has become the most formidable bulwark of Satan's kingdom on

subtle and hypocritical. There are some of us who think that Freemasonry is the Second Beast of the Apocalypse, with the innocent appearance of a lamb and the subtle speech of

earth; and its English German form, which seems the most inoffensive, is

really the most dangerous because most

the Great Dragon (Revelations xiii, 11). It exercises in modern constitutional governments all the power (xiii, 12) of the First Beast (which represents the Pagan State), and will let no man buy or sell save they who have the of the beast (the grip) in their right hands (xiii, 16, 17).

THE WAGES OF SIN.

Catholic Citizen.

Cannot one do what one likes with one's own money? You have the liberty to do what you like with your Society gives money its value and

property is created by law.

If money owes its value to the decree of society the use of money ought to be in accordance with the general

advantage of society.

If one uses his money for luxury and personal voluptuousness, society suffers. Inequalities may exist; but there is a grand law of equality which subordinates inequality to its purposes While thousands are starving no man has a right to be a sybarite, even though he have all the wealth of

Cleopatra may exist in the ancient and monarchical system, but she is out of place in the modern democracy. the city of New York a thousand children run the streets shoeless in chill November. Yet a New York paper November. Yet a New York paper notices a pair of ladies' shoes on exhibition in a Broadway window that are worth \$100. They were made for a Murray Hill belle, who has a pretty foot and an equally attractive pocket

Young New Yorkers spend on a midnight debauch the wages of ten workingmen for an entire year. A Boston youth threw his gold watch across an elegantly furnished barroom and smashed a French plate mir ror that lined the whole side of the room. Before the enraged proprietor could ejaculate an oath the youthful vandal had filled out a cheque for \$1,500 in settlement of his wanton

We submit whether this way of using money is not thoroughly sinful. Rich people will be held to account for their luxury in the other world, even if the crack o'doom does not bring down the consequence upon them here on earth.

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AUTHOR OF "QUO VADIS.

Sienkiewicz's Opinion of Various English Writers.

In the July Century Jeremiah Curtin. 'Quo Vadis," has a the translator of ' paper entitled "My Acquaintance with Sienkiewicz." Mr Curtin says: Sienkiewicz expressed himseif at

t. I give his own words:
''Of English novelists I like Dickens
est. His 'David Copperfield' seems to me nearer genuine human nature than any other English production of the century. Dickens derived immense pleasure from the people whom he described; he had a true and vivid appreciation of unusual characters

some length on English literature and

In literature Shakespeare stands apart. His knowledge of man seems to me almost superhuman. I am amazed at his insight and truthful vision, especially when I compare him with other writers.

"Scott had a power of narration that was really phenomenal, but there is much in his novels that is not true not infrequently he ornamented in hi own way - beautified as he thought. His account of the chivalry and knighthood of the middle ages does not correspond at all with reality. Still, he was a wonderful writer.

"Thackeray was a great novelist, but to me he has always seemed en thralled more or less by society, mastered by it in a degree, hence injured

"Tennyson used beautiful language, but he was artificial; he was the poet not of humanity, but of a class, and devotion to a class always enfeebles an

author. recent Englishmen, Kipling stands alone as a writer of short stories Du Maurier was very much of an artist by nature. In 'Trilby' his description of Parisian artist life is fine; but the book, though entertaining, is too fan tastic ; the end especially is unreal be yond measure, as is, of course, the hypnotism. Rider Haggard I know to the extent of one novel, 'She,' which I read in eastern Africa.

"Though very extensive, English literature is weak in one kind of mental creation, in which it is not likely to be strengthened-the fable. this field the Russians have surpassed all Europe; their Kryloff is the great est fabulist of modern times."

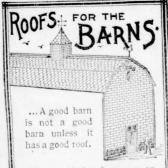
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CATHOLIC RECORD Office, Catholic Record Office, London, Ontario,

C. M. B. A.

tor, Archdiocese of Toronto.

Reverend and Dear Sir.—To you, sir, the acting head of the Catholic Church in this diocese, we, the members of Branch 49, of the Catholic Mutual Benefit Association, would express our sorrow at the loss our Church and its people has sustained, by the death of the Most Rev. John Walsh, D. D., Archbishop of Toronto, and our society especially by the removal of its spiritual head.

Lis evident that the records at least the contract of the contract

our society especially by the removal of re-spiritual head.

It is evident that the people at large bewail the removal of His Grace from the material to the spiritual world, and the testimony of grief as well as respect thus exhibited, is the out-come properly following the close of a career of an able and conscientious adviser, an upright cluten, and high dignitary of the Catholic Caurch. Beloved by all who had dealugs with him, he was revered by the people at large for the kindly disposition always mani-fested, and by his conciliatory manner as well as modest expression of his opinions at all times, he succeeded in making friends unnum-bered.

sered.
By this death the Church sustains the loss of a dignified and courteous Prelate and wise Administrator of its affairs. But, though Popes, Prelates and priests pass away, the Church and its doctrines will live are even unto the end

of time.

The prayers of our brotherhood ascend to the throne of God for our beloved and lost pastor the Spiritual head of the C. M. B. A., now gone

his eternal rest.
Signed on behalf of the members.
John J. Doyle, President.
W. J. Smith, Rec. Sec.
Toronto, Aug. 12, 1898. Resolution of Condolence.

At a regular meeting of Branch 98, C. M. B. A., Campbellford, held on August 8, 189, the following resolution was moved by Brother John McGrath and seconded by Brother John

following resolution was moved of the John McGrath and seconded by Brother John Brady:
Whereas Almighty God in His infinite wisdom has seen fit to suddenly remove from our midst our worthy President and beloved Brother, Charles Brennan, and
Whereas by his death the M. M. B. A. has lost one of its most valued members, who by his upright and charitable life had endeared himself te all with whom he came in contact.
While we bow to the divine will of Almighty God, whose ways are nown our ways, we, the members of the C. M. B. A., wish to extend to the bereaved family or most heartfelt sympathy in their sad affliction. Aithough the suddenness of his death was a severe shock to us we are consoled by the knowledge that he led a good the caments of holy Mother Church. Also the tackness of holy Mother Church. Also the tackness of holy Mother Church and one seet to the official organ of the C. M. B. A. and one to the Carnotte Record for publication.

C. O. F.

On the eve of his departure from Smith's Fall Mr. James F. Delaney, Chief Ranger of St. Francis de Sales, Court, 495, of the Catholic Order of Foresters, was honored by his fellowmembers in a manner which speaks highly of the esteem in which he is held by them.

Ever ready to assist in any project for the davancement of the common good, and having always the interests of his Catholic brethren at heart, this young man has won for himself a warm place in the hearts of all, as was testified by the large number of ladies and gentlemen who assembled with the Foresters to tender him their tribute' of respect and gratitude.

Mr. M. Ryan, chairman, opened the meeting with some very complimentary remarks about their Chief Ranger, and on behalf of the court Mr. E. Grondin read the following address, which was accompanied by a handsome secretaire and a morocco letter pocket-book:

ADDRESS.

To Mr. James F. Delaney, Chief Ranger,
St. Francis de Sales Court, 495:

To Mr. James F. Delaney, Chief Ranger, St. Francis de Sales Court, 45:

Dear Sir and Brother—With mingled feelings of regret and pride have we learned of your approaching departure from our fair town—regret because of the severance of relations which have so long and so pieasantly existed between us, and pride because of the very creditable position you have obtained, and which is the cause of the separation. In the change that you are about to make we extend to you our most cordual and sincere good wishes for continued success in your career.

To many of us you have been known from childhood, and your course in life, marked as it has been by a rectitude of principle and conduct, by more than ordinary promise, has everafforded us special interest and gratification. Others who are your acquaintances and friends bear out our impression of your character, and in saying that you possess to-day the esteem and regard of your fellow citizens of all classes and creeds to an extent that would reflect the greatest credit on any young man, we feel that we are but voicing the general opinion.

Speaking more particularly of other order, we but perform a duty in xpressing to you publicly our gratefularly of the many and lasting services you tole for formation of one of its courts here you real in extending its memorially and pressure forward its beneficent work amongs; dry your constant advocacy and work amongs; dry your constant advocacy and work amongs; dry your constant advocacy and

title to the respect and hearty appreciation of your fellow-members.

In asking your acceptance of the accompanying slight tokens of our esteem and fraternal affection, we do so not because of their intrinsic value, but that they may serve when you are far away, as mementos of the many warm friesds you leave behind you, and of your devoted home; also as an earnest of the sincerity with which we subscribe ourselves your grateful brothers in St. Francis de Sales Court, 495, of the Catholic Order of Foresters.

Signed on behalf of the Court:

Rev. M. J. Stanton, Chaplain;
J. Murphy, V. C. R.;
T. Roan, H. S;
M. Kelly, Treas;
E. Groudin, F. S.

Smith's Falls, Aug. 7, 1888.

In reply Mr. Delancy spoke feelingly of his

Smith's Falis, Aug. 7, 1898.

In reply Mr. Delaney spoke feelingly of his relations with his fellow-members, and while expressing his gratitude for their kind thought-fulness and their words of encouragement and hope, in the first words of encouragement and hope, in the first words of encouragement and hope, in the first words of all young men of the present see, and especially hoped the members of the C. O. F. would see the necessity for persecutive the properties of the cultivation of those virtue especial to a noble character, namely integrity and solviety.

essential to a nobe character, hamely micking, and sobriety.
Rev. Father Stanton, then, in his own eloquent way, spoke injvery flatteringsterms of the young man whose exemplary character had been always his bride.
Similar praises were sounded by Messrs. E. Groudin, W. Southerland and D. Haipin, and amidst many expressions of good will and best wishes the meeting was happily brought to a close by the chairman.

close by the chairman.

London, August 10, 1893.

At the last regular meeting of St. Peter's Court, No. 693, of the Catholic Order of Forest ers, in the city of London, the following resolution was moved by the Chief Ranger, Thomas F. Gould, seconded by the Vice Chief Ranger John McNeil, and accepted unanimously by the court: That whereas we have learned with inex

Court:

That whereas we have learned with inexpressible sorrow of the sudden and unexpected death of the illustrious and Most Reverend Archibiston Walsh of Toronto, who for twenty-two long years was our own beloved Bishop in this diocese, which he ruled with a firm though gentle hand, and whoreas, aithough for the past nine years he has been separated from us for the discharge of the more exatted and arduous duties of our Archbishop, he never lost his deep affection for us who were amongst the number of his first diocesan children, nor we our tender, filial love for him. Be it.

Resolved that this court, besides giving expression to the deep and abiding sorrow its members feel for the loss of so cherished a pastor and friend, who was at the same time so bright an ornament of the Clurren in Camada, also tender its sincerest sympathy to his nephew, Rev, James; Walsh, of Toronto, who for many years was a zealous and much-loved priest in our midst. Be it, turther.

Resolved that a copy of this resolution be sent to Rev, Father Walsh, to the officialorgan of this society and to the Catholic press in this city and Toronto, and that it be also preseved in the minutes of this Court.

Signed on behalf of St, Peter's Court by the Committee:

Rey, J. Y. Tobin, Chaplain;

mittee: Rev. J. V. Tobin, Chaplain; A. F. McRae, Chairman; Patrick Gleeson, Trustee; Philip Mohan, Fin. Sec.

Philip Mohan, Fin. Sec.

Toronto, August 11, 1898.

Bt the last regular meeting of St. Joseph's Court, 370, the following resolution was unanimously adopted:

That whereas the members of this Court, convened in meeting, do hereby tender to the Administrator of the archdioees of Toronto and clergy an expression of our heartfelt sympathy in their irreparable loss at the death of our venerable and esteemed prelate, Archbishop Walsh,

His surpassing qualities of mind and heart eminently fitted him for his high office as ruler. He was possessed of all the accomplishments of nature's purest qualities. The gifts of unhesitating faith, of profound piety, of carnest and glowing eloquence—all were his. We deeply mourn his loss from our midst, but as we know that not even the sparrow falls without the knowledge of the Almighty, we may neither wonder nor complain that he chooses to take our beloved Archbishop and teacher from us, for He is powerful to raise up others in their places.

ard. Signed on behalf of Court 370, Committee, M. J. Cannon and C. J. McCabe

A. O. H.

At the last regular meeting of the Ancient Order of Hibernians of Frontenac Co., held in the A. O. H. hall Brock street, Kingston, on the 11th instant, the following resolutions; were adopted:

Whereas we, the officers and members of Div. No. 1, Frontenac Co., have learned with profound sorrow of the death of the Most Rev. John Walsh, Archbishop of Toronto:

Whereas we, the members of the A. O. H., convened in meeting unanimously tender to the Administrator and clergy of the Archdiocese of Toronto. our heartfelt sympathy for their and bereavement in the death of their beloved Archbishop. His intimate relations with the members of the A. O. H. render it fitting and proper that we should place on record an expression of our appreciation of his many services as an Irishman.

Be it, therefore, resolved that while bowing in humble submission to the Divine Will, we mourn not the less our fond and loving friend called from this earthly sphere to his heavenly reward.

Resolved that in the death of Archbishop

called from this earthly sphere to his heavenly reward.

Resolved that in the death of Archbishop Walsh the Church in Canada has lost an able and learned ruler, the A. O. H. astaunch friend and Ireland a patriot that will always be remembered in her history.

Resolved that a copy of this resolution be forwarded to the Administrator of the diocese of Toronto and also for publication in the following papers: Canadian Freeman, CATHOLIC RECORD and Carholic Register.

Signed on behalf of No. Div.

N. J. Lynch, Co. Pres, P. F. Lawless, Pres, Jas. P. Gallivan, Sec.

THE WAR IS OVER. Washington. Aug. 13—Ambassador Cambo and Secretary Thiebaut drove over to the White Horse from the French Embassy and waste the Horse from the French Embassy and when the Freident McKinley, Secretary Day and Assistant Secretaries of State Moore, Adee and Cridler had been awaiting them flow minutes. There, in the historic Cabinet room, the ceremony of formally agreeing to and signing the protocol of peace took place at 4:32 p.ms.

Ing the protocol of peace took place at 4:32 pThe PROVISIONS OF THE PROTOCOL.

The protocol provides:

1. That Spain shall relinguish all claim of sovereignty over and title to Cuba.

2. That Porto Rico and other Spanish islands in the West Indies, and an island in the Ladrones, to be selected by the United States, shall be ceded to the latter.

3. That the United States will occupy and hold the city, bay and harbor of Manila, pending the conclusion of a treaty of peace, which shall determine the control, disposition and government of the Philippines.

4. That Cuba, Forto Rico and other Spanish islands in the West Indies shall be immediately evacuated and that commissioners, to be appointed within ten days, shall, within thirty days from the signing of the protocol, meet at Havana and San Juan, respectively, to arrange and execute the details of the evacuation.

5. That the United States and Spain will each appoint not more than five commissioners to negotiate and conclude a treaty of peace. The commissioners are to meet at Par's not later than Oct. 1.

6. On the signing of the protocol, hostilities

than Oct. 1.
On the signing of the protocol, hostilities be suspended, and notice to that effect will be now as soon as possible by each Governit to the commanders of its military and

ment to the commanders and forces.

The above is the official statement of the pro-The above is the official statement of the pro-tocol contents, as prepared and given to the press by Secretary Day.

The protocol was signed by Secretary of State Day, representing the United States, and M. Cambon, the French Ambassador, repres-enting the Spanish Government.

PEACE PROCLAMATION. President McKinley Issues One on the Signing of the Protocol.

Washington, D. C., Aug. 13.—The President has issued the following proclamation:
By the President of the United States of America.
A Proclamation:
Whereas, by a protocol, concluded and signed Aug. 12, 1888, by William R. Day, Secretary of State of the United States, and His Excellency Jules Cambon, Ambassador Extraordinary and Plenipotentiary of the Republic of France, at Washington, respectively representing for this purpose the Government of the United States and the Government of the United States and the Government of Spain, the Government of the United States and the Government of Spain, the Government of the United States and the Government of Spain, the Government of the United States and the Government of Spain, the Government of the United States and Spain, the Government of the United States and Spain have formally agreed upon the terms on which negotiations for the establishment of peace between the two countries shall be under-

which hegorators for the oscawal be undertaken; and,
Whereas, it is in said protocol agreed that upon its conclusion and signature, hostilities between the two countries shall be suspended, and that the notice to that effect shall be given as soon as possible by each Government to the commanders of its military and naval forces:
Now, therefore I, William McKinley, President of the United States, do, in accordance with the stibulations of the protocol, declare and proclaim, on the part of the United States, a suspension of hostilities, and do hereby command that orders be immediately given, through the proper channels, to the commanders of the military and naval forces of the United States to abstain from all acts inconsistent with this preclamation.
In witness whereof I have hereunto set my hand, and caused the seal of the United States to be affixed.

Done at the city of Washington this 12th day of August, in the year of our Lord one thousand eight hundred and ninety-eight, and of the independence of the United States the one hundred and twenty third.

By the President:
William McKinley.

William McKinley.

By the President:
William R. Day, Secretary of State.
A copy of the proclamation has been cabled to our army and navy commanders. Spair will cable her commanders like instructions.

CONVENTION AT LORETTO ABBEY.

Some of the sultry August days have been pent by that band of devoted workers, the dins of Loretto, in enrnest preparation for the work of the approaching scholastic year. On Tuesday last began a most instructive indinteresting convention at Loretto Abbey, in which Yery Rev. J. J. McCann, Aumissiant of the Archdicesse, Pev. F. Hyan, and the state of the Archdicesse, Pev. E. Hyang, and the state of the Archdicesse, Pev. E. Hyang, and the state of the Archdicesse, Pev. E. Hyang, and the state of the Archdicesse, Pev. E. Hyang, and the state of the Archdicesse, Pev. E. Hyang, and the state of the Archdicesse, Pev. E. Hyang, and the state of the Archdicesse, Pev. E. Hyang, and the state of the Archdicesse and the state of the state rator of the Archdinesse; Rev. F. Ryan cetor St. Michael's; Mr. E. Elliot, Maste flodel School, Hamilton; Mr. W. Graham dodel School Master, London; and Inspect of the Company of the Company of the Company F. White took part. Hon. G. W. Ross, Mir

ing the opening address by Inspecto, a heartfelt and touching tribute we During the opening address by Inspector White, a heartfelt and touching tribute was paid to the memory of His Grace, Archbishop Walsh, wno, while arrangements were being made for holding the convention, it was fondly hoped, would have been able to honor the meeting, as was usual, with his gracious presence, always encouraging as he did, every effort that was made for the upward and onward in what, after religion, held the first place in his thoughts and life work—Catholic Education.

ducation.

Able and instructive lectures were given by the Inspector and masters on the

grounds, ornamented with flower and shrub'; fine statuary and beautiful pictures. These create impressions on the heart and mind that

ine diatuary and beautiful pictures. These create impressions on the heart and mind that are life long.

At the close the Administrator and the rev. rector moved a vote of thanks to Inspector White, who had been instrumental in convening the institute; while he in turn commended Rev. Mother, who with a liberal hand provides the best educational advantages the country affords, for increasing the efficiency that has been clearly shown by the unparalled success which has attended the pupils who have written at the different public examinations during the past year, in Entrance, Commercial, Art. Teachers and University work;— the pupils not only passing, but in more than one ins'ance heading the list and carrying off honors.

THE GROWTH OF A DIOCESE. he History of Catholicity in the

Ogdensburg Diocese. — A Sketch of Bishop Wadham's Career as First Bishop of the Diocese. — The many Trials.—His last lilness and Death.

and I listened with feeling and attention to him. With the kindness of a child he saw how he was going to change the character of his city and church, and wene I looked at the old church. I wondered how the ingenuity of man could turn it into anything that would make it presentable as a cathedral. I listened to him as he spoke of those woods and the people who were scattered through them, whom he said should belong to God's Church, and with the utmost loy cold me that they were opening rait roads into them, etc. Civilization was making rapid strides into the wilderness. Act hough actually poor, he always seemed to define the himself quite rich, and no one could be more hospitable. The priests who came to visit him from different parts of his diocese were always very welcome, and always given the best to ea'. and a comfortable room to lodge in (IST. ARTICLE.) Towards the close of the year 1871 it had become evident that a division of the Albeny diocese was to take place. The Right Rev. John S. Conway assembled his councilors and represented to them what was to take place. He asked them to advise with him as to the character and qualities of the man who should be recommended to the Hoy See for the new succese, and also as to what place should be selected as the proper seat or See for the residence of the new Bishop. The diocese the discrete did to the Hoy See for the residence of the new Bishop. The diocese the discrete was to consist of the Adirondack region, in the north and west of the Adirondack region, in the north and west of the Adirondack region, in the north and west opposite the consistency of the Adirondack region, in the north and west opposite the consistency of the Adirondack region, in the north and west opposite the consistency of the Adirondack region, and the other Ogdensburg, in the Northwest at the point where the Oswegatchie River connects with the St. Lawrence. The sentiments of the council were very nearly equally divided as to the location of the See. At that time a Bishop's council had no claim to make a nomination, nor was any name surgested. The principal point on which the opinion of the council was desired was the following, namely be recommended? This was a point of the man to be recommended? This was a point of the man to be recommended? This was a point of white importance, for the English language work, by no means universal he Catholic denomination. Many of the first had been adverted there, and their importance, for the English language was the seat of the new See, and the name of the new See, and the name of the new See, and the name of the result of the new See, and the name of the result of the seat of the new See, and the name of the result of the seat of the new See, and the name of the result of the seat of the new See, and the name of the result of the seat of the seat of the new See, and the name of the result of the seat of

in youth and in riper manhood. I have seen him in the nursuits of his vocation, busy in the affairs of life, and mingling among men. I have seen him at home among his native Adirondacks, surrounded by the same faces that beemed upon his childhood. And here as well as there, and everywhere, the testimony of all that ever knew him is the same, 'Faithful antTrue'. I have seen him in every occupation and mood of mind—in labor, in study, in prayer, in the hour of lighted-hearted gayety, in sorrow and in joy, groping in the midst of doubt and perplexity, or walking free again in the light of a clear path. These are the natural vicissitudes of life. They come and go; they are themselves subject to change, but they bring no change to a steadfast soul like his. They pass over and leave; it, as the clouds float over the face of the constant moon. and leave her as before, still travelling on her heavenly track—'Faithful and True'. So has he always been in all the relations of life—as son, brother, friend, Christian, pastor, at his own fireside, at the sickbed, at the altar; and who doubts that in the episcopate to which God has new called him, he will not be found the same—'Faithful and True' to the end "Go forth, then, man of God, where God and duty call thee! Be thou the apostle of the American Highlands, and of that broad and noble plain whose borders are a majestic lazar a mighty river, an inland ocean, and the princeval mountains. Go plant the cross of Christ among thy native hills; unfur! the Cathold on the shores of Our ario and Lake Changdain, and there where early missionaries, siching out their holy lives and writing the Cathold on the shores of Our ario and Lake Changdain, and there where early missionaries, siching out their holy lives and writing the Cathold on the shores of Our ario and Lake Changdain, and there where early missionaries, siching out their holy lives and writing the change in holod, could only save few whether where the same proverse, and secondary the change of the church and the conscreatio

Applications of space are being made at Applications for space are being made at Applications for space are being made at Applications of teaching the principal proved methods of teaching the principal studies of our curriculum. Among these may be mentioned literature, composition, grammar, arithmetic, recitation, incentives, etc.

The rev. restor addressed the assembled community in a masterly and comprehensive manner on the education of the whole man or Catholic Education and the Psychological Element in teaching.

The Administrator expressed his approbation that the convention had been held. The mere fact, he said, of so many teachers coming to gether meant necessarily an interchange of ideas and was a guarantee to the general public that the members of the community, devoted as they are to the education of youth, are in touch with the outside world, but when his had been supplemented by lectures from such leading educators—men whose daily work is to supervise the teaching of teachers; then indeed do the advantages accruing to the pulls of the coming year promise to be very great. The Model School Masters dwelt on the real manner of the coming year promise to be very great. The Model School Masters dwelt on the real manner of the coming year promise to be very great. The Model School Masters dwelt on the real manner of the coming year promise to be very great. The Model School Masters dwelt on the real manner of the coming year promise to be very great. The Model School Masters dwelt on the real manner of the coming year promise to be very great. The Model School Masters dwelt on the real manner of the coming year promise to be very great. The Model School Masters dwelt on the real manner of the coming year promise to be very great. The Model School Masters dwelt on the real manner of the coming year promise to be very great. The Model School Masters dwelt on the real manner of the coming year promise to be very great. The Model School Masters dwelt on the real manner of the coming year promise to be very gr

man I would not hesitate for a moment; but just look at the thing as it is. He is a good man, he is a faithful priest; the building up of that congregation has been the work of his life; it would break the poor old man's heart to dislodge him; and even if he were to stay there and work in the parish under me, it would be a constant and bitter grief to him to seem emake the changes which I should think necessary in the church and in the house, and to be obliged to help me in making those changes. Waiworth, I can't do it with a good conscience. I cannot trample out that good man s life. I must let things go on as they are until God opens for me a good opportunity to interfere. And he kept steadfastly to this resolution." I remember well, said Bishop McQuaid of Rochester, in his funeral sermon, "the poverty in which he found his diocese, and the poverty of the city of Ogdensburg. I remember this and other cocasions when he unburdened his soul to me and told me of his difficulties, and spoke of his diocese and his people, and their poverty. He spoke of their being scattered over this was territory, and I iistened with feeling and attention to him. With the kindness of a child he saw how he was going to change the character of his city and church, and wne I looked at the old The attractions, which have always been entertaining, are to be even more so this year. The Royal Canadian Dragons will give exhibitions of fancy drill, sword combats, etc. Prince O'Kabe's Jape (16 in number) have been secured. The Watson Sisters' Triangular Electrical Trapese, Webb and Hassan, the Marians, Burk and Andrews, with their Texas Mule, the Gregory Combination, and others, to be supplied by Sie Hassan Ben All, who is now in Morroco selecting something of a very high order. Each evening there will be the grandest pyrotechnic display ever given in London, togener with the realistic representation of the 'Battle of Manila Bay,' assisted by all of the ring and stage attractions. As special excursion trains leaving London after 10 o'clock each evening are being arranged with the railway companies, it is expected that a very large way companies, it is expected that a venumber will remain for the fireworks. MARKET REPORTS.

London, Aug. 18.—Grain, per cental — Red winter, \$1.10; white winter, \$1.10; spring, \$1.10; oats, 95 to 98c; peas, 90 to 95c; barley.

\$1.10; oats, 35 to 98c; peas, 99 to 98c; barley.

Produce—Eggs, fresh, dozen, 10 to 12; butter, best roil, 20 to 21; butter, creamery, retail, 20; hay, ton, \$6.50 to \$7.00; straw, per load, \$2.00 to \$2.25; cheese, pound, wholesale, 7½ to 8c.

Seeds—Clover seed, red, \$2.20; alsike clover, seed, \$3.25 to \$4.09; timothy seed, per bushel, \$1.25 to \$1.75.

Meat—Beef, by carcass, \$5.50 to \$6.50; mutton, by carcass, \$5.50 to \$6.50; pure, \$6.00 to \$7.00; lamb, by the pound, 9 to 99c.

Live \$5.00 to \$5.60; pigs, pair, \$6.00 to \$6.00; fat beeves, \$3.50 to \$5.50

Poultry (dressed) — Fowls, pair, 50 to 65c; soring chickens, 50 to 69c; ducks, pair, 60 to 80c; turkey, pound, 8 to 10c.

Toronto, Aug. 18.— wheat exporters offering 65c for cars of hew, but no sales reported; No. 1

Toronto, Aug. 18.—wheat exporters offering 65c for ears of new, but no sales reported; miliers bidding 65c; Manitoba, quiet; No. 1 Toronto and west, quoted at 87c. Flour, steady; cars of straight roller (new wheat), in bols, west, quoted at from 83.0 to 83.15. Mili-feed, firm, on light offerings; cars of shorts, north and west, quoted at \$14.50, and bran at \$81.50. Corn, quiet; cars of at 40jc. Oats, steady; cars of new white Canada yellow west quoted at 33 to 34c, and American, on track, Toronto, at 40c.

himself quite rich, and no one could be more hospitable. The priests who came to visit him from different parts of his diocese were always very welcome, and always given the best to eat. and a comfortable room to lodge eat. and a comfortable room to lodge to Bishop Wadhams was a man who objected to all ituary, and required very little phis own comfort. Still he had a clear the feel its effects. Once after his application of the poverty of his diocese, and was often immediately on the feel its effects. Once after his application and before his consecration, while welking with Prof. Carmody on the Kenwod road, he opened his mind to his friend in the following manner. "I know, the treatment was a long distances. The population is promand scattered. It is a land of small settlements and long distances. The people cannot be reached by railways or stage-coaches; even good wagon roads are few But I'll tell you what I mean to do. I shall get a good pony that will carry me anywhere; and you take my word for it, it will not be long before I visit every family; and every man and woman and child in my diocese will know me." Bishop Wadhams was a strong, healthy man and was infancy fond of the woods and mountains, the snows and floods, This made him very well pleased with the location of the new field of labor. A familiar associate and co-laborer, Bishop Ludden of Syracuse, preaching his "month's mind" said: "At the time of his appointment to Ogdensburg, I was present when some one present asked him whether he would accept or not. 'How can you' they said to him, leave this great centre of life and go away to that barren and trackless region!" His answer was: 'My dear friends, that is my native air; I love those Adirondacks—I love those mountains, those rivers and streams; I love all here is in that territory. I love to hear the sawmills, they are music to my ears. My, I was brought up on saw-logs!" From this we see that Bishop Wadhams was a true child of nature. "I myself," says Father Walworth, "have seen him walking over a PORT HURON.

Port Huron, Mich., Aug, 18.—Grain—Whea

Port Huron, Mich., Aug. 18.—Grain—Wheat, per bush, 61 to 65 cents; oats, per bush., 25 to 25 cents; corn, per bush., 31 to 35 cents; rye, per bush., 35 to 49 cents; buckwheat, per bush., 25 to 29 cents; barley, 59 to 69 cents per 109 bounds; peas, 45 to 50 cents per bush.; beans, unpicked, 96c to \$1 per bushel; picked, \$1.25 to \$1.39 per bush.
Produce.—Butter, 14 to 15c per pound; eggs, 11 to 12 cents per aoz.; honey, 6 to 8 cents per Produce.—Butter, i honey, 6 to 8 cents per pound; cheese, 8] to 9] cents per pound. Hay and Straw.—Hay, \$5.00 to \$6.00 per ton, or have and Straw.—Hay, \$3.00 to \$6.50 per Hay and Straw.—Hay, 250,00 to 80,500 per ton, on the city market; baled hay, \$3.00 to \$6.50 per ton in car lots; straw, \$3.00 to \$3.50 per ton. Dressed Meat.—Beef, Michigan, \$6.00 to \$7.00 per cwt.; live weight, \$2.25 to \$4.00 per cwt.; Chicago, \$6.00 to \$7.50 per cwt. Pork—Light, \$5.00 to \$5.50; heavy, no sale,

TO BE CONTINUED.

WEDDING BELLS.

MALONE-LEGGE.

Loughrane Hill.

We are delighted to record the marriage of L Loughrane Esq., H. M. Customs to Missarah Hill, of Oshawa, the accomplished daughter of Mr. H. C. Hill, which happy event was solemnized at St. Paul's church, Toronto, on August 1, 1898, by the Very Ecv. Father Hand, rector, assisted by Father Cline. The bridexpoom was attended by Mr. J. Taulty and Mr. H. C. Hill, father of the bride, and the bride was assisted by Mrs. Taulty, Miss

and Mr. H. C. Hill, father of the bride, and the bride was assisted by Mrs. Taulty, Miss Maloney and Miss Mary and Jennie Loughrane who were very handsomely dressed. After the celebration of Nuprial Mass the wedding party repaired to the residence of Mrs. Taulty, 44 Leonard street. Toronto, accompanied by the Rev. Father Hand, where the bride, who is very popular and one of Oshawa's most accomplished young ladies, received a large number of costly presents from her friends. The wedding tour will include a visit to Montreal and the Thousand Islands.

The CATHOLIC RECORD wishes the young ouple a full measure of happiness and pros

OBITUARY.

MR. JOHN TRACY, TORONTO.

John Tracy, of 15 Dora street, Toronto, died on Monday, Aug. 8, and was buried on the following Wednesday.

The deceased was a native of the township of Peel, in the county of Wellington, and leaves, besides his widow, to mourn his loss the following children: Maggie, Mary, Thomas, John, Edward, Francis and Harold,

May his soul rest in peace!

WILLIAM A. HURLEY, LONDON.

WILLIAM A. HURLEY, LONDON.
Mr. Wm. A. Hurley died at his late residence, 65 Stanley street, South London, on Sunday, August 14, 1888. He was born in Peterborough, Ont., but had been for a number of years a resident of this city, where he was latterly employed as traveller for John Garvey & Co. He made hosts of friends while in London, all of whom will regret to hear of his early

don, all of whom will regree to use or death.

High Mass of Requiem was celebrated for the repose of his soul on Tuesday, August 16, by Rev, M. J. Brady, after which the remains were interred in St. Peter's Cemetery.

To his wife and young family, as well as to his purents and the other relatives, we extend our heartfelt sympathy, and our earnest prayer is that our Heavenly Father. will have mercy upon the soul of this loving husband and father.

CANADA'S OLDEST EXHIBITION.

CANADA'S OLDEST EXHIBITION.

The Silver Jubilee of the Western Fair, London, September Sit to 17th, is going to be the best in the Association's history, and will be formally opened by Sir Oliver Mowat, Lieutenant-Governor General and Lady Aberdeen will give the Western a visit before retiring from offic. Such are the expectations at present, and will be fully made known on receipt of their appearance.

Applications for space are being made at such a rate that several departments are nearly full already, and the general impression throughout Western Ontario is that with the good crops now being harvested, the farmers and their families will turn out em mass to get and their families will turn out em mass to get and their families will turn out em mass to get which they have been largely the means of bring the most successful in the Dominion today.

Pork—Light, \$5.00 to \$5.50; heavy, no sale, live weight, \$3.50 to \$4.00 per cwt.

Mutton—\$6.00 to \$6.50 per cwt.

Spring Lamb—\$3 to \$3.50 each, alive, dressed
\$9.00 and \$10.00 per cwt.

Veal—\$7.50 to \$8.00 per cwt.

Poultry—Chickens, spring, 11 to 12c, per lb; alive, \$1 o9 per pound; fowls, 9 to 10 cents per lb alive, 5 to 6c, per pound; turkeys, 10 to 12½ per pound; pound; per laive.

Latest Live Stock Markets. MALONE-LEGGE.

On Saturday, the 30th July, at 8 a. m. a pretty wedding took place at St. Anne's church, Mattawa, Rev. Father Bellemare officiating, when Mr. Martin J. Malone, a prominent young business man of Temiscamingue, formerly of Toronto, led to the altar, Marion Justine, eldest daughter of Mi. Thos, Legge of Deux Rivieres, and grand-daughter of the late Mr Martin Dowsley, coatractor of Pembroke. The wedding was quiet, only a few intimate friends being present.

The young couple left at 9:39 p. m. on the "Soo" train for a short trip East, amid showers of rice and the best wishes of a host of friends, in which the Record heartily joins.

Toronto, Ang. 18.—The demand for export cattle was slow. Prices range from \$4 to \$4.59 per ewt., with an occasional 10 or 15c more for a few lots of superfine shippers, and the work of superfine shippers, and the work of superfine shippers, and the work of t A few good shipping bulls will sell at from 50 to \$4.90 per cwt.

per cwt. ure in fair demand at from \$3 to Calves were in ample supply. Prices range of \$3 to \$6 each, and for extra choice \$7 to \$8 s paid.

Caives were in ampie supply. Frices range from \$3 to \$5 each, and for extra choice \$7 to \$8 was paid.

For good export sheep values ranged from \$3 to \$3.40 per cwt.

Lambs are worth about 5c per pound, or from \$3 to \$4 each.

Hogs—"Singers" to day fetched from \$6 to \$6,12\\$; light and heavy hogs from \$5.50 to \$5.60 per cwt; thick fat sold around \$5; sows are worth from \$3 to \$3.50; and stags from \$2 to \$2.30. Neither stores nor corn-fed hogs are wanted here. All other grades are wanted at the probable reduction indicated.

EAST BUFFALO.

East Buffalo, N. Y., Aug. 18.—Cattle—Market ruled quiet and steady. Hogs—Good Yorkers, \$4.20 to \$4.25; prims light Yorker, \$4.25 to \$4.30; mixed packers, \$4.20 to \$4.25; roughs, \$2.35 to \$4.50; talks, \$2.75 to \$4.15. Sheep and fambs—Spring lambs, choice to extra cwes and wethers, \$6.50 to \$6.75; buckeye and fair, \$5.75 to \$6.25; culls, \$4.50 to \$5.50; common to choice yearlings, \$4.25 to \$5.50; common to choice yearlings, \$4.25 to \$5.25; native clipped sheep choice to selected wethers, \$4.50 to \$4.60; culls and common ewes, \$2.75 to \$4.25.

A POPULAR COLLEGE.

The Central Business College of Stratford, nt., is one of the most progressive schools in ne Dominion. It re-cenes for the Fail Term on Sept. 1st. W. J. Elliott is the Principal.

A LADY TELLS HOW SHE SUP-PORTS HERSELF AND FAMILY. " I often read of ladies who work hard

"I often read of ladies who work hard trying to earn enough to keep body and soul together and for their benefit I will relate how easily one can get along in the world if they only know how. There is a big firm in Pittsburg that manufactures flavoring powders. I had tried them myself and knew they were splendid, so sent for samples and tried selling them. I found it so pleasant and easy that I have kept right at it and never makes less than \$3 a day and often clear makes less than \$3 a day and often clear makes less than \$3 a day and often clear more than \$5. The powders go twice as far as the liquid extracts sold in stores far as the haud extracts sold in stores and are much stronger. I sell from one to eight different flavors in each house. They are used for ice cream, custards, cakes, candies, etc., and are so delicate and give such a rich flavor that everywhere I go I gain a permanent customer. Those of your readers who would like to make money can get full particulars by writing to W. H. Baird & Co., Station A, Pittsburg, Pa., who are the manufacturers of Baird's Non-Alcoholic Flavoring Powders. This firm is very energetic and liberal as they will give you a good way. liberal as they will give you a good start.

I hope all ladies in need of money making employment will write to this firm as I know they can do just as well as I did and \$3 to \$5 a day gives one a very comfortable living. comfortable living. I support myself and family nicely and we have a good many comforts we never had before. L."

SEPARATE SCHOOL WORK.

Woodslee Separate school, which for the past six years has been taught by Miss Clara O'Connor, has during that time passed more P. S. L. publis than any other school in North Essex, and has been equalled by few if any of the neighboring ungraded schools, in the number of pupils passing the entrance examination. This year a pupil from same school wrote on and passed Part I, form II Junior matriculation examination.

FATHER KIERNAN'S SILVER JUBILEE.

The Rev. P. J. Kiernan, P. P., of the parish of the gore of Toronto, county of Peel, celebrates his silver jubilee, or the twenty-fifth aniversary of his ordination, on Tuesday, the 16th inst. As we go to press we learn that there is a large number of priests present to assist at the celebration. We wish him many more years of usefulness in the Lord's vine-yard.

THE LATE ARCHBISHOP WALSH.

Mr. Frederick Lyonde, photographer, 101 on the splendid photograph he made of the ate Archbishop. It was His Grace's last sitting and the most satisfactory portrait he ever had, copies may be secured at 50 cents each.

UNABLE TO WALK.

A Distressing Malady Cured by the Use of Dr. Williams' Pink Pills. From the Hartland, N. B., Advertiser,

From the Hartland, N. B., Advertiser, Right in our own village is reported and of the remarkable cures that make Dr. Vilams' Pink Pills so popular throughout land. The case is that of Mrs. E. W. Mil The Advertiser interviewed her husband, was slad to relate the circumstances for lication, that others might read and have remedy put into their hands, as it were. "
Invey cars," said Mr. Millar, "my wife was able to walk without aid. One physic diagnosed her case as coming from a staffection. Other doctors called the maneryous prostration. Whatever the tro was, she was weak and nervous, Her li

f our lumber mills and is well known throughout the county.

Dr. Williams' Pink Pills cure by going to the

root of the disease. They renew and build up the blood, and strengthen the nerves, thus driving disease from the system. Avoid imita-tions by insisting that every box you purchase is enclosed in a wrapper bearing the full trade mark, Dr. Williams' Pink Pills for Pale People

He was a giant. Shakespeare has written: "Oh, it is excellent to have a giant's strength, but it is tyrrannous to use it like a giant." Bismarck both had it and used it. From the very beginning of his political career he mapped out his course and declared his methods. "Not by speeches and majority votes," he said, "are the great questions of the day to be decided, but by iron and blood." He was a man of no half measures and for the accomplishment of his purpose took the quickest road and the most violent means. He was in truth the "Iron Chancellor." He believed in force, worshipped it, relied on it for all things. It required a genius to use it as successfully as did Bismarck. It was in carrying out the pet purpose of his life that he showed the wonderful esources of his genius and his absolute worship of force. - New World.

The passionate aspirant for fame, a lescribed so finely by Michelet, stands peside the unknown sea of futurity, picks up a shell, lifts it to his ear and istens to a slight noise, in which he fancies he hears the murmur of his own name. - W. R. Alger.



Farmers of Ontario! We want you to see the quality and yield of grain per

Seeing Is

acre the fertile soil of Manitoba and the Canad-ian North-West will pro-duce. Believing Harvest Excursions
Will be run on Will be run on Aug. 30th, Returning until Oct. 29th, and

Sept. 13th, " " Nov. 12th, 1898 RETURN FARES TO Winnipeg Port in Prairie Brandon beloraine Reston Estevan Binscarth Moosomin Winnipegosis Page 140 Prin. Albert S35 Red Deer Edmonton \$40 Prin. Albert S40 Prin

From all points in Ontario, Onaping. Sault Ste. Marie, Windsor and East, For further particulars apply to the nearest Janadian Pacific Agent, or to C. E. McPHERSON.

Asst. General Passenger Agent, 1 KING ST., EAST, TORONTO WEBSTER'S DICTIONARY

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By special arrangement with the publishers we are able to obtain a number of the above books, and propose to furnish a copy to each of our subscribers.

The Dictionary is a necessity in every home, school and business house. It fills a vacancy and furnishes knowledge which no one hundred other volumes of the choicest books could supply. Young and old, educated and ignorant rich and poor, should have it within reach, and refer to its contents every day in the year.

As some have asked if this is really the Original Webster's Unabridged Dictionary, we are able to state that we have learned direct from inal Webster's Unabridged Dictionary, we are able to state that we have learned direct from the publishers the fact that this is the very work complete, on which about 40 of the best years of the author's life were so well employed in writing. It contains the entire vocabulary of about 100,000 words, including the correct spelling, derivation and definition of same, and is the regular standard size, containing about 200,000 square inches of printed surface, and is bound in cloth.

A whole library in itself. The regular selling price of Webster's Dictionary has heretofore been \$12.

price of Webster's Dictionary has been \$12.

N. B.—Dictionaries will be delivered free of all charge for carriage. All orders must be accompanied with the cash. Address

THE CATHOLIC RECORD.
LONDON, ONT.

VOLUME XX.

The Catholic Record.

London, Saturday, August 27, 1898,

A Song of the Everydays.

Come sing me a song in the tongue I know; I am tired of the stilted strain:
The worn out rut where the fancies strut In a meaningless, tangled chain, I am weary of flights with the far-off gods
That only the wise may praise:
I want the mirth and the tears of earth—
A song of the every days.

A song to lighten the lives of those
Whom labor has called its own:
A note to beat, as an echo sweet,
Of the world that each has known—
A preeze from the mountains craggy peak,
A whiff from the woodland ways,
A fleck of foam from the beach at home—
A song of the everydays.

A blossom plucked from the hawthorn hedge,
A leaf from the bough above,
A ribbon rare—or a tress of hair,
A clasp from the hands we love.
A mother's step on a chamber floor,
The catch of a childish phrase,
A grass grown sod and a prayer to God—
A song of the every days.

O sing me a song of the fields and hills,
A song of the sea and land,
That shall ring again in the hearts of men
And the least shall understand.
No hint of the scholar's classic lore,
Of the cynic's bitter lays,
But a song to rest in a poor man's heart—
A song of the every days.

N.

A SCANDAL.

We hear very little of that claim of the Methodists which W. Stahlman "put through " Congress for the reward of 35 per cent. of the spoils. It was certainly a pretty scandal for godly people, but somehow or other it the has been hushed up and the \$288,000 are in the pockets of our brethren. of the But what a howl of indignition there would have been if Catholics had had wive been guilty of this dishonesty !

IMPOSTORS.

There are two or three individuals who call themselves "clairvoyants" travelling around the country and telling wonderful things to silly girls the and empty-headed men who have a fasc desire to know somewhat of the future. mor These clairvoyants are mostly im-Wor postors who believe in making a good que thing out of human credulity and in stupidity. They know nothing of the man future, and, if aided by the devil, they can make a shrewd guess at it, but nothing more. A Catholic is bound to avoid them. like every other occasion and of sin

MONSIGNOR CONATY.

Monsignor Conaty has more than satisfied the most exacting. We felt, at the outset of his career as Rector of the Catholic University, that the way would be thorny for inexperienced feet, but he has gone along with the tread of a veteran, never faltering-sure of himself, and with tact His public and prudence. dresses are thoughtful and have about them a scholarly dignity well becoming the utterances of a chief of a great educational institution. He believes as the prelate of Peona has had said, that the best professors are not the ones who know the most, but those who have the most power to determine the student to self-activity; and that a strong man who loves his work is a better educator than a half-hearted professor who carries whole libraries in his head.

HOBSON AND THE WAR.

The "gallant Hobson" could not thank his admirers for their enthusiastic welcome without introducing some comments on the "Inquisition." Perchance with his native shrewdness he calculated that it would go down like the other nonsense that has been talked off since the war began. He sank the Merrimac and gained promotion and he hinted at Spanish cruelty, and reaped the cheap applause of those who have learned history from the sensational newspaper.

But what an annoying mass of humbug all this is! The talk about the cause of humanity; about the poor Cubans who macheted defenceless Spaniards and were guilty of abomina tions that the pen refuses to chronicle, is wearying. But we are glad that the clamor of war has been stilledglad that the poor fellows who were hurled into battle by irresponsible legislators now return to their homes and yet we cannot but be sorry that any nation should have given its energies to a cause that had not an element of justice.

There is only one appointed way of doing good, and that is by being good.

—J. B. Mozley.

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