

# The 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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## The Catholic Record.

London, Saturday, August 20, 1898.

### 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 wisacres 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 platitudes.

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. Flip-pant 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 into life.

"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 theologues 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 on the ordinary individual and deem them the products of scholarly investigation and judgment. Take a paper for example. The gentleman who "does" the reviewing has a few superlatives on hand for the praise or condemnation of any work

that comes under his critical eye. He may skim the pages, and forthwith we have what is styled criticism. A cleric preaches a sermon and it is heralded abroad as a most eloquent effort. We have, indeed, reverend pastors who can lay claim to the title of orator, but the lips 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 stupid 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 literature 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 People of Scotland.

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 daughter of the Church, and appeals for a return of her people to the household 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, then, should this not be the starting-point for a return to unity? We beg them to remember that the books of the Old Covenant and of the New 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 unceasing 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 Pontiff. 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 safeguard 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 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 overweening trust in their own judgment, fail to perceive how rash and monstrous it is to try to measure the works of God by our own puny intelligence;

nor do they sufficiently heed St. Augustine's warning, "Honor God's Scripture, honor God's Word though not understood, reverently wait in order to understand." (in Psalm cxlvi., n. 12) "Those who study the venerable Scriptures ought to be admonished to comprehend." (Doct. Chr., lib. iii., n. 56) "Last anything unknown be rashly asserted as known \* \* \* let nothing be rashly asserted, but all things cautiously and modestly examined." (in Gen. Op. Imp.)

But as the Church was to last to the end of time, something more was required besides the bestowal of the Sacred Scriptures. It was obviously necessary that the Divine Founder should take every precaution lest the treasure of heavenly truths possessed by the Church should ever be destroyed, which would assuredly have happened had He left those doctrines to each one's private judgment. It stands to reason, therefore, that a living, perpetual "magisterium" was necessary in the Church from the beginning, which by the command of Christ Himself should, besides teaching other wholesome doctrines, give an authoritative explanation of Holy Writ, and which being directed and safeguarded by Christ Himself, could by no means commit itself to erroneous teaching. God has provided for these needs most 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 xxiii., 15.) But the supreme teaching authority was committed to one on whom, as on its foundation, 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." "Confirm thy brethren" (Luke xxii., 32) And since the faithful must learn from the "magisterium" of the Church whatever pertains to the salvation of 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 that the 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 prepossessions, 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 strife.

The truth of what we have just stated is proven by what has actually taken place since, of all the sects, deprived 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. There is no gift of God so sacred that man cannot abuse it to his own detriment; since, according to the stern warning of blessed Peter, "the unlearned and unstable wrest" the very Scriptures "to their own destruction" (2 Peter iii., 16). Hence Irenaeus, who lived shortly after the apostolic age and who is a faithful interpreter of apostolic doctrine, always taught that a knowledge of the truth could only be had from the living voice of the Church: "Where the Church is there is the spirit of God, and where the spirit of God is found there is the Church, and all grace, and the spirit is truth." (Adv. Her. lib. iii.)

"Where, therefore, the gifts of God are placed, it is necessary to learn the truth from those who have in the Church of Apostolic succession"—(adv. Her. lib. iv.) And if Catholics, who may differ on all other matters, are found united in marvelous concord in the faith, there can be no doubt that this is chiefly owing to the authority and power of the "magisterium."

We know that many of the Scottish people who do not agree with us in faith sincerely love the name of Christ and strive to ascertain His doctrine and to imitate His most holy example. But how can they obtain what they are striving for if they do not allow themselves to be taught heavenly things in the way prescribed by Jesus Christ Himself; if they do not give heed to the Church whose precepts they are commanded to obey by the Author of Faith as if they were his own: "He who heareth you heareth Me, he who despiseth you despiseth Me;" if they do not seek the nourishment of their souls and the sustenance of all virtue from him whom the Supreme Pastor of souls made His vicegerent, to whom He confided the care of the Universal Church? In the meantime we are resolved not to fail in doing our share, and especially to be constant in fer-

vent prayer that God may move their minds to do what is good and vouchsafe to impart to them the most powerful impulses of His grace. May that divine clemency thus earnestly implored by us, grant to the Church that supreme consolation of speedily embracing the whole Scottish people restored to the faith of their forefathers "in spirit and in truth." What incalculable blessings would not accrue to them if they were once more united to us? Perfect and absolute truth would everywhere shine forth together with the inestimable gifts which were forfeited by separation. There is one amongst all others, the loss of which is more deplorable than words can express—we allude to the Most Holy Sacrifice in which Jesus Christ, both priest and victim, daily offers Himself to His Father through the ministry of His priests on earth. By virtue of this sacrifice the infinite merits of Christ, gained by His precious blood shed once upon the cross for the salvation of men, are applied to our souls. This belief prevailed among the Scottish people in St. Columba's day and in subsequent ages, when your grand and majestic cathedrals were raised throughout the land, which will testify to the art and piety of your ancestors.

Now, the very essence of religion implies sacrifice. For the perfection of divine worship is found in the submissive and reverent acknowledgment that God is the Supreme Lord of all things, by whose power we and all our belongings exist. This constitutes the very nature of sacrifice, which, on this account, is emphatically called "a thing divine." 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 covenant 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., 25). That atonement for the sins of men was absolutely complete; nor is there any 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 impenitence 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)

The concluding portion of his letter is an exhortation 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 desolate earth there have ever sprung up at all flowers of holiness and glory. And Mary is the queen of them. She is the queen of spiritual flowers, and therefore she is called the rose, for the rose is fitly called of all flowers the most beautiful. But, moreover, she is the mystical or hidden rose, for mystical means hidden. How is she now hidden from us more than other saints? What means this singular appellation, which we apply to her specially? The answer to this question introduces to us a strong reason for believing in the reunion of her sacred body to her soul, and its assumption into heaven soon after her death, instead of its lingering in the grave until the general resurrection at the last day. It is this: If her body was not taken into heaven, where is it? How comes it that it is hidden from us? Why do we not hear her tomb as being here or there? Why are not pilgrimages made to it? Why are not relics produced of her, as of the saints in general? Is it not even a natural instinct which makes us reverent toward the places where our dead are buried? We bury our great men honorably. St. Peter speaks of the sepulchre of David as known in his day though he died many hundred years before. When our Lord's body was taken from the cross, He was placed in an honorable tomb. Such, too, had been the honor paid to St. John the Baptist, his tomb being spoken of by St. Mark as generally known. Christians from the earliest times went from other places to Jerusalem to see the holy place. And, when the time of persecution was over, they paid still more attention to the bodies of the saints, as of St. Stephen, St. Mark, St. Barnabas, St. Peter, St. Paul, and other Apostles and Martyrs. Thus from the first to this day it has been a feature and characteristic of the Church to be most tender and

reverent towards the bodies of the saints. Now, if there was any one who more than all would be precious to take 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 Martyrs and the Queen of Saints—who 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 Anglican 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.

1. Is the marriage of two unbaptized persons a Christian marriage? Is it a sacrament? If they are divorced and re-marry, what must such do in regard to the second spouse before he or she can receive baptism? Must the second marriage relation be dissolved?
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 is not Christian, nor is it a sacrament. For the reason that baptism is Christianity's door, no sacrament can be validly received until it is received. Still, the marriage of unbaptized persons is lawful and binding, though not so strictly indissoluble 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 abandoning 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 religion.

As case 1 is presented I would say that the second relations must be severed 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 is not called upon to act as judge in the strict sense of the term should not forget the value of good faith where admonitions may not profit.

2. Heathen chiefs converted to Christianity should give preference to 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 polyandry.

We have no publication in the vernacular that will give all the information you need. Donohue's Short Instructions gives a good outline. If your friend is a master of Latin he may take up one of our Manuals of Theology, V. G. Lehmküh's. With patience and application he will be able to get a good idea of the subject in three months. 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 graces which are vouchsafed to us, and the consequences of such failures are always detrimental to our spiritual welfare. The Holy Father names as a general intention during August devotion to the Holy Ghost. Why not 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?

Shall there be a God to swear by and none to pray to?—Hooker.

### 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, don't you know.' They can learn to play golf and to look like Englishmen (now the United States idea of a 'gentleman'). 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 impregnable 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 missionary work I think I shall give him something easier than trying to Christianize mental and moral muggumps.

### 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 Kessler, 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 Kessler, as told by one of the survivors of La Bourgogne, the wife of Professor 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 tritular occasion, and she describes his heroism as the mob that faced death was quieted by his benignity, his majesty and resignation, in terms and language that read like some of the passages about Sebastian in Fabiola, or some of the scenes in Ben Hur. The final climax, the sacrifice, the death she tells in words worth repeating, even now.

"My terrified eyes," says Mrs. La Casse, "strained toward the ship, caught the last mortal view of Father Kessler. 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 expression, 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 Kessler. 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 waist. It reached his breast. It covered his outstretched hands and then—I dared not look longer. A gurgling sound, a monster 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 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 churchmen; for charity will hardly water the ground where it must first fill a pool.—Francis Bacon.



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

A certain man went down from Jerusalem... Jerusalem is, according to the explanation of St. John in the Apocalypse, a figure of the heavenly Zion...

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...

The great Jesuit theologian, Perrone, distinguishing what is strictly of faith on the subject and what is free to speculate about, says: "This one thing is of faith, that there is a hell, or sufferings destined for the impious and without end..."

And still, dearly beloved, great are our reasons to tremble at all times at the malice and cunning of these three faces and robbers on our way to Heaven, still the danger becomes doubly and tenfold greater...

A LEPPER SCULPTOR.

Performed a Labor of Love by Tying the Mallet and Chisel to His Deformed Hands.

Writing from the leper village of Agua De Dios, Colombia, Father Grippe, a Salesian, says: "You will no doubt remember, Very Rev. and dear Father, that I once wrote to you about a leper sculptor who contemplated carving a marble bust of Don Bosco..."

Successful at Last. I was a sufferer from neuralgia in my side, and headache. I followed numerous prescriptions without benefit and was persuaded to try Hood's Sarsaparilla...

Hood's Pills are the favorite family cathartic. Easy to take, easy to operate.

QUESTIONS.

New York Freeman's Journal.

A correspondent asks:

1. Where can I get an article written by you on "Out of the Church no Salvation." In the New York Freeman's Journal of May 4, 1895, under the title "We advise you to read carefully some articles which are about to appear in the Freeman on the above subject..."

2. Did Archbishop Corrigan ever write on Theosophy? If so, where can the article be obtained? I ask because I saw the following in the Richmond Times: "The Archbishop Corrigan was the first Archbishop of modern times to write advanced ideas on Theosophy that are wholly orthodox..."

3. Has any dogma of the Church defined hell? If so, what is it; if not, what is the opinion held? Is it one of physical torment or suffering of spiritual remorse?

4. The great Jesuit theologian, Perrone, distinguishing what is strictly of faith on the subject and what is free to speculate about, says: "This one thing is of faith, that there is a hell, or sufferings destined for the impious and without end..."

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THE CATHOLIC RECORD

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

But of all noble deeds, the noblest are performed by the followers of Don Bosco. Years have passed since that Catholic humanitarian breathed forth his life, but the society formed by him still continues his work...

Perhaps one of the most palpable errors into which "non-sectarian" thinkers fall is to suppose that it is only necessary to train one part of a youth's dual nature—his mental abilities. The youth's feeling and emotions and tendencies are in a plastic state, and at this crucial period, when he is wavering between right and wrong, not the slightest aid of an epiritual nature is tendered him...

THE CATHOLIC CHURCH AND THE WORKING BOY.

John E. Wickham in The Holy Cross.

During the past few years the social economists of the country have had to cope with a problem of the most difficult kind. They have labored at its solution from year to year, with results that have not been eminently satisfactory.

The Catholic Church has solved the problem. "What shall we do with the needy working boy?"

TRUTH ABOUT THE SPANIARDS.

Boston Republic.

We are surprised to find the Northwestern Chronicle of St. Paul giving currency to the Protestant calumny that 68 per cent. of the people of Spain are illiterate.

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

Here are gathered youths of every age and every race, all being trained in the art of manual labor.

It is the policy of the sensational Protestant agitators to hold up Spain to the eyes of the world as the exemplar of all that is corrupt, degraded, brutal and ignorant...

THE GUARDIAN'S MYSTERY.

Deflected for Conscience's Sake. BY CHRISTINE FABER.

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. Denney said had been so profane, together with her guardian's early and mysterious departure that morning, all seemed like links in a chain of curious and perhaps not creditable proceedings.

Her former suspicion and distrust of him returned; the feelings with which a few months before she 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.

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 though she endeavored to watch him, she found that he was passing the time in a way that indicated any serious anxiety upon his part; there seemed to be even less traces of care and concern than she had seen on frequent other occasions.

"Of course you will go to him immediately," 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.

"That will do; that was all I wanted to know." 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 but; for he felt confident that such constant and ardent love as Wilbur had shown, together with his determination, of which Mallaby felt so sure, would break down any barrier of objections she might interpose.

The right of the latter sent an unaccountable chill through Wilbur, and with a countenance that recognized no one whom he had loved.

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, and the slight ring that he wore in her life, all seemed to be of an immense opal. He came in with the same confident, patronizing air that had both surprised and repelled Wilbur on the first occasion.

The Catarrh Clutch

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

This is Not Hoaxing. It is Borne Out by Carefully Compiled Statistics of Diseases Most Prevalent. Its Development is Watched Carefully Because it is so Sure a Forerunner of Consumption, Neglected. Most Catarrh Cures Contain Cocaine, which is a Dangerous Narcotic. The Holy Cross Dispensary, 219 Portland Street, Toronto, is the only place where Dr. Chase's Catarrh Cure is sold.

MR. J. PALMER, HARRISBURG, Pa. writes: "I was afflicted with Catarrh of the Throat for several years, and was cured by Dr. Chase's Catarrh Cure. I feel it my duty to state that I have never returned, and I am now in perfect health."

Walking on Air.



If life is worth having it is worth taking care of. The best care does not pay, either in our work or in our pleasure. When people read of a young man who has been killed while performing some reckless feat on a toboggan or at some other hazardous sport, their sympathy is mixed with surprise that any human being should thus carelessly risk his life.

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.

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.

TREMBLING HANDS AND SHAKY MEMOIR.

A HAMILTON MAN'S EXPERIENCE WITH A NEW MEDICINE.

DEAR SIR, I have spent half a fortune in doctors' bills, all to no avail. These Pills have reached the seat of disease at once, and they also seemed to possess a remarkable influence over me.

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Dr. Ward's Blood and Nerve Pills are sold at 50 cents per box, 2 boxes for \$2.00, at drug stores, or sent on receipt of price to The Dr. Ward Co., 71 Victoria St., Toronto. Book of information free.

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Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, the Bishops of Hamilton, Peterborough, and Oshawa, and the clergy throughout 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. Advertisers must be paid in full before the paper can be stopped.

When subscribers change their residence it is important that the old as well as the new address be sent us.

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.

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 titles on the boards of directors. Peers are purchased, sometimes outright, and sometimes they are merely bribed to allow their names to be emblazoned on the front page of a fraudulent prospectus.

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.

THE JESUITS IN SHANGHAI.

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.

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.

ENGLAND'S FOREIGN RELATIONS.

Mr. Frederic Harold in a recent cabled 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 Government in its foreign relations.

THE OLD PREJUDICE.

The usual summer religious services 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.

WILL THERE BE ANOTHER WAR?

Just as the war with Spain has come to an end, the spectre of a war cloud is appearing in the far East. The Chinese government having the intention to extend the existing Railway system to New Chwang, obtained from the Hong Kong and Shanghai Bank, the contract for a loan on condition that the Railway itself should be the security for repayment.

WHITHER ARE WE DRIFTING?

The flippancy with which sacred subjects are dealt with by some of the Protestant clergy is a natural consequence of the principle on which Protestantism itself stands, that each individual is himself the supreme arbiter of the faith he ought to believe.

of this flippancy 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 Rev. Timothy Pleasant, of St. Paul's Church of New York, had a debate last night at a lawn party in Hackensack, the subject being "Is There a Devil in Heaven?"

A SHADY TRANSACTION.

The recent vote of Congress to appropriate \$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 Congress who supported the appropriation.

THE DYNASTIC STRUGGLE IN SPAIN.

The Roman correspondent of the Daily Mail asserts that the Pope is preparing an encyclical ordering the Spanish clergy to avoid all political strife in the present national crisis, and praising the virtues and religious fervor of the Queen Regent.

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.

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 dynasties of bygone days.

THE ONSLAUGHT ON RITUALISM.

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.

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cent, knowing as they must have done, that the purpose was to ascertain whether a huge sum was to be paid to 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.

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

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"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 Shorelditch. A Mr. Wise had made 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. Kenst, 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 get 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 Catholic 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 priestly 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. 2d., 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-

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 it is not only justifiable but commendable for the well-instructed 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 it.

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 Gordon, 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 heterogeneous 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 Kessler, 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 Kessler 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, there was a scene of the wildest confusion on the big steamer. In all the bitter struggle for life Father Kessler, 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 Kessler, who was born sixty years ago in one of the Rhine provinces, was the son of an officer who served long and bravely in the army of Napoleon.

### GOD'S WONDROUS WAYS.

Strange as it may seem to the inexperienced, 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 Blackburn, the accuracy of which we can vouch for.

A Protestant workingman of Blackburn attended one of Slattery's lectures wherein he made certain serious allegations concerning the Catholic confession. 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," the orator declared that it was totally different to what it had been represented by the apostate lecturer, the man explained to the astonished Canon

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 prejudice 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. The dead 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 seemed difficult to its founders was eliminated. In order to make some show of consistency further elimination was necessary, until to-day it presents a 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 up with a rush because of the verdict 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. We do not care two rows of brass pins about the plea that there was an agreement or contract with regard to such a matter. We regard the fact that extortion is practiced under the name of Catholicism as extortion more aggravated. Many things are done under the pretence of religion that make us feel that religion is being used, just as the flag of the country is being used for the advancement of sordid ends. We have no desire to see the flag of our Church waved over the junk-wagon and made to subservise 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 Catholic Standard and Times.

### HIGHER FEMALE EDUCATION.

The good Sisters of Notre Dame of Namur are pushing forward as rapidly as they may the institution at Washington for the higher academic education of Catholic girls; and this year one of our leading Catholic academics, St. Mary's, Notre Dame, conferred a regular degree upon one of its graduates.

These two facts alone would sufficiently contradict—were other denials lacking—the often-heard assertion that the Catholic Church does not look favorably upon the higher education of women. They stand out in striking contrast, moreover, to the recent action of the Culti minister of Protestant Germany, 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 universities and compete for degrees, replied that such a step was not advisable and could not, consequently, be taken.

Still, it would be unfair to endeavor to give the impression that the Catholic Church to-day is the only institution that favors the higher education of woman. That Church certainly has done more than all others for female education; but it would be ungenerous 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 accomplished Catholic women, Miss Helen T. Goessman, a graduate of a Sacred Heart Academy, who has lectures at Plattsburg and on many another platform, and who contributes to several of our leading periodicals, holds the degree of Master of Philosophy from our Ohio 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 founding 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. He was a convert, and his conversion began by a singular occurrence. When an Anglican minister, and visiting the Eternal City, he was in St. Peter's in the Vatican. Curious to see

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 conversation ensued which resulted in friendship which brought about the change of faith. Father Douglas used to delight in telling how he had been converted by his umbrella. He was remarkable for his piety and charity to the poor. He had lately published a 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 continually in the shadow of death while in this world because the idea of death becomes familiar in his religious ceremonies, 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 familiarize 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, since 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 next world). In every aspect, therefore, the Catholic practically lives amid thoughts of not one but of two worlds.

### POPE LEO XIII.—"ST. ANTHONY'S BREAD."

His Holiness Desires to Extend Everywhere Devotion to the "Wonder-Worker."  
The Holy Father has honored with the following Brief a publication entitled "Il Pane di Sant'Antonio." "Leo XIII. For perpetual remembrance it was a very great consolation to our soul and a thing quite in accord with our desires when, recently, our dear son, Lorenzo Carattelli, 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 venerate 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 calamitous 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. The one gives 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 needful succor to poor families, receive from St. Anthony a powerful support and abundant aid in the fulfillment of their mission.

In view of these facts we receive with particular favor the request submitted 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 consecutive Tuesdays or Sundays communicated, shall have by pious meditations or prayers for the glory of God honored this saint, a Plenary Indulgence likewise applicable to the departed, and indulgence that one may gain on one or other of the Tuesdays or Sundays when one shall have fulfilled all these conditions. Given at Rome near St. Peter's, under the ring of the Fisherman, the 1st of May, 1895, the twentieth year of our pontificate. Leo XIII., Pope."

### 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 perfecting 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 a hope that the pious readers of this journal will interest themselves in this charitable project. The Vicar Apostolic incidentally states that he has the 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 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, beautiful 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 Christian. This is the reason why 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 the beaten path of subjects sociological and biological 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 difficulties and to bear with the trials of the world. When the day comes that in the Protestant pulpits no longer shall be heard vacuous preaching, high-sounding phrases, sensational topics which find a place in the Monday morning papers, but no permanent resting place in the souls of the hearers, when they shall preach the doctrine 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 pews, 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; so that it brings two devotions which never fail to reward with rich graces those who practice them.

This is the season of the year when it is always pertinent to remind those Catholics who are planning for summer outings, to choose localities where they can comply with the obligation of hearing Mass on Sunday.

They who have given themselves up to sensuality, will not believe that perfect 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 mistress 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 sacrifice, but by doing well and faithfully the ordinary duties of their state of life. 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 forth 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 him. He was good for nothing on earth but sittin' under bushes smokin' tobacco, 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 bottered and burstin' wid love. There is nothin' like it. Tooth-ache and colic together would compose you better for an argument; it leaves you fit for nothin' 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, begorra, 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 begorra, when they do you'd almost think they hated one another like man and wife."

Precept is instruction written in the sand. The tide flows over it and the 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. 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 believing 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 truths of the Catholic religion are so slow to believe those truths and to act (as we would say) "consistently" by 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 examined singly these doctrines are found to be perfectly reasonable and sensible. Taken as a whole they are seen to "hang together" in the most striking manner, forming a complete and harmonious system, and this system answers so wonderfully to the needs 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 sometimes 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 this is neither just nor logical, because, 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. This is 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 Professor Starbuck, of Andover, who is writing the series of able articles now appearing in our columns against the unjust aspersions of Protestants. Professor Starbuck is a Protestant—a gentleman of culture and high standing, against whose integrity and uprightness 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-religionists, and with a courage and love of truth and justice which we must say are as rare in general as they are honorable and praiseworthy in him, he determined to correct some of these mis-statements; and we have been only too glad that the reverend gentleman, wishing to reach the widest possible constituency, selected the Sacred Heart Review as the medium of communicating 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 what Catholics really do believe and practice, and is therefore able to correct the errors and rebuke the slanders of those more ignorant and less fair-minded than himself—it would, we say, be plainly absurd to declare that he must therefore believe all the Church's doctrines to be true, and the Church herself to be his divinely-appointed 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. So far 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 moment 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 soul. We can not know what is going 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. It is for 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 regiment 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 CATHOLIC RECORD

POPULAR PROTESTANT CONTRAVERSARY.

The scandalous attack on the priest of Zamora, which I described in my last paper, is too largely characteristic of the temper of many Protestant agents in Roman Catholic countries...

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.

Nor does the attack on the priest of Zamora illustrate the universal temper of Protestant agents in Iberian countries. On the contrary, one lady who has been employed in 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.

On the other hand, there are some of these agents whose shallow impudence fairly takes away the breath. No doubt it is the privilege of an American woman to insult our sex almost at pleasure, thus avenging the immortal oppressions of her own; still there is 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.

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 the Protestant cause is endangering Rome as a Christian church?

He had to undergo a good deal of nagging in his day from such as she became, while too strong a Protestant and Puritan even to remain an Episcopalian, he owned that he could not see why the Tridentine doctrine of Justification overturned the gospel, and, as he said, could not forget that the two alienated parties still worshipped the same God, acknowledged the same Saviour, endeavored, after their varying measure of intelligence, to realize 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 overwhelming Protestant authority make any impression on this woman, and on such as she? E presume not. Secure in their self-sufficiency, in their indurate self conceit, they would smilingly face a quadruple synod of universal Presbyterians, Anglicans, Methodists and Lutherans, and merely wonder inwardly when female consistency shall take the place of male half-heartedness, and treasonable susceptibility to such beguiling influences as facts and arguments.

It would be somewhat amusing to imagine an interview between this Protestant propagandist and Martin Luther. She might make out that all the 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 Reformation. What consolation she would feel at being able to pour her sorrows into his sympathetic ear, over the unfaithfulness of his followers!

"But-but, sir, haven't you said that the Pope is anti-Christ, and the Mass idolatry?" "True, I have. But, as your own Doctor Schaff says, have not all the reckonings of mortal matters when I say two manifestly incompatible things, one acknowledging the Christianity of the Catholics and the other denying it, which affirmation is likely to represent my steady judgment?" "I suppose the former."

Such an interview, we might think, could be brought about by any permitted 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 1540 to 1546, was a Jesuit in disguise.

If it might be permitted to suggest any mitigation of judgment to this exorable Rhadamanthus in petticoats, I would suggest that there is at least one Brazilian living who has given such evidence of practical Christianity as she herself and a thousand like her are not likely ever to have the chance of giving. This is the Infanta Isabel, once heiress presumptive to the crown. When her father was visiting Europe, and had left his daughter regent, she took advantage of her plenary though delegated authority to push the arrears of slave emancipation, which had lingered in the Emperor's kindly but perhaps somewhat sluggish hand.

Christian righteousness and love must no longer be postponed, and that God in His wisdom would see to the consequences. 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 worshipping 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 unworthy candidate, when she shall have been gathered to her reward, for enrollment at least in the catalogue of the Blessed.

Charles C. Starbuck, Andover, Mass.

DISCONTENT.

What a mystery is that longing in every one's heart for something to make it happy! No matter what it 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 craving for felicity, but certain only that it is not at peace and that it desires to be so.

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 seeks new 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 unwanted cares, so that what he sought as the satisfying ambition of his life has practically multiplied his annoying responsibilities and so far as contentment is concerned, has turned to Dead Sea fruit in his grasp. Even the Pope under 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 yet possessed, that void that refuses to be filled.

Only God can satisfy that longing of the human heart. It seeks the happiness 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 above all other mortals, for in peace happy even in this world of pain and sorrow, and in the 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 splendor of the Vision of Jehovah and in the plenitude of His love and possession. Until then we may strive as we will for this or for that good, we may aim at many possessions, we may long for unexperienced gratifications, but whoever we are, wherever we may be, whatever we may have, we shall not be free from that divine discontent.

Who seeks a friend without a fault remains without one.—Turkish saying. One of the greatest blessings to parents is Mother Graves' Worm Exterminator. It effectually expels worms and gives health in a marvellous manner to the little one. Only those who have had experience can tell the torture, corns, 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. Zyl-It would be a gross injustice to content that standard healing agent—DR. THOMAS' ELECTRIC OIL, with the ordinary liniments, lotions and salves. They are often times inflammatory and astringent. This Oil is, on the contrary, eminently cooling and soothing when applied externally to relieve pain, and powerfully remedial when swallowed.

A CHILD'S SOUL.

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 moment a little chimney sweeper, half singing, half shouting his refrain, passed by.

His services were needed and he was called in. He climbed up with professional alacrity, sang some couplets while working, and reappeared sweating and grimy, beside the writer's desk.

"Mister, it's ten cents," said he, answered the priest, taking the coin from his purse. "Now were even."

The boy went away, and the priest picked up his pen once more, but as he meditated, an iron hand gripped his heart. Pangs of remorse seized him. "Even! I said we were even," he murmured to himself. "How could that be? Was that child a machine? Had he not an immortal soul, a soul for which Jesus shed His blood?"

At this reproach, the priest, wounded, called after the boy, questioned him about God, and his mother, catechism and first Communion. But he knew nothing of catechism and first Communion.

Yet the two seemed to feel a mutual attraction. The child fixed a look of hopefulness on the priest's face. 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 the 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 bestowal 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.

HOME.

Riches alone can never make a home. Affection and devotion give the power and the charm. A father's sacrifice and daily toil, a mother's watchful care are lasting memories. Kindly feelings, willingness to help, self-sacrifice, obedience, mutual respect, brighten the lowliest cot and give to it the name of home. There are learned the first lessons of good and evil. There are awakened the 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 delightful. 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 to form and fashion the character. The child not only learns what is good and true and proper, but tries so to act. He nesses, work, self-respect and esteem for others are there instilled. A good home-training broadens the mind and imparts direction and strength. Home is something common and ordinary. Its brightness and happiness comes 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, modestly putting up with disagreeable behavior, and patience in little things. Hence this place is so different from the world, and the difference makes it home.

Delicate children! What a source of anxiety they are! The parents wish them hearty and strong, but they keep thin and pale. To all these delicate children Scott's Emulsion of Cod-liver Oil with Hypophosphites comes with the best of news. It brings rich blood, strong bones, healthy nerves, and sound digestion. It is growth and prosperity to them. No matter how delicate the child, it is readily taken.

Do you like to hear it? If not, take Scott's Emulsion. 'Twill fill out your sunken eyes, hollow cheeks, and thin hands. Why not have a plump figure? Don't let disease steal a march on you. The Proprietors of Parrole's are constantly receiving letters similar to the following, which explains itself. Mr. John A. Beam, Waterloo, Ont., writes: "I never used any medicine that can equal Parrole's Pills for Dyspepsia or Liver and Kidney Complaints. The relief experienced after using them was wonderful." As a safe family medicine Parrole's Vegetable Pills can be given in all cases requiring a cathartic. You Must have pure blood for good health. Hood's Sarsaparilla purifies the blood. Take Hood's Sarsaparilla if you would BE WELL.

SURPRISE SOAP. CHILD'S PLAY OF WASH DAY. EASY QUICK WORK. SNOWY WHITE CLOTHES.

CARLING'S GOLD MEDAL ALE, PORTER & LAGER. 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, showing exact heat of oven, every cook will appreciate this. Ventilated oven, carrying all fumes from oven up the chimney. Small door in oven door for baking, without cooling oven. Stove bottom heavily cemented, insuring even baking, with very little fuel. Extra heavy cast iron fire-bricks, that will not crack or crumble. Duplex coal grates. Large Hot Water Reservoir. At a recent test this Range baked 212 Loaves in eight hours, with only one firepot of coal.

OUR SILVER JUBILEE. Western Fair, London. SEPTEMBER 8th to 17th, 1908. Sir Oliver Mowat, Lieut.-Governor of Ontario, will be a visitor. Entries close 7th September. Space allotted on receipt of entry. Our attractions will be grand, and exhibits unsurpassed. You can see all that others can show, and to better advantage. Royal Dragoons, Prince O'Kabe's Japs, Sie Hassan Ben Ali's Tomatt Arabs and many other specialties, the best in the country. Fireworks each evening, "Battle of Manila Bay" assisted by all the ring and stage attractions. Special 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, President. THOS. A. BROWN, Secretary.

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Windsor Salt. These thoughts will prevent murmurs against Providence, discouragement and despair. All our tribulations are directly intended for 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 the very end. Ask your grocer for Windsor Salt. For Table and Dairy, Purest and Best.

Remember. 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 strife heart our pride would spare. No child of man would perish. —Ave M.

THE APOSTOLIC SPIRIT. Church Progress. The surest sign of a vigorous spiritual life is zeal for the Kingdom of God. The first office of the Church—the preaching of the good news—salvation. Just as Holy Church self steadily "holds forth the Word of Life," inviting all the world to temple with her daily, weekly yearly the mysteries of the Incarnation and Life and Passion and Glory of Jesus Christ our Lord, and His messengers in His saints, so every individual Christian and every local Church should feel irresistibly impelled to make known the wonders of Divine Love. "The Spirit and the Bride Come, and he that heareth, let him say, Come (Apoc. xxii. 17)." who has no impulse to repeat this invitation to "Come and taste the Word of Life," cannot be filled with the Holy Spirit, Who is the very Christian soul; he is far from being a worthy member of the Church; and he must have shut his own ears to the tenderest solicitation of the Sacred Heart of Jesus. The life of grace is a life of charity. The Holy Ghost, Who is its spirit, is charity. But charity, natural love, after pouring itself upon the Creator overflows upon the creation. The faithful Christian not only loves God in Christ, but the glorious fellowship of His but longs that all mankind should love Him. His not only accept Divine Truth, but longs that human mind should be illumined 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 rejoices in Unity, but longs to bring all the derelicts of every name home to the City of God, the one Fold of the Shepherd.

The Holy Church of Rome, the mistress of the Church, always been pre-eminently apostolic not only in its origin, but in its life. She has always, when she has been free from civil despotism, been most in the evangelization of nations, heretics, Jews, Moslems, Pagans. The other Churches followed her example, so far as have been faithfully united to the Holy Ghost by the Word of God. With what zeal did the Irish monks rival Rome in the conversion of the North of Europe! In our own holy and venerable Church of England all but outdone Rome in her magnificent apostolate in the lands—an apostolate in which she induced all nations to share. The misgiving men who did apostolic works offer spectacles of the neglect of the most important of Christian duties. There is in troubling ourselves about them in distant lands, they say, have all we can do to convert separatists of our own country. There is no use in troubling about the conversion of Protestants and infidels; for we have all we can do to convert Catholics in their faith. Again, There is troubling ourselves about them in our own country; for we can do to save our own souls are all devices of the Father for the perpetuation of His dominion and the damnation of the ensnared by them. No man his own soul who has no merit the souls of his neighbors. will suffice to preserve the piety of Catholics, unless the accompanied with labor for the sion of those who are strange Household of Faith. It is not to work fruitfully for the co-separatists at home without assistance at the same time sign missions. The same who alone can convert and individual soul, impels to which He raises to labor for the salvation of the world. Jesus Christ died the elect only, as the terians say, but for all. Every Catholic must love for which the Saviour died; ally all those who by baptism are united to the Mystic Christ in which alone is life. Those unfortunate separatists, though bearing the seal of their bosoms, are, by the their ancestors, kept aloof Unity, ignorant of the truth exiled from the Mysteries of and are, therefore, without it, hanging over the abyss of perdition, have altogether claims on the charity of the tion.

No one is so poor or so to have no share in the The wealthy should give their time and substance to of both foreign and domestic the intelligent should propagate the truth by the written and the strong should assist in every good ear; and all for the conversion of souls, pagation of the faith, and preach truth and duty by ample.

The testimonials in behalf of parilla are written by non want you to know what it ha



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!

THE APOSTOLIC SPIRIT.

Church Progress.
The surest sign of a vigorous spiritual life is zeal for the Kingdom of God. The first office of the Church is the preaching of the Gospel — the spreading abroad of the good news of salvation. Just as Holy Church herself steadfastly "holds forth the Word of Life," inviting all the world to contemplate with her daily, weekly and yearly the mysteries of the Incarnation and Life and Passion and Glory of Jesus Christ our Lord, and His Holiness in His saints, so every individual Christian and every local Church should feel irresistibly impelled to make known the wonders of Divine Love. "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 invitation to "Come and taste that the 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 sited 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 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 equally blessed. He not only reposes in Holy Unity, but longs to bring all the wanderers 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 pre-eminently 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 schismatics, 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 Ghost by which she is animated. With what wonderful zeal did the Irish monks rival those of Rome in the conversion of the Pagans of Northern Europe! In our own day 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 excuses 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 foreign missions. The same Holy Ghost who 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 Presbyterians 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, by the traditions of their ancestors, kept aloof 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 perdition, have altogether special claims on the charity of the true Christian.

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 example.

The testimonials in behalf of Hood's Sarsaparilla 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 unselfishness deftly and successfully.

"How extremely unselfish Mrs. X is!" says an admiring friend. "There 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. There 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 commit 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 poison." 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 self-abnegation 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 something 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 acted 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.

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; (3) Good manners and courtesy, which enable 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.

All Run Down.
This is the condition of thousands. Squanderers have been of sleep, rest and healthy of health. The mad pursuit of place, power, and self 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, impatient and purposeless, for they have bankrupted health. Thousands are on the road. They heed not the warning that nature gives.

Sleeplessness, inertia, despondency, and fatigue add their mournful notes to the still sad music of humanity. Tired! 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.

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" held on the previous day; with the following 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: "Does not Masonry substitute itself for, and in the place of, the Church of God? Does not Masonry keep hundreds 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-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 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 sets all the sacraments of the Church of God. But it uses the Bible only as a fetter, 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 habitues of the lodges and especially the initiates in the higher degrees of the "Scottish Rite," almost always lose all notion of the supernatural. It would probably be impossible to find an active Freemason 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 earth; and its English German form, which seems the most inoffensive, is really the most dangerous because most 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 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 who have the mark 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 money; but the moral right, you have not got. 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 sycamore, even though he have all the wealth of Croesus.

Cleopatra may exist in the ancient and monarchical system, but she is out of place in the modern democracy. In the city of New York a thousand children run the streets shoeless in chill 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-book.

Young New Yorkers spend on a midnight debauch the wages of ten workmen for an entire year. A Boston youth threw his gold watch across an elegantly furnished bar-room and smashed a French plate mirror 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 damage.

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, the translator of "Quo Vadis," has a paper entitled "My Acquaintance with Sienkiewicz." Mr Curtin says: Sienkiewicz expressed himself at some length on English literature and art. I give his own words: "Of English novelists I like Dickens best. 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.

"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 is ornamented in his 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 enthralled more or less by society, mastered by it in a degree, hence injured as an artist.

"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.

Of recent Englishmen, Kipling stands alone as a writer of short stories. Du Maurier is very much of an artist by nature. In 'Trilby' his description of Parisian artist life is fine; but the book, though entertaining, is too fantastic; the end especially is unreal beyond measure, as is, of course, the hypnosis. 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. In this field the Russians have surpassed all Europe; their Kryloff is the greatest fabulist of modern times."

FACTS ABOUT HEALTH.

It is Easy to Keep Well if We Know How — Some of the Conditions Necessary to Perfect Health.
The importance of maintaining good health is easily understood, and it is really a simple matter if we take a correct view of the conditions required. In perfect health the stomach promptly digests food, and thus prepares nourishment. The blood is employed to carry this nourishment to the organs, nerves, muscles and tissues which need it. The first great essential for good health, therefore, is pure, rich blood. Now it is certainly a fact that no medicine has such a record of cures as Hood's Sarsaparilla. It is literally true that there are hundreds of people alive and well today who would have been in their graves had they not taken Hood's Sarsaparilla. It is depended upon as a family medicine and general regulator of the system by tens of thousands of people. This is because Hood's Sarsaparilla makes the blood pure. This is the secret of its great success. Keep your system in good health by keeping your blood pure with Hood's Sarsaparilla, which absolutely cures when other medicines fail to do any good whatever.

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